

Think Tank

Concept based notes

Under Graduation Program (B.A I)

(Paper II - History of Rajasthan)

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Subject : History of Rajasthan

PAPER II : HISTORY OF RAJASTHAN (FROM EARLIEST TIMES TO 1956 A.D.)

Section - A

A survey of the sources of the history of Rajasthan. Palaeolithic and Mesolithic cultures in Rajasthan. Extent and characteristics of Chalcolithic and Copper age cultures (Ahir, Balathal, Ganeshwar). Characteristics of Kalibangan culture. Matsya, Vapada and Republican Tribes in Rajasthan. Origin of Rajputs. Rise and expansion of Cholas, Gurjara-Pratiharas and Chahamanas.

Section - B

Resistant resistance to Muslim incursions in Rajasthan. Mewar under Maharana Pratap and Sanga. Maharana Pratap's struggle for independence. Chandrasen's efforts for freedom. Contribution of Sawai Jai Singh. A brief survey of the main features of the society and culture in Rajasthan (1200-1750 A.D.). Meera and Dadu. Art and architecture – fort architecture, temples.

Section - C

Maratha incursions in Rajasthan and their impact. Acceptance of British suzerainty and its consequences. Administrative and Judicial changes after 1818 A. D. Social changes – Prohibition of Female Infanticide and Sati. Economic changes – Land Revenue Settlements. British monopoly of Salt and Opium Trade. Outbreak of 1857 in Rajasthan. Influence of Arya Samaj in Rajasthan. A brief survey of Peasant Movements and Tribal Movements. Formation of Praja Mandals and Freedom Struggle in Rajasthan. Integration of the States of Rajasthan.

Section-A

1. Who was the Abul Fazal of Rajputana?

Munshi Devi Prasad has called Abul Fazal of Rajputana to Muhnnot Nansi.

2. Hemratna Suri

The 'Gora Badal' and 'Padmini Chaupai', written in the Rajasthani language by Hemaratna Suri are the famous poetries.

3. Write the name of the writer and book in which the story of Rani Padmini is mentioned.

Malik Muhammad Jayasi mentioned the story of Rani Padmini in Padmavat epic.

4. Write the importance of the Ghosandi inscription.

According to this inscription, there was the influence of Vaishnavism in Rajasthan in the second century BC. Worshipping Krishna and Sankarshan have been mentioned in it:

5. Discuss 'Raj Prashasti'

In the 'Raj Prashasti', there is a description of the genealogies and achievements of rulers from Baba to Raj Singh. It also mentions the Treaty made by Maharana Amar Singh with the Mughals.

6. Enlighten the copper-plates as a historical source.

The land was given as a donation by the Rajasthani kings; queens and rich merchants. These permanent grants were inscribed on the copper-plates, which helped in determining the then social system and the lineage of kings.

7. Write the names of the famous four historians of modern Rajasthan.

(1) Gaurishankar Hirachand Ojha, (2) Kaviraja Shyamaldas, (3) Ramnath Ratanu, (4) Munshi Devi Prasad

8. What does 'Khyat' mean?

Khyat are those texts containing the details related to the lineage of the rulers of the royal family, the dates of birth and death, special events, the person for which the Khyat wrote, his life details, etc.

9. Mention three well-known writers of Khyat and their compositions.

(1) Muhanaut Nainsi- Nainsi Ri Khyat, Mamar Ra Pargana Ri Vlgat,
(2) Dayaladas - Dayaladas Ri Khyat, (3) Bankidas- Bankidas Ri Khyat.

10. Write the names of famous Khyats.

(1) Nainsi Ri Khyat, (2) Marwar Ra Pargana Ri Vlgat, (3) Dayaladas Ri Khyat,
(4) Mundiyaar Ri Khyat.

11. Where is Ashoka's inscription found in Rajasthan?

Ashoka's inscription is founded in Rajasthan in Abu,

12. Write the names of any two painted Rock-Shelter in ancient Rajasthan.

- (1) Rock-Shelter located in the Aravali mountain in Tonk;
- (2) Hill Shelters of Chittod.

13. Write the names of any three centers of Middle-stone culture.

- (1) Bagore, (2) Tilwara, (3) Deedwana.

14. Ganeshwar

The mound of Ganeshwar is located at the site of the river Kantali in Nimkathana, District Sikar. Remains of the origin of the Copper-Age civilization have been excavated from here.

15. Where was Balathal located? When was the excavation done and under whose leadership?

Ballathal is located in the Vallabhhanagar tehsil in the east of Udaipur city. Its excavation work was done under the leadership of Dr. V.N.

Mishra in March, 1993. It is related to the Copper-Age civilization.

16. Where and why is Kalibanga famous?

Kalibanga Harappa was a prominent place on the banks of the ancient Saraswati river in the Harmumgarh district of northern Rajasthan, where the remains of Pre-Harappan civilization have been found in low levels.

17. What is the literal meaning of Kalibanga?

In the local language, 'Kalibanga' literally means 'innumerable pieces of bangles'.

18. What is the cultural significance of Aahad?

Aahad was an important center of ancient civilization of Rajasthan. The civilization and culture here were advanced. This gives information about the ancient civilization of Rajasthan.

19. What were used to build their houses by the residents of Aahad?

The residents of Aahad used stones and raw bricks dried in sunlight to build their houses.

20. Name the Utensils made up of Copper founded from Aahad excavation.

Copper axes, rings, bangles, knives and copper sculptures.

21. Sarvatat

Description of Shivi Janpad's King Sarvatat is found in the Gosundi inscription or Hathibada inscription. The King Sarvatat had organized Ashwamedh. Sarvatat was an independent ruler of the Shivi Janpad.

22. Write the name of the land under the 'Matsya State'.

Alwar and Jaipur and some parts of Bharatpur were the area of this State.

23. "Which scholar has proved the Rajputs as Gurjars?"

Dr Bhandarkar

24. Discuss the Agnikund theory of the origin of the Rajputs.

Some scholars believe that Rajputs were born from a fire pit on At Mountains. According to Chandrabardai, the composer of Prithvir; Raso, four descendents of Rajputs-Parmar, Pratihar, Chauhan and Chalukya were born from Agni Kund of Yajna on Abu Mountains. Write the names of historians who consider the origin of Rajputs foreigner. Dr. V.A. Smith, William Crook, Kernel Toad and Dr. Bhandarkar considered the origin of Rajputs as foreigner.

25. Write the names of historians who believed that Rajputs originate from Vedic Kshatriya.

Shri Ojha and C. V Vaidya believed that Rajputs originated from Vedic Kshatriya.

26. Which scholar has mentioned the origin of Rajput from Agnikunda?

Chandrabardai in his book 'Prithviraj Raso', has mentioned the origin of Rajput from Agnikunda.

27. In which text the Chahamanas are called 'Suryavanshi'?

In Hammir Epic

28. What is the most favourable opinion for the origin of Rajputs?

Most of the scholars consider the Rajputs as the heredity of Indian Aryans, in the foreign characters are mixed.

29. "Rajputs were the descendants of foreigners." Give reasons by confirming this statement.

In Rajputs, the rituals were practiced like Shakas, like Horse worship, Weapons worship, performing Ashwamegh, drinking alcohol, Divination and superstitions.

30. "Rajputs were the descendants of Vedic Kshatriyas." Give two arguments while confirming this opinion.

(1) Rajputs used to worship horses and ammunition like ancient Kshatriyas.

(2) It is also proved that the Rajputs were the descendants of the Vedic Kshatriyas, the formative physical formation of Rajputs, long nose and long heads.

31. What period is called 'Rajput era'?

The period from 7th century to 12th century is known as 'Rajput era'.

32. Ahichchatrapur

In the ancient inscriptions and literary texts, the fort of Nagaur has been called Ahikshatrapur. This is the plain fort. It Was built by Pramukhraj Chauhan's father Someshwar in 1211 AD. Nagaur area was known in ancient times as Ahikchatrapur.

33. Dundar

The ancient name of Jaipur was locating. The capital of the capital was Amer. The area of. exploration was Jaipur, Tonk, Kishangarh, Ajmer, Merwara.

34. Area of Gurjaratra

The area of West Rajastam and Gujarat was called "Gurjaratra". The rulers of this region were called pratiharas and hence they were called Gurjar-Pratiharas.

35. Mention the famous branches of the Guhils.

Their were five famous branches of the Guhils- (1) Guhils of Baghdad, (2) Guhils of Chaksu, (3) Guhils of Marwar, (4) Guhils of Mewar, and (5) Guhils of Malwa.

36. Who were the Gurjar-Pratiharas?

Gurjar-Pratihar was originally Indian. Most historians are supporters of this opinion. Nagabhata I, Nagabhata II, Bhoj II, Mahipal I, etc. Gurjar-Pratihara rulers established a vast empire by the victories.

Section-B

37. Name the rulers who successfully saved Mewar fmm Arab invaders.

Khumman I, Bhartribhatta II, Allat, Narvahan, etc.

38. What areas were included in the Gujjar-Pratihara Empire?

The Gujar-Pratihara empire included major part of Rajputana, Gujarat, Kathiawar, Madhya Bharat and Sutlej to Bihar. Among them, Mandore, Jalore, Rajgarh, Jananaj, Ujain and Bhadoch were the chief states.

39. Name the parents of Nagabhata II

Nagbhata II's mother's name was Sundari Devi and father's name was Vatsaraj,

40. Who was Bapa?

Bapa was the son of Nagaditya. He was a famous ruler of Guhil dynasty of Mewar.

41. What was the important achievement of Bapa?

Victory of Chittor.

42. When did Jaitra Singh get to the throne and how long did he rule?

Jaitra Singh got to the throne in 1213 AD. He ruled from 1213 AD to 1252.

43. Who was Raval Ratna Singh?

Raval Ratna Singh was the son of Samar Singh. He became ruler of Mewar in 1302 AD. A year later, he had to face Alauddin Khilji's attack,

44. Write the names of historians who do not believe in Padmini's historicity.

Dr. ojm Dr. K.s. Lai, Dr. Kanunago, Prof. Habib and Dr. S. Ray were the historians who do not believe in Padmini's historicity.

45. Mention two sources of information about Hamir's reign.

(1) Hammir epic written by Nyayachandra Suri, and (2) Hammir Raso composed by Jodhraj.

46. Write the names of two Mongol rebels given shelter by Hamir Dev.

(1) Kehabu, and (2) Muhammad Shah.

47. Who was Kanhad Dev?

Kanhad Dev was the son of ruler of Jalore Samant Singh.

48. When did Alauddin Khilji control the Fort at Ranthambor?

On July 11, 1301 AD

49. Who founded the Chauhan state of Jalore?

Kirtipal

50. What name was given to him after the conquest of Alauddin Khilji?

Khijrabad

51. Write the names of the two generals of Alauddin who attacked the Jalore.

(1) Kamaluddin, and (2) Shamsa Khan.

52. Who was the guardian of the Sevana Fort?

Shital Dev.

53. Who was the founder of the Chauhan branch of Ranthambore?

Govind Raj

54. Write two reasons for the defeat of Rajputs against the Sultans of Delhi.

(1) Rajputs lacked unity. (2) The military organization of Rajputs was faulty

55. Hassan Khan Mewati

In the Battle of Khanwa, Hassan Khan Mewati joined the army of Rana Sangha with his army. He competed with Babur's army and died.

56. Rasik Bihari

Rasik Bihari was the court poet of Maharaja of Amer? Mirza Jai. Singh

57. Jagir Lufa

In the royal family, the land given to the old woman for her daily expenditure was said to be the Jagir Lufa.

58. What do you know about 'Chawari'?

'Chawari' was a type of tax in medieval Rajasthan. At the time of the girl's marriage, the girl's father used to pay tax on this taxman.

59. Rekh

The 'Rekh' was the criterion on which the state charges were collected from the feudalists and the vassals.

60. Garasia

Garasia was a vassal who used to use the land given by the government in exchange for military service, which was called Gras.

61. Siyarat

Manvar's first class chieftains were called Siyarat'. All of these were Rathore Sardar and they received double Tajik.

62. Write the names of six ministers of medieval Rajasthan

(1) Pradhan, (2) Diwan, (3) Bakshi, (4) Khansāma, (5) Kotwal, (6) Khajanchi.

63. How much levy was levied by the farmers in medieval Rajasthan?

Usually one-third or one-fourth part of the production.

64. In the medieval Rajasthan, name the names of three systems of land tax determination.

(1) The clutter system, (2) the method of the infusion, (3) the bronze method.

65. Write two types of land on the basis of ownership.

(1) Jagir and (2) Khalsa

66. Write four sources of state income in medieval Rajasthan.

(1) Land tax, (2) Irrigation tax, (3) Mines tax, (4) Salt tax

67. Ramcharanji

Sant Ramcharanji was the founder of this community and the principal dominion of the 18th century. He selected the work area of Shahpura in the Mewar area and emphasized ethical conduct, integrity, religious rituals.

68. Ramdevji

Ramdevji is famous folk idol of Rajasthan. They established Hindu-Muslim unity against them, opposing caste, untouchability, unrestrained and low caste. Ramdevji's place of worship Ramdevji is also called Ramas Pir.

69. Who was the founder of the Vishnoi sect?

Jambhoji

70. What are the gates for the security of Chittorgarh?

There are seven gates - (1) Pandan Pole, (2) Bhairav Pole, (3) Ganesh Pole, (4) Lakshman Pole, (5) Jodan Pole, (6) Hanuman Pole, and (7) Chamunda Pole.

71. Explain the importance of the Fort of Chittor.

Fort of Chittor was a strong and incredible fort. It used to be in the road of Malwa and Gujarat. Hence, it was a strategically important Fort.

72. Explain the importance of the Fort of Ranthambore.

Fort of Chittor was a strong and unique fort. This fort is not far from Delhi. It was a very important fort with military vision.

73. What does Katargarh mean?

Another fort is located on the highest part of Kumbhalgarh, which is called Katargarh because of its direct height.

74. Explain four reasons for the Maratha invasions in Rajasthan.

(1) The coronation of the Marathas, (2) The weakness of Rajput states, (3) Mutual conflicts, (4) The fall of the Mughal Empire.

75. Maratha defeat in Third Battle of Panipat and its reaction in Rajasthan.

With the defeat of Marathas, the rulers of Rajasthan were discharged from their looting and quarrels and Rajputs were oriented toward obtaining the protection of the British.

76. Define 'Chauth' and 'Sandeshmukhi'.

'Chauth' was a type of tax that used to get 1/4 of their income from the neighboring states of the Marathas, whereas within the 'Sandeshmukhi', the neighboring states or the visitors were reclaimed 1/10 of their income.

Section-C

77. Please mention the Rajput rulers who participated in the Hurdah Conference.

In the Hurdah Conference held in July, 1734, Sawai Jai Singh of Amer, Jorawar Singh of Bikaner, Durjansal of Kota, Dalel Singh of Bundi, Bakhta Singh of Nagaur, Raj Singh of Kishangarh, Gopal Singh of Karauli and Jagat Singh of Mewar, etc. participated.

78. Who was the Chairman of Hurdah Conference?

Maharana Jagat Singh.

79. When and where did Marathas first attack in Rajasthan?

On Bundi in 1734 AD.

80. Comment briefly on Sawai Jai Singh

Sawai Jai Singh sat on the throne of Amer on January 25, 1700 AD. He served the Mughal Empire lifetime. Sawai Jai Singh founded the city of Jaipur in 1727 AD. On 21st September, 1734 AD he died.

81. When was the establishment of Civil and Criminal courts in Mewar?

In 1869 AD.

82. Why did the English government appoint resident or agent in the states of Rajasthan?

The English government appointed residents or agents to establish their actual control over the internal administration of the rulers of Rajasthan.

83. What courts 'Civil Court' and Criminal Court' were established over the courts?

'Civil Court' and 'Criminal Court' were appointed over Tahsildar Nazim and Munshif courts.

84. In Jodhpur, which court could be appealed against Authority justice?

In Government Courts.

85. Which state of Rajasthan was the first to ban the girl's killing?

Kota state of Rajasthan had first banned the girl's killing in 1834 AD.

86. Write two main reasons for killing girls in Rajasthan.

- (1) The custom of giving dowry to their daughters by Rajputs to their daughters.
- (2) The ambition of Rajputs to marry their daughters in a higher family and to spend their luxury,

87. Which are the important fairs of Rajasthan?

In the major fairs of Rajasthan, the Pushkar fair, the fair of Kailadevi, the fair of Karni Mata, the fair of Shitala Mata, fair of Jeen Mata, fair of Kesariya Ji, fair of Teej and the fair of Gangaur are famous.

88. Write the contribution of Arya Samaj in the women's upliftment.

The Arya Samaj strongly opposed the daughters slaughtering, child marriage, bride sale, Parda practice, sati practice, etc. Arya Samaj supported women's education and widow marriage.

89. What is the meaning of 'Tyag-Pratha'?

On the occasion of marriage in Rajput caste, barns, bards etc. used to insist for the donation, demanded from the Bride side. This was called 'Tyag-Pratha'.

90. When and where did Mayo College established?

Mayo College was established in Ajmer in 1875. This educational institution was established in memory of Lord Mayo.

91. When was the establishment of Maharaja School happened in Jaipur?

In 1844

92. Who founded the Waltered Assembly?

Kernel Walter

93. Thakur Khushal Singh of Auwa

Thakur Kushal Singh was the leader of the rebels in the revolution of 1857 in Auwa. Under his leadership the rebels defeated the English troops and hanged Agent Mokson's head on the fort.

94. Nasirabad

After the commencement of the Revolution of 1857 on May 28, 1857, the soldiers of Nasirabad looted the cantonment and attacked the British officers' houses. Then the rebels moved towards Delhi.

95. Write the names of four prominent heroes of the Revolution of 1857 in Rajasthan.

(1) Lala Jaidayal, (2) Thakur Kushal Singh, (3) Suryamal Mishran, (4) Rawat Kesari Singh.

96. Write the names of the camps of the English army in Rajasthan during the revolt of 1857.

(1) Neimach, (2) Nasirabad, (3) Beawar, (4) Arinpura, (5) Khairwara, (6) Devli.

97. Who was the AGG of Rajasthan during the revolt of 1857?

George Patrick Lawrence

98. Write the names of four centers of the Revolution of 1857 in Rajasthan.

(1) Nasirabad, (2) Tonk, (3) Neimach, (4) Kota.

99. When and where was the establishment of Arya Samaj happened?

Arya Samaj was established on 10th April 1875 in Mumbai.

100. Describe Parupkarini Sabha in Rajasthan.

In 1833; Swami Dayanand established a social organization named 'Paropkarini Council' in Udaipur. It was transferred to Ajmer in augmentation. This meeting encouraged social reforms in Rajasthan.

101. Mention about the Chairman and key members of 'Paropkarini Council'.

Maharana Saijan Singh of Mewar was made the Chairman of this organization and Shyam Ji Krishna Verma, Mahadev Govind Ranade and King of Shahpura were its key members.

102. What ideas did Arya Samaj promote in Rajasthan?

Arya Samaj has promoted social and religious reforms in Rajasthan as well as national education and national language.

103. Write any five reform ideas of Arya Samaj.

(1) Resistance to caste system, (2) opposition to untouchability, (3) opposition to social evils, (4) force on improving the condition of women

104. When and by whom was the Simhi State Board formed?

On January 23, 1939, Shri Gokulbhai Bhatt formed the Sirohi State.

105. Who was the author of book 'Kundalaraj' in Jaisalmer?

Sagarmal Gopa

106. What was the main objective of the farmers' movement in Rajasthan?

The main objective of the farmers' movement in Rajasthan was to save the farmers from exploitation and save costs and taxes.

107. When Aimer merged with Rajasthan and why?

As per the recommendation of the State Reorganization Commission, the merger of Ajmer in Rajasthan was done on November 1, 1956.

108. Write the names of four newspapers of the time of the State council.

(1) Rajasthan Herald, (2) Tarun Rajasthan, (3) Desh Hitaishi, (4) Rajasthan Times.

109. Write the names of the major Farmers Movements of Rajasthan.

(1) Bijaulia Kisan movement, (2) Begu's peasant movement, (3) Farmers movement of Sikar and Shekhawati, (4) Bundi and Alwar farmers' movement.

110. When was 'Rajasthan Kesari' published?

In the year 1920

111. Who was the chief revolutionary leader of Rajasthan?

Arjunlal Sethi, Kesri Singh Barhath, Thakur Gopal Singh, Pratap Singh, Damodar Das Rathi were the prominent leaders of the revolutionary movement in Rajasthan.

112. When was the Rajasthan Seva Sangha established?

In year 1919

113. When was the Marwar Council established in Jodhpur?

on May 16, 1938.

114. What were the major institutions formed in Rajasthan during the independence movement?

(1) Rajasthan Central India Council, (2) Marwar Hitakarini Council, (3) Civil Campaigning Council, (4) Banavasi Council, (5) Harijan Committee, (6) Cfiiil Council, etc.

Short Type Questions

Section-A

1. How old is the History of Rajasthan? What are sources to know the History of Rajasthan?

The history of human settlement in Rajasthan is almost as old as any other part of India. A survey of the Banas and its tributaries the Gambhiri, the Vrraj, and Wagan has provided evidences that man lived along the banks of these rivers at least 100,000 years ago. The present day districts ofJhunjhunu and Sikar, along with other areas ofJaipur district bordering south Haryana, formed the part ofVedic state ofBrahmavarta. Excavations at Kalibanga in northern Rajasthan revealed the existence of human settlements of Harappan times on the banks of a river; Saraswati. For convenience of understanding, History of Rajasthan has been divided into sections mentioned below: (i) Archaeological Sites; (ii) Inscriptions; (iii) Contemporary Literature; (iv) Coins; (v) Travelers Accounts; (vi) Archival Records and; (vii) Illustrated Manuscripts and Paintings.

2. Gaurishankar Hirachand Ojha

Dr. Gaurishankar Hirachand Ojha, the famous historian.of Dessert State, composed the 'History ofRajputana' which is still considered to Ä) e accurate. In 1908, he was appointed by the Indian Government as the President of the Archeological Museum, Rajputana Museum in Ajmer. He published the 'History of Sirohi State' in 1911.

3. Who was Kernel James Toad?

Kernel James Toad was a famous historian of Rajasthan. He composed the famous historical texts 'Annals and Antiquities of Rajasthan'. In this Toad's book, the history of Rajputana's geographical location, the history of the genealogy of Rajputs, Mewar, Marwar, Bikaner, Jaisalmer, Amer, Hadavati etc. has been described.

4. Aahat Currencies or Coins.

From the archaeological point of view, the oldest coins are called, Punchmark or Aahat or Marked coins. In Rajasthan, these type of coins are received from the places of Raed (Tonk), Gurara (Sikar), Nagari (Chittorgarh), Nooh (Bharatpur), Bairath, Sambar, Islampur, Jasandpura (Jaipur) etc.

5. Shivi Janpad

In the Rajasthan region, many districts were established till 300 to 200 B.C. The Shivi caste of Punjab established their Janpad in Giri near Chittor. In the Janpadas, Shalva Janpad of Alwar, Rajanya and Matsya Janpad in Bharatpur and Bagharchal (Jaipur) Malwa Janpad are famous.

6. What are the major inscriptions found in Rajasthan to know the history?

The inscriptions serve as a very authentic evidence for the reconstruction of the history and culture of Rajasthan. Listed below are some of the important inscriptions reported from Rajasthan:

- **Chirwa inscription:** This inscription is located at the outer gate of a new temple located 8 miles north of Udaipur in Pratapgarh tehsil of Chittorgarh. It describes the accomplishments of the Guhilavanshi Baba Raval's descendants Padam Singh, Jaitru Singh, Tej Singh, and Samar Singh.
- **Bijolia Inscription:** The Bijolia inscription dating 1170 AD, issued during the reign of Someshvara, is very important because it throws a new light on the early history of the Chahaman dynasty. One of these 2 rock inscriptions is supposed to be the largest in Asia.
(iii) Temple of Neminath (Abu) commemorative: There is a commendation in the temple of Neminath, built in the village of Delwara near Abu, which is of 1230 AD. There are 74 verses in it. This commendation mentions the achievements of Parmar kings who live on certain areas of Abu, Marwar, Sindh, Malwa and Gujarat.
- **Kumbhalgarh Inscription** - This inscription is in 1460 AD. It is very useful to know the genealogy of Maharana of Mewar. This article describes the achievements of the Maharana of Mewar and the social, religious and economic status of that time.
- **Barli Fragmentary Stone Inscription (5th or 4th century B.C.):** This fragmentary inscription was found in the temple of Bhilot Mata, about a mile from the village Barli, situated about 36 miles southeast of Ajmer.

7. What is the importance of Literary Sources to know the history of Rajasthan?

Elementary literature in Rajasthan was composed in Sanskrit and Prakrit language, because in the ancient times, these languages were widely recognized, from the earliest period of the medieval period, and from Maran language and local dialects from Marwari, Mewari Literature is also written in Dikhhadi, Mewati, Bagri, etc. In these early Sanskrit literatures, we get lots of information related to the history of Rajasthan.

Some of the Rajasthani Literatures are:

(a) Prithviraj Rao-Chandrabardai; (b) Bisaldev ranso - Narveer Nalh; (c) Hummer naso — Jodharaj; (d) Hamid Raso — Sharjandhar; (e) Compatible Raso Giridhar Axia; (f) Beli Krishna Rukamani - Prithviraj Rathod, etc.

8. Kalibanga Civilization

Kalibanga was situated on the left bank, of the Ghagghar river in Hanumangarh district of Rajasthan. Excavation in 1953 'BB' Red 'and' B.K. Made by 'thapaar' Here the relics of pre-Harappan and Harappan culture have been found. It was famous for Chudis in ancient times. These Chudis were made of stones. Most extensive work on Kalibangan was done by A Ghosh in 1951-55 and later by BB Lal & B.K. Thapar in 1961.

9. Describe the key features of Kalibangan Civilization.

Key features of Kalibangan Civilization

Kalibangan in Rajasthan has given the evidence of the earliest (2800 BC) ploughed agricultural field ever revealed through an excavation by Dr. B. Lal.

Kalibangan was also a site which had given an evidence of earliest recorded "Earthquake". The earthquake is dated back to 2600 BC and is considered to have contributed to the end of this remarkable site of the Indus Valley Civilization.

The Fire altars discovered at Kalibangan reveal that the people were ritualistic and believed in worship of fire. A charging bull which is considered to signify the realistic and powerful folk art of Harappan Age" has been found at Kalibangan. The most important discovery of Kalibangan is a ploughed field. • A wooden furrow has been found, 7 fire altars in a row have been found and they suggest the practice of sacrifice.

Bones of camel have been found at Kalibangan. At Kalibangan a tiled floor which bears the intersecting signs of circles has been found. The burials have been found in two types of pits viz. circular graves and rectangular graves. The bricks used in Kalibangan were earthen ones and Kalibangan was not as better planned. There was no drainage system in Kalibangan.

10. Describe the economic life in Ahar Civilization.

In the economic life of the inhabitants of Ahar civilization, the importance of agriculture, animal husbandry, copper-arts, sand-arts, trade and commerce were all important. The important points of economic life of this civilization are as follows:

Agriculture: Residents here used to cultivate wheat, millet and rice. Here the copper axes have also been received in agricultural equipments.

Animal Husbandry: Residents of this civilization used to raise many animals. Cows, buffaloes, bulls, goats, etc. were used in animals. These people were also familiar with elephants, horses, etc.

Industry: Many industry businesses were prevalent here. The people here were settled in the art of making pottery. These potteries were of black and red color.

11. Write the different opinions for the origins of Rajputs.

There is not any single expectable theory of the origin of Rajputs. The main principles related to the origin of the Rajputs are: (1) Agnikunda theory, (2) Surya Chandra heredity theory, (3) Foreign heredity theory, (4) Gurjar and Brahmin heredity theory, (5) Theory of heredity of Vedic Kshatriyas, (6) Mixed Genesis theory, etc. What do mean by the Gurjar-Pratihara Dynasty?

Pratihara dynasty was established in Gurjaratra Pradesh' in the southwest of Rajasthan. They stated themselves as the descents of Laxman, brother and pratihara of God Ram. So this lineage is called Pratihara dynasty. Pratihara were of Rajput clan and followed Hinduism. Gurjara-Pratihara dynasty was founded by King Harichandra, who was a samant in Rashtrakuta Empire. He dominated the region of Marwar and Jodhpur in present day Rajasthan. The origin of Pratihara dynasty dates back to 650 AD, this was around the same time when Islam came into existence.

12. What was the Battle of Ranthambore?

The Battle of Ranthambore was fought between the forces of Allauddin Khilji and Hammiradeva (Hammir Dev Chauhan) on the banks of river Banas. Sultan of Delhi, Allauddin Khilji's army was led by Nusrat Khan and Ulugh Khan and Rajput army was led by Hammir Dev Chauhan the last king of the Chahamanas (Chauhan) dynasty. The battle was fought in the year 1299.

Section-B

13. The historicity of Bapa Rawal

According to Kernel Todd, Bapa Rawal used to graze cows in Nagda, where he had contact with the Harit sage. There he visited the Eklingaji. By his grace the Bapa could become the ruler of Mewar in the future. Historical significance is seen in the blessings of the Bapa by the grace of the Harit sage.

14. Who was Rana Kumbha?

Rana Kumbha was a very brave and talented military commander and ruler. He made his mark in the political as well as cultural field. Rana Kumbha was the ruler of Mewar kingdom of western India. He belonged to the Sisodia clan of Rajputs. Kumbha was a son of Rana Mokal Singh of Mewar by his wife Sobhagya Devi, a daughter of Jaitmal Sankhla, the Paramara fief-holder of Runkot in the state of Manvar.

Rana Kumbha was the vanguard of the fifteenth century Hindu resurgence in north-western India. A very tall and powerful man, he was about 8 feet tall; he held the Hindu flag flying high in an age when several Hindu kings like Kapilendradeva of east India, Deva Raya II of south India and Man Singh Tomar of central India defeated the Turkic invaders in different parts of India and expanded their kingdoms: Mewar was one of the major states ruled by a Hindu ruler and owing sovereignty to no one but the Lord Eklingaji (Siva).

15. What were the forts built-up by Rana Kumbha?

Rana Kumbha is credited with having worked assiduously to build up the state again. Of 84 fortresses that form the defense of Mewar, 32 were erected by Kumbha. Inferior only to Chittor, the chief citadel of Mewar is the fort of Kumbhalgarh, built by Kumbha. It is the highest fort in Rajasthan (NIRL 1075m). The building of Kumbhalgarh was a great change done in the ancient rules of vastu shastra.

16. What were the cultural achievements of Rana Kumbha?

The cultural achievements of Rana Kumbha:

- Amongst Rajput rulers, the flowering of arts and culture during Kumbha's reign is exceeded only by Bhoja Paramara (Bhoja I).
- During Rana Kumbha's reign, the scholar Atri and his son Mahesh wrote the prashasti (edict) of the Chittor Kirti-stambha and Kahan; Wasa wrote the Ekalinga-mahamatya.
- Rana Kumbha was a great patron of art and literature. He was a great musician himself and took a keen interest in music. He was a great Veena player. He wrote works like Sangit Raj, Sangit Mimansa, 'Sangi Ratnakar' and Sudprabandh.
- Kumbha erected a Victory Tower at Chittor as a mark of victory of his conquests. He consolidated the fortification of Chittor and constructed a road running through its seven doors.
- He constructed the city of Basantpur. He built several inns, palaces, ponds, schools, and temples.
- For the defence of the Kingdom, he built five forts of Kumbhalgarh, Achalgarh, Maddan, Kolana and Vairat.
- Rana Kumbha gave patronage to many craftsmen and sculptors.
- He also patronised great scholars. Mahesh and Atri, the composers of the inscriptions of Victory Tower flourished in his court.

17. Describe the conflict of Jalore with Alauddin Khilji.

King Kanhardev of Jalore faced Alauddin Khilji's attack. Though Kanhardev and Rajputs fought the brave army of Khilji army, but in the end they had to be defeated and in 1311-12, Alauddin Khilji got the rule on the fort of Jalore.

18. Write a brief note on Rani Padmini.

Rani Padmini was the wife of Rana Ratan Singh of Chittor. She was pretty beautiful. According to literary texts, Alauddin Khilji invaded Chittor to get Rani Padmini. When there

was no hope for the Fort to escape from the Muslim army, then Rani Padmini was burnt herself in Jauhar along with thousands of women.

19. Who was Rana Sangha?

Maharana Sangram Singh, commonly known as Rana Sanga, was the ruler of Mewar and one of the most prominent Rajput leaders in the 16th century India. He belonged to Sisodiya clan of Rajput and ruled between 1508 and 1528. He is known for his valour and the courage with which he fought against the Mughal invader Babur. The Rajput dynasty was well-known for its brave warriors and its powerful hold on its territories in the Indian subcontinent.

20. Write a short note on 'Tower of Victory'.

Maharana Kumbha had constructed the 'Tower of Victory' in Chittor's Fort, after the victory over the Sultan of Malwa, Mahmud Khilji. It has 9 floors and is 122 feet high. This tower is decorated with statue of Hindu God and Goddesses. This was completely constructed in 1459AD.

21. Describe the major achievements of Rana Sangha, ruler of Mewar.

Major Achievements of Rana Sangha- (1) Victory of Ajmer, Chakusa, (2) Raimal was made the ruler of Idar, (3) Victory in the war of Gagaron and Baadi (1519 AD), (4) Victory on Ibrahim Lodi in the battle of Khatauli (1518AD)

22. What was the 'Battle of Khanwa' and what were its causes?

The biggest battle Sanga fought was the Battle of Khanwa against the first Mughal Emperor Babur. Sanga's forces were defeated in the battle resulting in Mughal victory which consolidated the new Mughal dynasty in India.

Causes of the Battle of Khanwa (1527):

- Ambitions of Babur and Rana Sanga: Both had very high ambitions of name and fame. Both had an eye on the whole of India. Each wanted to become the supreme power.
- Charge of breach of faith: Both accused each other of breach of faith. From records it is not clear whether any agreement was made between the two when Babur invaded India.
- Babur's accusation: Babur's accusation was that Rana Sanga was one of the rulers of India to invite him to attack India but he rendered no help to him in the first Battle of Panipat. Rana Sanga, on the other hand, accused Babur of not accepting his claim on Kalpi, Dhaulpur, and Agra.

23. What were the major causes of Rana Sanga's failure against Babur?

The **major causes** of Rana Sanga's failure against Babur were:

- Rana Sanga was not a diplomat like Babur: Rana Sanga showed vacillation and was not a good strategist. He did not capture Agra and Delhi when Ibrahim and Babur were fighting the battle of survival. Had he done so, he would have acquired enormous treasures and resources.

- Rana Sanga's failure to estimate the strength of Babur: Rana Sanga underestimated Babur's strength.
- Holy war (Jihad): Babur had declared the struggle with Rana as a holy war of the Muslims against the Hindus. His stirring speech infused a new vigour among his soldiers. Everyone swore of the holy Quran.
- Time for formation and consolidation: Rana Sanga did not attack when Babur was making fresh preparations. Babur was able to form the 'Tulugumas on protective lines.
- Babur's disciplined army: Babur's army, though small in number but it was experienced and well-disciplined. On the other hand Rana Sanga's army consisted of heterogeneous elements comprising armies of several Rajput rulers as well as Afghan rulers, It lacked unity of command.

24. Who was Maharana Pratap?

Maharana Pratap (or Rana Pratap Singh) was one of the braves Kings of Mewar. Maharana Pratap was a Rajput. He was the son of the great Maharana Udai Singh, who was the founder of the city Udaipur. He was born on 9th May, 1540. There were many Warrior Kings in the history of India, who in respect of personal valor, capacity for government, diplomatic acumen and qualities of generalship equal to or in some respects even superior to Maharana Pratap, but the subsequent generations have accorded special honor Maharana Pratap. He won undying fame and glory because of his readiness to die for a noble cause. If in his war against Akbar Rana had succeeded in roping in the active support of other Rajput chiefs, his credit would have been higher and he might have found it easier to defend the liberty of his land.

Section-C

25. What is historical importance of the 'Battle of Haldighati'?

The historic Battle of Haldighati, took place in the year 1576 AD between Rana Pratap Singh, the great Hindu Rajput ruler of Mewar in Rajasthan and Raja Man Singh of Amber, the great general of the Mughal Emperor Akbar. This battle is considered as one of the most significant events in the history of the Rajputs, and this battle was also one of the shortest battles in Indian history, which lasted for only 4 hours. Today, the Haldighati pass, in which the battle took place, stands as a tourist spot, with great memoirs of Raja Rana Pratap Singh and his brave horse Chetak.

26. Determine the place of Rao Chandrasen in the history of Marwar.

Rao Chandrasen was an Indian ruler of Marwar. Rao Chandrasen was the sixth son of Jodhpur's King Rao Maldev. Rao Chandrasen was born on July 30, 1541. Although they were given the Sivana Jagir in Marwar, but Rao Maldev chose him as his successor. After Rao Maldev's death, Rao Chandrasen came to Jodhpur from Sivana and sat on the throne of Jodhpur in 1562. Rao Chandrasen was younger than his brothers, but due to his struggling personality Rao Maldev was impressed from him and chose him as his successor. Akbar took advantage of these internal disputes and with the help of Raja's from Bikaner and Amer fought Chandrasen in several battles. Chandrasen followed his father's policy and stayed

hostile to the illing foreign powers in India. He defended his kingdom for nearly No decades against relentless attacks from the Mughal Empire.

27. Who was Maharaja Sawai Jai Singh?

Maharaja Sawai Jai Singh also known as Raj Rajeshvar or Shri Rajadiraj or Maharaja Sawai. He was son of Raja Bishan Singh, great — grand — son of Maharaja Ram Singh (son of Mirza Raja Jai Singh). He was born in 1688 A.D., and after his father's death in 1699 A.D. at Kohat in the north—west, ascended the thrown of Amber on 23 January 1700 A.D. at the time of his enthronement, he was awarded a mansab of 1500/1200. Jai Singh witnessed advent or exit of Seven Mughal Emperors, including Aurangzeb. After his accession, he was appointed in the Deccan against the Marathas. He waited upon the Emperor then in the South, in October 1701, and was posted under Prince Bidar Bakht, son of Prince Azam Shah who was supposed to be a strong contestant for the throne, whenever the long and ruinous reign of Emperor Aurangzeb would end. After Shivaji's escape from Agra in 1666 A.D., Aurangzeb's attitude towards the nders of Amber had never been favourable. However, on account of Jai Singh's excellent services in the capture of Konkana fort of the Marathas, an increase of 500 was made in his mansab.

28. Make a brief comment on the Dilwara Jain temple.

The classic example of the amazing architecture, sculpture and painting of ancient India is the Jain temple of Dilwara. These temples are about a distance of about 1/2 miles from the Abu Mountains settlement. There are five temples in this group.

29. What do mean by 'Five Thambas' of Dadu Dayal?

Daduji had 100 disciples who followed his teachings and attained salvation. He instructed an additional 52 disciples to set up ashrams, known as 'Thambas' around the region to spread the Lord's word. Five thambas are considered sacred by the followers, namely, Naraina, Bhairanaji, Sambhar, Amer, and Karadala (Kalyanpura). Followers of these thambas then spread and set up other places of worship.

30. Describe the main features of the architectural forts of Rajasthan. Features of the architecture of Rajasthan:

- (1) **Chhattri:** Chhatris are eminent, dome shaped porches used as a constituent in the architecture of India.
- (2) **Jharokha:** A Jharokha is a kind of suspended enclosed gallery used in the architecture of India, characteristically in Rajasthani architecture, Mughal architecture and Rajputana architecture. (3) **Stepwell:** Stepwells are known by many names such as Kalyani, Pushkarani, Bawdi, Baoli, Barav or Vaav. These Stepwells are ponds or wells in which water can reach by sliding some steps.
- (4) **Haveli:** Haveli is the idiom used for a private manor in Pakistan and India, typically one with architectural and historical implication. (5) **Johad:** A Johad is storage of rainwater in a tank mainly used in Rajasthan. It stores and collects water all through the year that is used for drinking by cattle and humans.

31. Witch Practice.

In the 19th century, there was a practice of killing women by accusing them of being witch, in many castes of Rajasthan, particularly in the Bhil and Meena castes. The witch practice was first declared unauthorized in the state of Udaipur in 1853 AD.

32. Lata and Kunta

In the 19th century, Lata and Kunta were prominent in many ways of tax assessment. In the wave system, the farmer had to contribute in proportion to the low and higher yield of his crop, whereas in the Kunta method, the yield was determined by late harvesting of the crop or by the hard crop on the farm.

33. Describe the Bundi Farmer's Movement.

In 1926 AD, farmers in the Bundi region of Pt Nanyuram, Ramnarayan Chaudhary and Haribhai Kinkar played a belligerent movement against plantation and sit-ins. Women were not even behind this movement. Leaders were vigorously Police fired at a crowd gathered at a function at the signal of Hakim Ikram Hussain in a village of Burdi in Bundi where Nanak Bhail died due to the bullet. Even today, in this folklore, this martyrdom has to be heard. P.Nayanuram was imprisoned. Many women, old and child were injured Manikyalal Verma remained equally connected with this movement. In the end, when the Bundi State Government accepted the demand of farmers in 1943 AD, this movement was over.

34. What were the conventional traditions and evil practices came to end in Rajasthan after 1818 AD?

The conventional traditions and evil practices were:

(I) Joint family practice- In Rajasthan, families were patriarchal, but when the British gave their individual rights to the farmer under land management, the sense of this personal right on the ground generated the situation of land partition. With the rise of industrial businesses, the people of the villages started going to the cities. The spirit of this individualism also broke the joint families.

(II) Sati practice - After the establishment of British protection, the sati practice was almost finished in the royal houses. No any queen admitted Sati practice after the 1818 AD, in Jaipur, after 1825 AD, in Bikaner and after 1843 AD, in Jodhpur. When the British government put pressure on the kings to stop Sati, they got ready for it. First of all, in 1830 AD, the state of Alwar declared this practice illegal. Thereafter, in 1844 AD in Jaipur and in 1846 AD in Dungarpur, Banswara and Pratapgarh, and in 1848 AD, in Jodhpur and Kota, Sati practice was declared illegal and abolished.

(III) Practice of female slaughtering- The main reason for this was the possibility of a loss of family honor and the marriage of girl was another problem. The Kota state first declared it illegal in 1834 AD. It was declared illegal in Jodhpur in 1839 AD and in Jaipur in 1844 AD. In 1844 AD, this practice was also declared illegal in the state of Udaipur. Until 1850 AD, the practice of female slaughtering was declared illegal in almost all states.

(IV) Sacrifice - On the occasion of marriage in Rajput castes, many of the states Charan, Bhat, Dhol etc. used to come and these people insisted for the gifts from the bride side. This was called 'sacrifice'. This practice encouraged the practice of female slaughtering. That is why the necessary steps had been taken to solve this problem. Walter's 'Rajput Welfare Council' did commendable work in this direction.

(V) Witch practices- Agent Governor Governor (AGG) of Rajasthan requested the Indian government to end this practice and take action against those who do so: The Indian government instructed him to force Rajput rulers to declare this practice as illegal and arrange strict punishment against those who violated the law.

(VI) Abolition of purchase and sale of women and girls- The British officers pressurized the Rajput rulers to end this evil practice; as a result, governments of all the states have taken steps in this regard. By the end of the nineteenth century this traditional practice of human trade ended.

35. What were the Company's objectives behind the control of Salt Trade?

Company's objectives behind the control of salt trade-

(I) In the era, the most important purpose of the company's government was to protect the interests of salt producers of Liverpool, England, to make them more profitable. In other words, to make the salt produced in Eastern India expensive, so that the salt coming from Liverpool can be sold cheaper than it.

(II) The second major objective of the company's government to maintain the income from Bengal salt was to protect the salt trade: But this could only have been possible, while the salt of Rajasthan, which was relatively cheap and mostly free from taxes, did not come in the competition of Bengali salt.

(III) Another major objective of company monopoly on salt trade was to increase the revenue of the company. But in the initial period, it was not possible for the company executives to adhere to this policy, as the salt producing areas of Rajasthan did not have control over the company government and Sambhar Salt could reach to the markets of Eastern India by any route.

(IV) If the company succeeds in controlling the salt trade of Rajasthan, then the future revolt against the company's government could be reduced because Shorra was needed for the production of gunpowder and the production of sharon would be produced by salt.

(V) The company government wanted to scrap the leather industry and textile industry by monopolizing the salt trade of Rajasthan, because in both these industries salt was used in some form. Thereafter, the company government wanted to make more profit by selling its produce in a cheap way.

VERY LONG TYPE QUESTIONS

Section-A

1. Describe the main sources of Rajasthan's history.

Or

What are the main sources of knowing the history of Rajasthan?

Describe one of them critically.

Or

Describe archaeological, literary and archival sources to know the history of Rajasthan.

Or

Discuss the literary sources of Rajasthan history briefly.

Ans. The Knights of Rajasthan made their glorious place in the history of entire India with their bravery, valor, sacrifice and sacrifices. There are many resources available to highlight the contents of the history of such a brave land of Rajasthan.

Sources to know the History of Rajasthan

The history of human settlement in Rajasthan is almost as old as any other part of India. A survey of the Banas and its tributaries the Gambhiri, the Vrraj, and Wagan has provided evidences that man lived along the banks of these rivers at least 100,000 years ago. The present day districts of Jhunjhunu and Sikar, along with other areas of Jaipur district bordering south Haryana, formed the part of Vedic state of Brahmavarta. Excavations at Kalibanga in northern Rajasthan revealed the existence of human settlements of Harappan times on the banks of a river, Saraswati. For convenience of understanding, History of Rajasthan has been divided into sections mentioned below: **(i) Archaeological Sites; (ii) Inscriptions; (iii) Contemporary Literature; Coins; (v) Travelers Accounts; (vi) Archival Records and; (vii) Illustrated Manuscripts and Paintings:**

1. Archaeological Sites

Archaeological sites in Rajasthan illuminate numerous facts and events of ancient past and help to trace the developmental course of Indian history. The sites have furnished various artifacts belonging to different civilizations that were once the inhabitants of this region.

Balathal: Balathal, situated in Udaipur district of Rajasthan, is an important archaeological site which has revealed relics of two ancient cultural periods namely Chalcolithic and the early historic. Kataranadi River flows close to this site and archaeological evidences have suggested that another water body had existed nearby which had dried up in due course of time. After the period of its occupation, the place was abandoned for a long time. Agro-Pastoralism, a combination of farming and herding animals, was practiced here. Remains of pottery found in this region also signify the lifestyle of ancient civilizations in this region.

Banghar Fort: Banghar fort, located in Alwar district. is an old fort enclosing an abandoned city which was established by King Madho Singh in 17th century. Inside the fort premises, ancient temples and palaces stand. Archaeological Survey of India prohibits the stay of any person at the fort campus after sunset and before sunrise as the place is believed to be haunted. There are two famous legends associated with this belief

Baror: Baror is another archaeological site located in Sri Ganganagar district. The site is associated with Indus Valley Civilization Remains of pottery found here belong to Pre Harappan and Harappan period. Other artefacts found at this place include shell bangles, terracotta, circular beads and many others.

Dhosi Hill: Dhosi hill, situated at the border of two Indian states Rajasthan and Haryana, is an extinct volcano. It forms an important place where evidences related to the settlements of Vedic period have been found. It was also a centre of Ayurveda during this period. The place also houses the remnants of an old fort built by Samrat Hem Chandra Vikramaditya, about 500 years ago. It was mainly built to protect the Ashrams and Heritages on the hills from Muslim invasion during medieval era.

Ganeshwar: Ganeshwar is a Village located in Sikar district and serves as a significant archaeological site. Excavations at this site have furnished artefacts belonging to a 4,000 year old civilization. Stone tools and microliths found have been ascribed to pre-Harappan period. Several copper articles such as chisels, bangles, fish hooks, spearhead and arrowheads have been excavated here.

Gilund: Gilund, in Rajsamand district, is enlisted amongst the five ancient sites excavated in the Ahar-Banas Complex which is the Chalcolithic archaeological culture of south eastern Rajasthan. The place was inhabited during 3000-1700 BCE and the ancient settlements have been divided into three cultural phases. Several housing structures. have been unearthed in Gilund and the people were mainly agro-pastoralists.

Kalibangan: Hanumangarh district of the state houses the town of Kalibangan which was the site of prehistoric and pre-Mauryan civilizations. According to Archaeological Survey of India the town was a major provincial capital of the Indus Valley Civilization. Kalibangan has also been identified as the world's earliest attested ploughed field.

Laxmangarh Fort: Laxmangarh fort is an ancient fort standing in Sikar district and is presently in ruins. It was constructed by Rao Raja of Sikar, Laxman Singh in the year 1862. The uniqueness of the fort architecture is famed all over the world as the fort stands over scattered pieces of masonry

2. **Inscriptions:** The inscriptions serve as a very authentic evidence for the reconstruction of the history and culture of Rajasthan. Not only do they help us in building up the chronology and political history on a firm basis; they also offer reliable pieces of information about the contemporary life and conditions in Rajasthan. Listed below are some of the important inscriptions reported from Rajasthan.

Chirwa inscription: This inscription is located at the outer gate of a new temple located 8 miles north of Udaipur in Pratapgarh tehsil of Chittorgarh. It describes the accomplishments

of the Guhilavanshi Baba Raval's descendants Padam Singh, Jaitru Singh, Tej Singh, and Samar Singh. In this, the economic conditions of the time given by the layered and transit land and fields are known. In it, the adjoining parts of Mewar, which were Malwa, Gujarat, Maru and Zhangladesh, add a political description.

Bijolia Inscription: The Bijolia inscription dating back V.S. 1226 (1170 AD), issued during the reign of Someshvara, is very important because it throws a new light on the early history of the Chahamana dynasty. One of these 2 rock inscriptions is supposed to be the largest in Asia.

Temple of Neminath (Abu) commemorative: A temple of Neminath is built in the village of Delwara near Abu. There is a commendation in this temple which is of 1230 AD. There are 74 verses in it. This commendation mentions the achievements of Parmar kings who live on certain areas of Abu, Marwar, Sindh, Malwa and Gujarat.

Kumbhalgarh Inscription - This inscription is in 1460 AD. It is very useful to know the genealogy of Maharana of Mewar. This article describes the achievements of the Maharana of Mewar and the social, religious and economic status of that time.

Barli Fragmentary Stone Inscription (5th or 4th century B.C.): This fragmentary inscription was found in the temple of Bhilot Mata, about a mile from the village Barli, situated about 36 miles southeast of Ajmer. The inscription is now preserved in the Ajmer museum. It is engraved on a white stone which formed part of a hexagonal pillar. The characters are Brahmi. The language is Prakrit mixed with Sanskrit.

3. Literary Source: Elementary literature in Rajasthan was composed in Sanskrit and Prakrit language, because in the ancient times, these languages were widely recognized, from the earliest period of the medieval period, and from Maran language and local dialects from Marwari, Mewari Literature is also written in Dikhhadi, Mewati, Bagri, etc. In these early Sanskrit literatures, we get lots of information related to the history of Rajasthan.

(i) Rajasthani Literature: Vat, Varta and Khyats

This kind of literature at times contains valuable material for history. It is a class by itself and preserves traditions and clan-accounts of the Rajput families and ruling houses of repute. The works belonging to this class contain material for finding historical chronology. Some of them also help in correcting genealogies of ruling dynasties. They also constitute a valuable repository of information on the cultural history of feudal families.

Prithvi Raj Raso - The Raso texts are written in the Darbari poet Chandrabardai Rara Pingal (Braj Hindi) of Prithvi Raj Chauhan, which his son Jalhan completed. This book places elaborate light on the history Of Chauhan specially Prithviraj Chauhan. In this it has been given a detailed description f Sanyogita Harn and Tarain warfare, its four bamboo twenty four yards finger,eight sultans are above sultans, it is not known as Chauhan. This Virokanti is very popular.

Some of the Rajasthani Literatures are: (a) Prithviraj Rao -Chandrabardai; (b) Bisaldev ranso - Narveer Nalh; (c) Hummer Raso — Jodhar ;(d) Hamid Raso — Sharjandhar; (e) Compatible Raso - Giridhar Axia; (f) Beli Krishna Rukamani - Prithviraj Rathod; (g) Achaladas Duchi Ri Vamika - Shivdas Prasad; (h) Kanhad De Manabandh — Padamnabhah; (i) Petal and Peethal _ Kanhaiya Lal Sethia; (j) Dhari Dhora Re - Kanhaiya Lal Sethia; (k) Lilatas Kanhaiya Lal Sethia; (l) Ruthranani, Warning Rao Chongthia - Kesri Singh Barhad; (m) Rajasthani kahanata - Murlidhar Beas; (n) Rajasthani dictionary Sitaram Lalas; (o) Nansi Ri Khata - Mihanaut Nansil; (p) Marvvad Re Paragana Ri Past - Muhanaut Nansi

(ii) Sanskrit literature:

Prithviraj Vijay: Prithviraj Vijay is written by this Jayanand Bhatt, it is a history of Ajmer Chauhan, Hamir epic has been written by Nayan Chandra Suri, it has been given the history of Chatha of Ranthambore.

Raj Vallabh: Raj Vallabh is written by Mandan, which gives information about 15th century military organization architecture and Mewar Raj Vinod It is written by Bhatt Sadashiv, who gives information about the social environment of Rajasthan in the Guhil of Mewar and in the sixteenth century.

Gayan: Gayan is written by Kanh Vyas, in it is the history of the

Guillhouas of Mewar, the Karamchand clan of Karmachand clan is written by Jaysome, which gives the information about the construction of Bikaner fort in Bikaner's Rathore.

Amarsar: Amarsar has been written by Pandit Jivadar, which gives information about Maharana Pratap and Maharana Amar Singh's history Amar Kavya's genealogy is written by Ranchod Bhatt, which describes the Guhilo of Mewar especially the story of Maharana Raj Singh.

Raj Ratnakar: Raj Ratnakar has been written by Sadaashiv the Maharana Raj Singh found to Sisodia history Ajitoday Bhatt has been written by Jagjivan which tells the history of the Rathuron Jodhpur and Ajit Singh Rathore

Bhatti poetry: Bhatti has written significant poetries, which enlighten the political and social status of Jaisalmer in the 15th century.

(iii) **Persian Literature:** If we turn up to Persian literature we find that much has been written in this language, covering the history of the Sultans Of Delhi and the Mughal emperors. There are a couple of autobiographies also written by the Mughal rulers themselves. But as the main emphasis in this kind of literature is on its accounts of the Sultans and the emperors, it is in vain to expect from them much which is relevant for the history of Rajasthan. However, due to the closer contact of the Rajput princes with the Sultans and the Mughal emperors, we are in a position to get the glimpses of the events relating to Rajasthan.

Taj-ul Maasir- Its author is Saraduddin Hassan Nizami. This book contains recent events till 1129 AD.

Taketate Nasiri- Its author is Kaz.i Minhas-Kay-Siraj. From the reign of Delhi Sultan Shamsuddin Iltutmish to the 15th year of the reign of Sultan Nasiruddin, he himself wrote on the basis of his information.

Khajinul Phutoh- Its author is Amir Khusro. This text was composed in 1311 AD.

Tarikh-e-Firoz Shahi- Its author is Jiauddin Barani. From its text, we get information about Ranthambore and the Muslim invasions on it.

Tariqa-Mubarakshahi- Its author is Yahya-bin-Ahmad-Abdul Shah Sarhindi. The Mughal period is the main source of information.

Tuzuk-e-Babri- Babar's autobiography written by Babar is called Babumama. After the Panipat war, information about the Khanva war is found in this book.

Humayunnama- The author of this volume was Gulbadan Begum.

Tajkirat-ul-Wakayat - Its author was Jauhar Aftabati. This book is also Humayun's biography.

Akbaranama - Its author is Akbar's Chief Darbari and Officer Abul Fazal. The author has given detailed geographical information of areas surrounding Mewar, Kota, Mewat, Bharatpur and Jaipur.

Badshahnama- Its author is Abdul Hameed Lahori. In this, the geographical characteristics of Chittoor and its surroundings are reported.

4. Coins

Coins, though they are small in size, sometimes play a big role in illuminating history not known from other sources. They also serve as ancillary evidence for the history known from other sources. Excavations and accidental findings have so far yielded thousands of coins from different parts of Rajasthan.

Punch Marked Coins: The earliest coins reported from India are known as 'punch marked coins'. Which are made of silver and are dated from c. 600 B.C. to 200 B. C. The punching devices of these coins have no inscriptions; instead they have a number of symbols. A very big hoard of punch- marked coins was discovered from Rairh (Tonk District) in Rajasthan. This hoard consisted of 3075 punch — marked coins of silver.

Malava Coins: Thousands of copper coins issued by the Malavas have been discovered, mainly from Nagar or Karkota Nagar (Tonk District) and Rairh (Tonk District). The Malava coins from Rajasthan are invariably of copper and a fairly large number of them bear their tribal name. The Malava coins can be put in three categories. The first category of coins bear the legend Malavanam Jayah (i. e. victory to the Malavas). The other two categories of coins consist of those coins which were discovered in association with the Malava coins and resemble the latter in fabric. The coins of second category bear no legend. While those of the third bear enigmatic legends like Gajava_ Haraya, Jamaka, Magacha, Masapa, Pachha, Bhapamyana etc. the meaning of these legends is not obvious to us.

Gupta gold coins: Another significant hoard from Rajasthan is that of Gupta gold coins discovered at Bayana (Bharatpur District). It consists of 821 gold coins, which add to our knowledge of Gupta period in general. Five Gupta coins of silver from Ajmer discovered by Dr. GH. Ojha and one silver coin of Kumaragupta from Naliasar- Sambhar discovered by Dr Satya Prakash. On the coin of Kumaragupta — from Naliasar- Sambhar, a peacock as a vehicle of Swami Kartikya, has been designed in a very beautiful manner. Six gold coins of Gupta age were discovered from Bairh, a place situated near Rairh in 1962. Some gold coins of Gupta age are also reported to have been discovered from the areas of Jaipur, Ajmer and Mewar,

Other Coins: Useful information is also provided by several small hoards of coins issued by various dynasties, tribes and rulers of Rajasthan. Bairat has yielded 28 coins of Indo-Greek rulers, 16 of which belong to Menander. Excavation from Sambhar have yielded many coins which include 6 punch — marked coins of silver, 6 Indo — Sassanian copper coins. Rangmahal has provided several Kushana coins, including some post-Kushana coins.

Kshatrapas coins are reported from Nagari (Chittorgarh).

Unpublished — Documents, Letters, etc

Next important source comprises of documents in 'Persian and Rajasthani'. There are several such collections in manuscripts, preserved in various Government Departments or owned by private individuals. These documents constitute a very useful source of our information. They are all unpublished.

Traveler's Accounts:

Quite a large number of European travelers visited India during our period of study. Their accounts of the cities, court-life and general condition of the country, though vivid, are full of the interpretation and impression which is not free from personal prejudices and idea of race superiority. Fortunately in the general description of India given by the travelers, we trace out here and there some references to Rajasthan which are useful for our study of political, social and cultural life of the state. However, in accepting their statements we have to observe caution, as what they write is not wholly true and accurate.

William Finch in his *Early Travels in India* gives a valuable description of the outer wall and ditch of Bharatpur, prosperity of Mewar and Amber. His account of Ajmer as a town and religious place of the Muslims are very interesting.

Sir Thomas Roe's and Terry's description of Ajmer and gifts from Jahangir to Kunwar Karan are vivid and picturesque.

Manrique Fray Sebastian's notices of the town of Jaisalmer, its people and their local dances are highly informative.

The accounts of Tavernier and Betnicr about eclipse, charity, sati system, Holi festival, industrial activities and Indian poverty are of great value. Manucci's references of the desert of Rajasthan, Ajmer and Mewar are accurate. His accounts of villages and hills of Mewar show his intimacy with the area. His observations on the opium-eating habits of the Rajputs are

graphic. His references to the articles of decoration of turban; festival of Holi and handicraft industries of Rajasthan are of great use.

Captain Mundy's description of the jungles of Bharatpur and the local dresses of the common people of the town is graphic.

Bishop Herber's description of Jaipur and Ajmer and his observations on festivals and local customs are highly informative.

The Chinese traveler, Yuan Chwang, makes certain references related Rajasthan. He mentions the place called Po-li-ye-ta-lo which is identified with Vrat or Bairat (Jaipur District).

2. Summarize the key features of Kalibanga and Ahar civilization in detail

Or

What do you think of the Kalibanga civilization? Describe its features. Why did this civilization disappear?

Ans. Kalibanga Civilization

Kalibanga was situated on the left bank of the Ghagghar river in Hanumangarh district of Rajasthan. Excavation in 1953 'BB' Red 'and' b. K. Made by 'thapaar' Here the relics of pre-Harappan and Harappan culture have been found. It was famous for Chudis in ancient times. These Chudis were made of stones. Most extensive work on Kalibangan was done by A Ghosh in 1951-55 and later by Lai & B K in 1961.

The key features of Kalibangan Civilization:

East-Indus civilization

Like the Harappa and Mohenjodaro, two dunes surrounded by a security wall have been found here. Some scholars believe that it will be the third capital of the Gandhian civilization. Eastern civilization was a pre-Harappan period. This settlement of Indus-East civilization i.e. Kalibanga was surrounded by fortification of raw bricks. The entrance was in the northern part of the fort. This could reach the Saraswati river. Inside evidence of the existence of bullock cart is obtained with the exploration of soil toys, wheels and cattle bones.

Evidence: In the southern part of Kalibangan's Durga mound, there are five terraces made of clay and raw bricks, on the summit, evidence of the occurrence of havan kundas has been found.

Durg: Like the other Harappan carpeted cities, Kalibanga was divided into two parts, Nagar Durg (or Garhi) and the fort in the fort. The city fort was equal to the quadrilateral. Here the remains of the buildings are clear that the buildings here were made of raw bricks.

Farming: The most important achievement of 'Pre-Harappan culture' in Kalibanga is evidence of a soiled farm, whose gap between the troughs is east to 30 cm from the west. And the north to the south is 1. 10 meters. Mustard seeds were sown in gram and over-distance gutters in short-range mats.

Small stone tools: Here, minor stone tools, manikya and mud bead, Conch, glass and mud chunks, toy carriage wheels, fragmented sewage, Illabettes etc. have been found. The seals and seals (seals) of the clay received from here were important recorded objects. From the impression or mark on the clay seals, it seems that they have been used for packing.

Seals and Bricks: On a seal is the shape of an arduous deity. The seals received from here were equivalent to 'Mesopotamian' seals. The raw bricks used in Pre-Sandhavi settlements of Kalibanga were 30x20x10 cubic cm in size.

Remains of houses found from here show that all houses were made of raw bricks, but pakki bricks were used in drains and wells. Here are some brick round elaborated. A floor of Kalibanga is a complete example of Harappa where elaborated bricks have been used. It is adorned with an intersecting circle.

Graveyard: The graveyard was located in the south-west of Kalibanga. Here are 37 examples of body funeral. There were three methods of funeral rites -

- Former consolation
- Partial amalgamation
- Cremation

Here the baby's scalp is found, in which there are 6 holes, and it is known to be diseased with 'water kapali' or brain drain. From here there is a skeleton that has a sharp cut of a dardar axe on the left knee.

Evidence of earthquake: From here the evidence of the oldest evidence of earthquake is found. Due to the dryness of Ghagghar river, Kalibanga was destroyed.

First mound: In this pre-Indo-civilization, there was a patio in the house and there were some rooms on the side of it. Evidence of cooking in the courtyard was also obtained as there were both types of tandoor above and below the ground. Evidence of the use of the solution is found, because the marks of defeat were found at this level. The manner in which the solution is run indicates that the side bays were made in the direction of the east-west and in the north-south direction on the other side. Both instruments of stone and copper were prevalent in this age, but stone tools were more used. From here there used to be used daily life. It seems that the life of this phase of Kalibanga was 3000 BCE. Must have been around.

Second mound: The objects that have been found from the second mound are similar to the Harappan civilization. In this mound of Kalibanga, some fire kundas have also been found. Some pieces of pottery have been found from Kalibanga, from which it is decided that the scripts were written from left to right in the Indus Valley civilization. High-level drainage system like Mohanjodaro did not appear in Kalibanga. Buildings were made from bricks, but cooked bricks were used in drains, wells and bathrooms.

Other features of Kalibangan Civilization

- Kalibangan in Rajasthan has given the evidence of the earliest

BC ploughed agricultural field ever revealed through an excavation by Dr B.Lal.

Kalibangan was also a site which had given an evidence of earliest recorded "Earthquake". The earthquake is dated back to 2600 BC and is considered to have contributed to the end of this remarkable site of the Indus Valley Civilization.

The Fire altars discovered at Kalibangan reveal that the people were ritualistic and believed in worship of fire. A charging bull which is considered to signify the realistic and powerful folk art of Harappan Age" has been found at Kalibangan. The most important discovery of Kalibangan is a ploughed field. A wooden furrow has been found, 7 fire altars in a row have been found and they suggest the practice of sacrifice.

Bones of camel have been found at Kalibangan. At Kalibangan a tiled floor which bears the intersecting signs of circles has been found. The burials have been found in two types of pits viz. circular graves and rectangular graves. The bricks used in Kalibangan were earthen ones and Kalibangan was not as better planned.

There was no drainage-system in Kalibangan.

Ahar Civilization

The Ahar culture, also known as the Banas culture is a Chalcolithic archaeological culture on the banks of Ahar River of southeastern Rajasthan state in India, lasting from c. 3000 to 1500 BCE, contemporary and adjacent to the Indus Valley Civilization. Situated along the Banas and Berach Rivers, as well as the Ahar River, the Ahar—Banas people were exploiting the copper ores of the Aravalli Range to make axes and other artefacts. They were sustained on a number of crops, including wheat and barley.

Geographical extent

More than 90 sites of the Ahar culture have been identified to date. The main distribution seems to be concentrated in the river valleys of Banas and its tributaries. A number of sites with Ahar culture level are also found from Jawad, Mandsaur, Kayatha and Dangwada in Madhya Pradesh state. In Rajasthan, most of the sites are located in Udaipur, Chittorgarh, Dungarpur, Banswara, Ajmer, Tonk and Bhilwara districts, which include, Ahar, Gilund, Bansen, Keli, Balathal, Alod, Palod, Khor, Amoda, Nangauli, Champakheri, Tarawat, Fachar, Phinodra, Joera, Darauli, Gadriwas, Purani Marmi, Aguncha and Ojijana.

Key features of Ahar Civilization

The main features of this culture are:

1. **Social life-** The topic of the social life of this culture can be known by the following points:

Rural Culture: It was a rural culture. The residents here used to do API fixes and used to bring the necessary raw materials from these areas to nearby areas.

Building Materials: The houses here were made of stone and raw bricks. The foundation of the house was filled with locally available stones and the walls were made of bricks and the soil was coated on both sides. The houses were rectangular shaped and their roof was made with the help of grass, bamboo, clams, etc.

Food Materials: The residents of this culture were both vegetarian and non-vegetarian. They used to use wheat, rice, millets, etc. as food items. The bones of goats, buffaloes, hens, pigs and other animals have also been found in the excavation, which is a sign of their non-vegetarians.

Jewelery: The residents of the hubbub culture used to wear necklaces and chains made up of beads, earrings and bangles made up of mud and copper. Some jewelery have also been obtained, which were made up of precious stone such as onyx, coral, rhinestone, etc.

Joint family tradition: Due to the acquisition of six flames in the same kitchen in excavation, it can be assumed that the practice of joint family was prevalent in the Ahad Civilization and the whole family's food was made in the form of public food.

2. **Religious life-** Exquisite material does not have any particular light on the religious life of the residents of this culture. But on the basis of the following points, we can say that religion was very important at this time (i) Lamp (Deepak): Finding the lamp in excavation affirms that the main ritual of worship was to burn the lamp. Their special significance is established by the attainments of statues of the mother goddess and bull. Apart from these, symbols of religious significance have also been received.

(ii) **Dead Rites:** The bodies found in the excavation reveal that the dead bodies were dragged by placing the head towards the north and legs towards the south side. The dead bodies were buried with the wearing ornaments.

3. **Economic Life-** In the economic life of the inhabitants of Ahad civilization, the importance of agriculture, animal husbandry, copper-arts, sandarts, trade and commerce were all important. The important points of economic life of this civilization are as follows:

Agriculture: Residents here used to cultivate wheat, millet and rice. Here the copper axes have also been received in agricultural equipments.

Animal Husbandry: Residents of this civilization used to raise many animals. Cows, buffaloes, bulls, goats, etc. were used in animals. These people were also familiar with elephants, horses, etc.

Industry: Many industry businesses were prevalent here. The people here were settled in the art of making pottery. These potteries were of black and red color. These utensils were cooked by the inverted furnace method. These utensils made on wheels were made brighter by painting and glazing.

Nearly 40 mines have been received in the adjoining areas of Ahad, from which there are items of copper bangles, axes, rings, etc. have also been obtained. This shows that the copper industry was also on development in this period.

Due to excavation, significances of dyeing-printing business have also been found. Clothes printing appliances have also been received. Apart from this, weighing and measurement tools have also been found, thereby showing trade-commerce here.

3. Describe of the development of Copper Age in Rajasthan in the context of Balathal and Ganeshwar culture.

Ans. After the Stone Age, there was the beginning of the Copper Age in Rajasthan. Stone was replaced by Copper in North India, including Rajasthan, and copper was used to make tools and weapons. Remnants of copper items have been received from various parts of Rajasthan. In these residues, the signs of the newly developed civilization of the Rajasthani civilization are clearly visible. Thus, in Rajasthan, we can distinguish between the Copper and the Iron Age.

Balathal Culture

Balathal Culture has an important place in the cultures of Rajasthan. There is a village called Balathal in Vallabhnagar tehsil, 42 km east of Udaipur city. A mound is located on the east side of this village. The excavation work of this mound was done in March, 1993, by Dr. V N. Mishra of Deccan College, Poona under the supervision of Dr. V S. Shinde, Dr R.K. Mohanty and the Institute of Rajasthan Studies, Rajasthan University, Kothari of Udaipur, Dr. Lalit Pandey and Dr. Jivan Kharakwal. Here the work of excavation by archaeologists was done in the area of about 1400 square meters, in this civilization there is a philosophy of copper-stone culture. By the way, this place is considered as an extension of the Ahar and Gilchrist culture. It is estimated by archaeologists about the chronology of this culture that this culture had come into existence between 1000 B.C. and 2500 B.C.

Characteristics of Balathal culture-

Building structure- Construction of a huge building of eleven rooms has been obtained in the excavation of Balathal. Archaeologists believe that it had been developed in the second stage of the Copper Age. Apart from this, the ruins of a fort have also been received here. This fort has been built from a thick wall of soil. Half of the stones are also found in the outer and inner part of this wall. Rectangular blocks had been built to strengthen the wall. Like the fort, the total area of this building is approximately 450 square meters. In the third phase of this culture, the walls of the building have been made of clay bricks. These bricks are raw. Their measurements are 30 X 15 X 9 centimeters.

Copper equipment- Balathal culture is a copper-stone age culture. Residents of Balathal used copper-made tools and weapons: In these copper devices, axes, knives, chisels, razors, and panels of arrows are specially received. Separate characteristic of the other Balathal civilization is that the Stone-manufactured tools in this civilization have received very little. The reason for this would have been the abundance of copper in the people here. This is what the archaeologists have estimated.

Copper Jewellery- Jewellery which has been acquired in the excavation of Balathal culture, they are made from copper. The earrings and the necklace are important. Necklace pendant has also been obtained in excavation.

Agricultural business- Archaeologists have received remnants of animals and flora in the exploration of the Balathal civilization, which is well-known that the mixed economy was present in the residents here. In this civilization, along with agriculture, animal husbandry and

hunting were also the main means of livelihood. The people of this civilization used to grow crops like wheat, barley, mustard and mustard etc. in agriculture. In pets, this civilization used to feed cow and bullock.

Pottery- In the excavation of Balathal civilization, special sized and types of utensils were obtained, which are of two types: a rough walls and second-sized pottery walls. These two types of utensils have been cooked at high temperatures. These red and ash coloured utensils were used for filling of grains or water. Various types of ornaments have been engraved on the middle part of these. The dishes that are thin-walled, their size is small. Among them are simple-sized trays, utensils, bowls etc, which are used in the eating and drinking purposes. Black, red and dark red colors have been shrouded in these outer layers and inside. Black and red utensils are usually black colored and white color paintings have been made on them. In this civilization, special type's of utensils were not made, but they were also imported from other areas.

Grain Collection- The remains of the Kothis (store-houses) have been found in Balathal civilization. Archaeologists believe that these cells had been used to collect cereals for whole year by the people of Balathal civilization. It is also evident that these cells were made of circular height of 20 to 50 centimeters and the grain was kept secure. In this civilization, the remains of some houses are found in such floors, which have circular pits. Archaeologists believe that grains were loaded by placing a special type of grass in these pits.

Stone-idols or statues- Among the statues found in the excavation of the Balathal civilization, the idols of bulls and dogs are particularly noteworthy. This type of clay idols have been found in other places of Ahar culture in excavation from the village of Marmi near Chittorgarh. Dr. Mishra believes that these terracotta statues are related to the religious tendencies of the people of Balathal culture.

Bones - 32 types of animals have been identified by the archaeologists from the bones found in the excavation of the Balathal civilization. Most of these are related to pets, such as cow, bull, buffalo, sheep, goat, pig, horse, dog etc. In wild animals, especially elephants, gaur, nilgai, wild boar etc. have been found and in water bodies, Fish and turtle bones have been found. Cut, broken and burnt bones from sharpened tools have been obtained in large quantities in the excavation of this civilization.

Textile industry- In the excavation of Balathal culture, a small residue of the piece of cloth has been received. It is well-known that the people of Balathal had knowledge of the technique of knitting garments before the fourth century BC. Balathal is the only place after the excavation of the Jaipur district of Rajasthan, here the remains of woven garments have been received by the archaeologists.

(10) Coins and currency- In Balathal culture so far, three copper coins and two currencies have been received to archaeologists. In it, copper coins have been found in a cast type, engraved with elephants on one side and the hills and moons on the other. These coins were second century BC. On these coins, taurus, carriage wheel and three hills and the moon have been engraved.

Ganeshwar Culture

Ganeshwar's mound is situated at the site of the Kantli river in Sikar district of Rajasthan. Due to the abundance of copper equipment, this place is considered as a copper-cumulative culture age. The date of this site is 2800 BC, based on comparative study. It has been determined. This is the oldest in the copper age cultural centers, that is why Ganeshwar is said to be the mother of the copper-age civilizations. Its excavation was done in 1977 AD, under the leadership of R. C. Agarwal and Vijay Kumar. The ruins of Ganeshwar culture have been obtained from the seven ditch crafted here. This civilization spread from Sikar to Jhunjhunu, Jaipur and Bharatpur. The people here were skilled in drawing pottery and drawing on them.

Characteristics of Ganeshwar Civilization

(1) Copper equipment- Excavation of Ganeshwar has received hundreds of copper weapons and copper equipment, due to this, there be a huge reservoir of Khetri in this area. Probably, developed centers like Harappa, Mohanjodaro and Kalibanga received copper and copper material from Ganeshwar. The copper appliances have axes, arrows, spears, needles, fishing hooks and various copper ornaments. These items have 90 percent copper. There is no mixture of any other metal in it, it is that till this time there was no knowledge of mixing other metals of the copper.

(2) Housing - In the excavation of Ganeshwar, houses have been found as residence related evidence. The houses are made of stone. There was no use of bricks. In the remains of the buildings of Ganeshwar, the use of wood is also used in the form of clay pots, parts, cordial pots, floors and holes. In order to save the entire settlement from the flood, several times the form of stainless stone binds were also made.

Pottery - Excavation of Ganeshwar culture has received much more mudabhandas, which include cups, safflower and kidneys. These utensils can be kept in 5 categories (1) jars of storage, (2) kalash, (3) cups, (4) fried, (5) saucers. The Kalash's neck and mouth are holding hands to hold. Horizons or vertical handles are also attached to some large pieces. These cups and fried squares are shaped by cycles and rings. The rings made of rings are only received from Ganeshwar.

Animals and birds- On other bones received bone injury marks and bone marrow-free bones are clear that people of Ganeshwar culture also Vegetarian. Achievement of fishing hooks reveals that at this time there was enough water in the Kandi river and the prey of water-borne animals also Prominently. Animals and birds can be kept in two parts from the bones received from Ganeshwar - (1) Household animals which included bull, pig, dog, donkey and cock. (2) Rabbit, duck, deer, banana, swine and were included in wild animals. It can also be known from the fishing that fish also consumed. Animal husbandry was also started at this so that the need for pots, utensils and doves etc. has seemed necessary

4. Please mention the different opinions that are prevailing relation to the origin of Rajputs.

or

Who was Rajput? Mention various theories regarding their origin.

or

Critically examine the different opinions regarding the origin of, Rajputs.

Ans. The term "Rajput" acquired its present meaning only in the 16th century, although it is also anachronistically used to describe the earlier lineages that emerged in northern India from 6th century onwards. In the 11 century, the term "Rajaputra" appeared as a non-hereditary designation for royal officials. Gradually, the Rajputs emerged as a social class comprising people from a variety of ethnic and geographical backgrounds. During the 16th and 17th centuries, the membership of this class became largely hereditary, although new claims to Rajput status continued to be made in the later centuries. Several Rajput-ruled kingdoms played a significant role in many regions of central and northern India until the 20th century. The Rajput population and the former Rajput states are found in north, west and central India. These areas include Rajasthan, Gujarat, Uttar Pradesh, Himachal Pradesh, Haryana, Jammu, Punjab, Uttarakhand, Madhya Pradesh, West Bengal and Bihar.

The different opinions regarding the origin of Rajputs

The origin of the Rajputs has been a much-debated topic among the historians. There are several theories which deal with the origin of Rajputs. Some of the theories are as follows:

Foreign Origin: This theory was propagated by Colonel James Todd. Col. James Todd was the celebrated author of *Annals and Antiques Of Rajasthan*. He has detailed the history of Rajputana and Central India. He said that Rajputs have foreign origin and they are descendants of the races such as Hunas, Kushanas and Sakas. Mr. Todd argued that Rajputs worshipped Fire and it was also worshipped by the Saka and Hunas. He pointed out their war likeness, condition of women, importance of horse and worshipping weapons etc. as evidences.

Descended of the Kshatriya caste: This theory says that the Rajputs are not from the foreign origin and they are descendants of the mythological. They worship fire as the Aryans did and worship of fire was not the tradition of the Foreigners only. They were prevalent in Indian kshatriyas as well, It is feasible for both to have evolved such qualities quite independent of each other. Some inscriptions tell us that some Huna rulers got converted into Rajputs but such a sweeping statement can't be made for all Rajputs. Descendants of both the Aryans and the foreign races: The third theory says that Rajputs are a mixed race which included descendants from both the Aryans and the foreign races. This theory was put forward by V.A. Smith, he said that Rajput is a mixed race. Some of them were descendants of the Aryans while some of them were from the foreign races such as Hunas, Sakas. Some Indian historians too are of the view that intermixing of foreigner Indians gave birth to Rajputs. But a closer scrutiny tells us that the above qualities were not specific to foreign tribes.

Agnikula theory: The fourth theory is related to Agnikula theory. It says that the Rajputs descended from Agni. According to this theory, forefathers of Rajputs were born at Mount

Abu. The four Rajput clans who were born from Agnikula are as following: Chalukyas, Pratiharas, Chauhans and Parmaras.

Indian Descent: That period was one of social unrest. There were instances of castes moving up and down the social order and new tribes coming in the caste fold. Rajputs could have been born out of this mobility. Some could have been conquered forest clans whose erstwhile Chiefs managed to acquire the Kshatriya, some others could be descendants of clans that earlier constituted the gana sanghas in Rajasthan, some could be tribals or could be aided by the tribals in their rise.

Conclusion: In conclusion, the final theory seems to be more suitable for Indian Descent. If seen scientifically, empires are established with reciprocal links in different castes. Thus the combination of foreign nations and native Kshatriyas seems natural and true. If Rajputs are considered foreign, then the questions of the Indian Kshatriyas remain. So it seems right that Rajput castes were also a group of castes, which had settled in different areas of India with many names.

5. Who were the Gurjar-Pratihars? Evaluate the achievements of the Gurjar-Pratihara Kings.

Or

Who were the Gurjar-Pratihars? Describe their triumphs and successes.

Ans. The origin of the Gurjaras is uncertain. A view once widely held was that they entered India in the wake of the Hephthalites (White Huns or Hunas), who had invaded India in the 5th century and were connected with the Khazars. Now, however, most historians believe the Gurjaras had an indigenous origin. The name Gurjara does not appear before the end of the 6th century. Scholars believe that these Gurjaras had played the role of Pratihara (guardian) by keeping them safe from the Arabs for almost 300 years, hence they were known by the name of Pratihara. At the inscription on Razor, the Pratiharas have clearly confirmed the existence of the Gurjar-dynasty. Gurjar Pratihara Dynasty

Pratihara dynasty was established in Gurjaratra Pradesh in the southwest of Rajasthan. They stated themselves as the descents of Laxman, brother and Pratihara of God Ram. So this lineage is called Pratihara dynasty. Pratihara were Rajput clan and followed Hinduism. Gurjara-Pratihara dynasty was founded King Harichandra, who was a samanta in Rashtrakuta Empire. He dominated the region of Marwar and Jodhpur in present day Rajasthan. The origin of Pratihara dynasty dates back to 650 AD, this was around the same time Islam came into existence. Ruler Harichandra was troubled by the fact that Muslim Arabs were expanding from the Middle East towards the East, towards India. In 730 AD Harichandra was died and Nagabhata I (730 AD — 756 AD) succeeded the throne.

Being related to the Gujjars branch, Gurjar Pratihara is known in history. The mention of the Gurjar caste in the Ehol record of the Chalukya Naresinh Pulasthi II of Badami is mentioned in the archival form in the first form. According to legendary historian Ramesh Chandra Majumdar, the Gurjar Pratiharas worked as a barrier for the Arab invaders from the sixth century till the twelfth century and played the role of the gatekeeper of India.

In Neelkund, Radhanpur, Devli and Karadah inscriptions, Pratiharas have been called gurjars. Arab travelers have called them 'Juveniles'. Almasudi Gurjar Pratihar were called as 'Al Gurjar' and King as Bohra, which is probably the impure pronunciation of Adiwarah.

When Chinese traveler Huansang came, he described it as Q-Che-lo (Guiiar) in the description of 72 countries and his capital was 'Peelomo I Bhilmal'. According to some historians, Guijar pratahars started their rule in Bhilmal city of this state. Jodhpur and Ghatyala inscriptions of Pratihar kings reveal that the original residence of Gurjar prataharos was Gurjarata. According to H. C. Ray, the earliest center of their power was Mandvapura (Mandaur). But most historians believe Ujjain, the starting center of their power, or Avanti. Apart from these, Sanjan copperplate Nansi of Jain Granth Harivansh and Rashtrakutas King Amoghari described 26 branches of Gurjar Pratahar. Pratiharas of Mandour

This branch was the oldest and most important in 26 branches of Gurjar Pratahar. According to Jodhpur and Kamiyala inscriptions, there was two wives of Brahmin named Harishchandra. A Brahmin and secondly Bhadra Four sons Bhadra Bhadra, Kadak, Razvil and Aha, together with Mandaur formed the Gujar pratihar dynasty, the sons of Bhatra. Even though Rujil i the third son, the genealogy of Mandaur starts with this.

(1) Shiluk: Shiluk, the tenth ruler of this dynasty defeated Bhatti Deon. the ruler of the Valla country. Bauk from Padmini, the queen of her dynast and Kakkuk, from the queen Rarabhadevi were his two sons.

(2) Bauk: Bauk was quoted in the Jodhpur prashasti of 837 AD as description of his descent in a Vishnu temple in Mandaur.

(3) Kakkuk: Kakkov inscribed two inscriptions, which is famoUS the article of Ghatiyala. Jyotambhas were also established by him and in t Mandaur. Gurjar-Pratihars of Jalore, Ujjain and Kannauj

(1) Nagabhata 1 (730-760 AD)

Pratishtha ruler Nagabhata I, in the eighth century, gained control over Bhanimal and made it his capital. In later, he took Ujjain in his right and Jiiain became the main center of his power. These were great rulers; their our-t was called 'the court of Nagavlok'. In which all the Rajputs of the time)eriod (Gauhil, Chauhan, Parmar, Rathod, Chandel, Chalukya, Kalchuri) were heir court colleagues.

In his reign, Bilochs invaded Sindh and Arbo had left Arab. Nagabhata lid not allow them to enter their borders, so their fame grew very much. He has called 'Narayana' and 'Destruction of Mcleak' in Gwalior prashasti. The vlcleas were of Arabia who wanted to establish their power in other parts of India after empowering Sindh. The successor of Nagabhata I was Kukkuk and Devraj, but his reign was not important. Nagabhata has been called Kshatriya Brahmin. Hence this branch is also called Raghuvanshi Pratahar.

(2) Vatsaraj (783-795 AD)

Behind the death of Devraj, his son Vatsaraja was the next glorious ruler. He defeated Bhandi Dynasty and also defeated Pal Rajshal Dharmapal of Bengal. Nagabhata II was born from

Queen Sundardevi of Vatsaraj. The one who is called Nagalok. During his time, Udayot Suri composed the 'Kuruvayamala' and Jain Acharya Jansen 'Harivansh Purana'.

Vatsaraj constructed the temples of Atsian. Aujians are famous for the Sun and Jain temples. At that time Surat Suri composed the "Qualayamala" in 778 in Jalore. The temples of the Ausites are built in the Mahamarao style. But the Harihar temple of Aujis is made in the Panchayat style. Aujians were the main centers of the pratahars in Rajasthan. The Temple of Ausia (Jodhpur) is the antahkar carpet. Rajasthan is known as Bhuvaneshwar to Aejian. In Aasia, there is a temple of Aasia Mata or Sachheya Mata (Goddess of Oswal Jains), in which the Mahishasur is the statue of Mardani.

From these periods, in order to achieve Kannauj (Arnadh dynasty in Kanyakubh) in Indian history, from east to west; the Rashtrakut from the south to the Rakhra Khet and from the northwest to Ujjain, there is a struggle for about one and a half centuries. This is called 'triple conflict' or 'triangular conflict' in Indian history. The triangular struggle started by Vatsaraj. He defeated Kannauj ruler Indra Yudh and took control of Kannauj. Therefore, Vatsaraj is said to be the real founder of the Pratihara dynasty and 'Ranastin'.

At this time, a large part of Southern India was the state of the nation's descent. His contemporary kashtrakuta King Dhruv was a big ambitious. He attacked Vatsaraj and defeated them. After this he also defeated Pal Rajpal Dharmapala. This war took place in the Doab of Ganga and Yamuna, which is why, in the celebration of this victory, Dhruva included the signs of the Ganges and Yamuna in the Necklace.

After the Dhruv's departure, Dharmapal removed Indra war and replaced the Chakra war in Kannauj as its ruler.

(3) Nagabhata II (795-833 AD)

Nagabhata II was the successor of Vatsaraj. They attacked Kannauj in 816 AD and defeated the Chakra war and made Kannauj the capital of the Pratihara dynasty. And ending the trilateral struggle that has gone on for 100 years. He defeated the ruler of Bengal Palash Dharmpal and took control of Munger. In the Bakula record they are called 'Parambhatarak Maharajadhiraj God'. According to Chandraprabha Suri's book 'Effective Charit', Nagabhata II commenced suicide in 833 AD after drowning in the Ganges. After his son Rambhadra took over the reign in 833 AD but there was no significant work in the short reign (3 years).

Mihirbhoj I (836-885 AD)

Mihirbhoj first was the important ruler of this lineage. He was the son of Ram Bhadra. Mihir Bhoj was a follower of Vaishno religion. Their first record is a marvelous record, which dates back to 893 Vikram Samvat (836 AD). The Arab traveler 'Suleiman' referred to Mihir Bhoj as the most powerful ruler of India, while traveling to India during Mihirbhoj, who stopped the Arabs. In Kashmiri poet Kalhan's 'Rajatarangini' too, the administration of Mihirbhoj has been done. Mihirbhoj captured the Rashtrakutas and took control over Ujjain. Krishna II was ruled by Rashtrakuta dynasty at this time. In his Gwalior record, he gets his title Adiwara. Daulatpur records the same as Prabhas. During his time, there was a 'Shrimaddivarah' on silver and copper coins circulating.

According to Skandhapurana, Mihirbhoj left the throne to submit the state load to his son Mahendrappal and perform the pilgrimage (Tirthyatra).

Mahendrapal 1 (885-910 AD)

His mentor and dependent poet was Rajshekhar. Rajashekhar composed the compositions of Kupuramanjari, Kavyavyamansa, Vldyasalabhangjika, Bal Bharat, Balaramayan, Harvilas and Bhuvanvakos. In his texts, he said Mahendrapal to Raghukul Chadamani, Nirbhaya Naresh, Nirbhay Narendra. His two sons were Bhoj II and Mahipal First. Bhoj II governed (910-913 AD). (6) Mahipal I (914-943 AD)

Till Mahipal took over the reign, Rashtravukta ruler Indra III defeated Kannauj by defeating the Pratahars. Rajasekhara remained in the court of Mahipal. Rajasekhar called them 'Maharajaadhiraja of Aryavarta' and gave it the name of 'Raghukul Mukutamani '. During his time Arab traveler 'Almasudi' traveled to India.

(7) Rajyapal

In 1018 AD, Muhammad Gajnavi invaded the Pratihar King Governor In 1036 AD, the last king of the martyr was Yashpal. In 1039 AD, Chandra Deva Gahwalid stripped Kannauj from the prataharas and ended their existence.

Section-B

6. Examine the contribution of Meera and Dadu in Rajasthan's religious movement.

Or

Estimate the contribution of Meera in the Bhakti movement.

Ans. **Meera Bai-** Meera has a special place in devotional poets. At the same time, while Jambhaoji, Dadu, etc were trying to improve the religious coordination and society in Rajasthan, the name of Mira was considered as Superior among the name of the people who developed the tradition of the devotees in Rajasthan. Meerabai was a great saint and devotee of Srikrishna. Despite facing criticism and hostility from her own family, she lived an exemplary saintly life and composed many devotional bhajans. Historical information about the life of Meerabai is a matter of some scholarly debate. The oldest biographical account was Priyadas's commentary in Nabhadass' Sri Bhaktammal in 1712. Nevertheless, there are many oral histories, which give an insight into this unique poet and saint of India.

Early Life Meerabai

Meera was born around the start of the 16th Century in the Chaukari village in Merta, Rajasthan. Her father was Ratan Singh a descendant of Rao Rathor, the founder of Jodhpur. When Meerabai was only three years old, a wandering Sadhu came to her family's home and gave a doll of Sri Krishna to her father. Her father took saw this as a special blessing but was initially unwilling to give it to her daughter, because she felt she would not appreciate it. However, Meera had, at first sight, become deeply enamoured with this depiction of Lord Krishna. She refused to eat until the doll of Sri Krishna was given to her. To Meera, this

figure of Sri Krishna embodied his living presence. She resolved to make Krishna her lifelong friend, lover, and husband.

Throughout her turbulent life, she never wavered from her youthful commitment.

Conflict with Family: Her new family did not approve of her piety and devotion to Krishna. To make things worse, Meera refused to worship their family deity Durga. She said she had already committed herself to Sri Krishna. Her family became increasingly disapproving of her actions, but the fame and saintly reputation of Meerabai spread throughout the region.

Udabai's False Gossips: Often she would spend time discussing spiritual issues with Sadhus, and people would join in the singing of her bhajans. However, this just made her family even more jealous. Meerabai's sister-in-law Udabai started to spread false gossip and defamatory remarks about Meerabai. She said Meera was entertaining men in her room. Her husband, believing these stories to be true, tore into her room with sword in hand. However, he saw Meera only playing with a doll. No man was there at all. Throughout these hysterical slanders, Meerabai remained unmoved by both the criticism and praise of the world.

Refusal for Sati: At an early age, Meera's father arranged her marriage with Prince Bhoj Raj, who was the eldest son of Rana Sanga of Chittor. However soon after Meera's husband died; (fighting in battles with the Moghul emperors). This made the situation even worse for Meerabai. Her father-in-law, Rana Sanga, saw her husband's death as a way to get rid of Meerabai. He commanded her to commit Sati (when the wife commits suicide by throwing herself on her husband's funeral pyre). However, Meerabai, with the direct inner assurance of her beloved Sri Krishna, said that she would not do this. Her real husband, Sri Krishna had not died.

Family Torture: After this experience, her family continued to torture her. They restricted her movements and sought to make her life as uncomfortable as possible. In the face of all these trials and tribulations, she remained detached from her physical suffering. There was nothing that could disturb her inner connection to Giridhara (epithet of Sri Krishna as young cowherd boy). It is said that twice her family tried to kill her, once through a venomous snake and once through poisonous drink. On both occasions, it is said Meerabai, Protected by the Grace of Sri Krishna, came to no ill harm.

Great devotion of Meerabai for Lord Krishna

However, the relentless torments and hostility interfered with her life of devotion and contemplation on Krishna. She sought the advice of learned men and saints. They advised her to leave the palace and return to Brindaban. Secretly, with some followers, she slipped out of the palace and escaped to the holy city of Brindaban. In Brindaban Meerabai was free to worship Giridhara to her heart's content. She would spend her time in singing bhajans and in ecstatic communion with Krishna. Like a true Bhakti, she worshipped God wholeheartedly. The riches of the world offered no attraction to Meerabai; her only satisfaction came from her single-minded devotion to Sri Krishna. Her soul was ever yearning for Krishna. She considered herself to be a Gopi of Vrindaban, mad only with pure love for Krishna.

Compositions of Meerabai- The compositions which are said to be composed by Meera, which have so far been received, their total number are ten. These are- (1) Geet Govind ki Tika, (2) Narsiji ka Mayara, (3) Raag Sorath ka Pad, (4) Malaar Raag, (5) Raag Govind, Satya Bhama Nu Rusanu, (6) Meera ki Garibi, (7) Rukmani Mangal, (8) Narsi Mehta Ki Hundi, (9) Charit, and (10) Sphut Pad. Of these, only ' Sphut Pad ' is considered as a certified creation of Meera. Meera's Sphut Pad is available nowadays in the name of 'Meerabai Ki Padavali'. The language of Meera is Rajasthani language. In which the flavour of Brij, Gujarati, etc. languages are mixed.

Dadu Dayal- Dadu is one of classic Sants of India. He was a poemystic and spiritual Master of Divine Light, Sound, and Nirguna Bhakti from Rajasthan. His teachings encounter a very genuine, pure version of Sant Mat with the perfect balance of God and guru bhakti, love and mysticism (Surat Shabd Yoga, inner Light and Sound Meditation). In the tradition of Guru Kabir, Sant Dadu Dayal was a great bhakti Saint of India. He lived in the second half of the sixteenth century (1544-1603). His songs are in a Hindi dialect known as Braj Bhasa, being a mixture of Hindi and Rajastliani.

Early Life: Very few authentic details relating to the early life of Dadu Dayalji Maharaj are available. Born in Ahmedabad in 1544, he made Rajasthan his home. Like Saint Kabir, Dadu came from one of the many lower artisan castes. It is said that Dadu was a foster son of Lodhi Ram, a Naga Brahmin of Ahmedabad, who had found the infant floating on the waves of the Sabarmati river in 1545. Dadu Dayal lived in the Jaipur region of Rajasthan, most probably as a pinjari, a cotton carder. He married and had a family of two sons and two daughters. He attained Samadhi in Naraina in Jaipur district in 1603. Emperor Akbar is said to have been one of his followers.

Dadu as a Great Saint: Dadu Dayal (1544-1603) was a great saint from Gujarat who spent the best part of his spiritual life in Rajasthan. Consequently he has thousands of devotees both in Gujarat and Rajasthan who worship him with great reverence and devotion. "Dadu" means brother, and "Dayal" means "the compassionate one".

Dadu Panth: Sant Dadu Dayal gathered around himself a group Of followers, which became known as the Dadu Panth. This organisation has continued in Rajasthan to the present day, and has been a major source Of early manuscripts containing songs by the North Indian Saints (the panch Vani, including Dadu Vani). He himself did not write down any of his compositions. These were recorded by his disciple Raijab. Another disciple, Jana Gopal wrote the earliest biography (The Janma Lila by Jana Gopal). Dadu clearly experienced the bliss of Sahaja and alluded to it in his songs.

Five Thambas: Daduji had 100 disciples who followed his teachings . and attained salvation. He instructed an additional 52 disciples to set up ashrams, known as 'Thambas' around the region to spread the Lord's word. Five thambas are considered sacred by the followers, namely, Naraina, Bhairanaji, Sambhar, Amer, and Karadala (Kalyanpura). Followers of these thambas then spread and set up other places of worship.

Shri Dadu Dham Bhairana: Shri Dadu Dham Bhairana, which lies in the secluded hilly tract of Bichoon district in the Jaipur division of Rajasthan, has become a sacred place of

pilgrimage for lakhs of devotees of Saint Dadu Dayal Ji Maharaj from Haryana. The devotees come from Punjab, Himachal Pradesh, Delhi, Uttar Pradesh, Madhya Pradesh, Gujarat, Maharashtra and other parts of the country. They hold the place in reverence. The remaining part of the story relating to the eternal importance of Bhairana in the life of Daduji Maharaj can now be told.

Great pioneer of Religion: The ancient Bhairana hill, which is situated amidst exquisite natural surroundings, has been the hermitage of many saints and seers since times immemorial. It is said that at the pressing solicitations of Uddhava Bhagat, a prominent resident of Bhairana, on one occasion Daduji Maharaj himself made a brief visit to Bhairana during which time he intuitively and instantly realised the spirit of the adorable sanctity of this ancient abode of saints. Later at the time of his departure from the world in 1603, Daduji instructed his disciple-saints at Naraina thus: "After my demise, take my body to the Bhairana hill and then leave it there at the spot in its deep gorge. Hence forward, it shall be known as our sanctum-sanctorum and it shall continue to be a place of worship for saints and sadhus for all times to come in the future as well. "

Thus, Saint Dadu made important contributions to the development of religious movement in Rajasthan. They also rejected idolatry, caste, pilgrimage, magics, Hindu-Muslim discrimination, etc. like Kabir and emphasized the unity Of God, love, sense of Godliness, glory of the master, etc. They emphasized the well-being of the entire human race. Indeed, their theories are infused with the sacred values of world welfare.

7. Describe the main features of the architectural forts of Rajasthan.

Or

What are the main forts of Rajasthan? Describe them briefly.

Or

Write a brief article on Chittor, Ranthambor and Mchrangarh fort.

Ans. Rajasthan state is certainly the most colorful state in the country Rajasthan has an exclusive architecture and is well-known for its architecture all over the nation. Rajasthan's architecture is chiefly based on Rajput school of architecture which was an assortment of the Mughal and the Hindu structural plan.

The astonishing forts, the beautifully engraved temples and the splendid Havelis of the Rajasthan state are essential parts of Rajasthan's architectural heritage. The Rajputs were productive designers and builders. Some impressive and splendid palaces and forts in the world mark the parched Aravalli milieu and tell the anecdotes of their magnificent bequest. The assortment and vividness of the architectural heritage of Rajasthan can stun a sightseer.

Some of the famous formations that symbolize the architectural legacy of Rajasthan are Dilwara Temples, Chittaurgarh Fort, Lake Palace Hotel, Jaisalmer Havelis and City Palace.

Features of the architecture of Rajasthan

Chhattri: Chhatris are eminent, dome shaped porches used as a constituent in the architecture of India. The Chhatris are normally used to portray the fundamentals of admiration and pride in Rajasthan's Rajput architecture. They are extensively used, in forts, in palaces or to distinguish funerary locations. Instigating in the architecture of Rajasthan where there were memorials for royalty and kings, they were later on tailored as a typical characteristic in all constructions of Rajasthan, and most significantly in the Mughal architecture.

Jharokha: A Jharokha is a kind of suspended enclosed gallery used in the architecture of India, characteristically in Rajasthani architecture, Mughal architecture and Rajputana architecture. One of the most significant purposes it served was to permit women in Pardah to witness the events without being noticed themselves. On the other hand, these casements could also be used to place spies and archers.

Stepwell: Stepwells are known by many names such as Kalyani, Pushkarani, Bawdi, Baoli, Barav or Vaav. These Stepwells are ponds or wells in which water can reach by sliding some steps. The Stepwells may be roofed and secluded and are frequently of architectural implication. The Stepwells are most widespread in the Western region of India.

Haveli: Haveli is the idiom used for a private manor in Pakistan and India, typically one with architectural and historical implication. Haveli word is derived from the word Hawli which means an "enclosed place". Hawli is a Persian word. They share alike traits with other mansions derived from the Architecture of Islam such as the customary houses in Morocco that are called the Riads. Many Havelis in Pakistan and India were swayed by Central Asian, Indian architecture and Islamic Persian.

Johad: A Johad is storage of rainwater in a tank mainly used in Rajasthan. It stores and collects water all through the year that is used for drinking by cattle and humans. In many areas of Rajasthan the yearly rainfall is very little thus; the water can be unlikable to drink. Rainfall during the months of July and August is stocked up in Johads and is used all through the year. Johads are called "Khadins" in Jaisalmer.

Famous Forts of Rajasthan

(1) Chittorgarh Fort

Chittorgarh Fort is regarded as the symbol of Rajput chivalry, resistance and bravery the fort is situated 175 kilometer to the east of Udaipur and is believed to be named after the person who built it, Chitrangada Mori. The famous Chittorgarh fort, which is one of the largest in India, is situated on a 180 meter high hill that rises from the banks of river Berach. The fort is known for its seven gates namely Padan Gate, Ganesh Gate, Hanuman Gate, Bhairon Gate, Jodla Gate, Lakshman Gate and the main gate which is named after Lord Ram. The Chittorgarh fort houses many palaces, like the Rana Kumbha Palace, the Fateh Prakash Palace, the Tower of Victory and Rani Padmini's Palace. All these structures are significant for their Rajput architectural features. There are also many temples within the fort. A huge complex of Jain temples are a major attraction. Chittorgarh fort, along with other hill forts of Rajasthan was declared as UNESCO World Heritage Site in 2013.

History of the Fort

In ancient India, the place where the fort is currently present was known as Chitrakul. Due to the ancientness of this fort, there are no clear evidences supporting the origin of the fort. There is however, a bunch of theories that are still subjected to debates. The most common theory states that Chitrangada Mori, a local Maurya ruler built the fort. A water body which was situated next to the fort is said to have been created by the legendary hero of Mahabharata, Bhima. The legend has it that Bhima once struck the ground with all his might, which gave rise to a huge reservoir. Bhimlat Kund, an artificial tank next to the fort, was where the legendary reservoir once sat, it is said. Thanks to the fort's majestic appearance, many rulers in the past have tried to capture it, in an attempt to make it their own. Bappa Rawal of the Guhila dynasty was one of the earliest rulers to have captured the fort successfully. It is said that the fort was captured by him around 730 AD, after defeating the Moris, to whom the fort once belonged.

Layout of the Fort

The fort, when viewed from above, looks roughly like a fish. Spread across an area of 700 acres, the circumference of the fort alone covers an area of 13 kilometers. There are seven massive gates, safeguarding all the entrances. The main gate is called as Ram Gate. The fort has 65 structures including temples, palaces, memorials and water bodies. There are two prominent towers the premises of the fort namely Vijay Stambha (Tower of Victory) and Kirti Stambha (Tower of Fame).

Vijay Stambha: Vijay Stambha was built by Rana Kumbha in 1448 to celebrate his victory over Mahmud Shah I Khilji. The tower is dedicated to Lord Vishnu. The slabs in the uppermost part of the tower contain a detailed genealogy of the rulers of Chittor and their deeds. The fifth floor of the tower contains the names of the architect, Sutradhar Jaita, and his three sons who helped him build the tower. The remarkable religious pluralism and tolerance practised by the Rajputs is clearly visible in the victory tower. The Jain Goddess Padmavati sits at the topmost storey, while the third storey and the eighth storey have the word Allah carved in Arabic.

Kirti Stambha: Kirti Stambha was erected by Baghenval Jain in the 12th century to honor Adinath, the first Jain tirthankar. It was built during the reign of Kumar Singh (c. 1179-1191). The tower is 22 metres high. Rana Kumbha's palace: Next to Vijay Stambha stands the famous Rana Kumbha's palace, this is now in ruins. The palace once served as the main residence of Rana Kumbha and is one of the oldest edifices within the fort. The palace of Rana Kumbha was built using plastered stone. One of the main features of this palace is its series of canopied balconies. Suraj Gate leads to the entrance of this palace, which is associated with a host of legends.

Fateh Prakash Palace: Next to the palace of Rana Kumbha stands the Fateh Prakash Palace, built by Rana Fateh Singh. There are also modern halls and a museum located next to these impressive palaces. It was built in the Rajput style of architecture and has a vast collection of wood crafts, post medieval statues of Jain Ambika and Indra, weapons like axes, knives and shields, terracotta statues of local tribal people, paintings, and crystal ware.

Rani Padmini's palace: In the southern part stands the majestic three storied structure, Rani Padmini's palace. Padmini's palace is an impressive edifice with three storeys. The old palace, which was ruined due to various reasons, was reconstructed in the early 19th century. The building, as it stands today, is white in color. The architectural design of the old palace was a nice blend of Rajput and Mughal architecture,

Seven Gates of the Fort: There are seven gates in this fort, namely Padan POI, Bhairon POI, Hanuman POI, Jorla POI, Ganesh POI, Laxman POI and Ram POI. All the seven gates of the fort are nothing but massive stone structures, aimed at providing maximum security from the potential threat of enemies. In between the second and the third gate there are two Chhatris or cenotaphs, built in honor of Jaimull and Patta, the heroes of 1568 AD when the fort was sieged by Emperor Akbar. Notched parapets were built on top of the gates, enabling soldiers to shoot arrows at the enemy army. There is a common road that runs inside the fort, connecting all the gates. The gates, in turn lead to various palaces and temples within the fort. All the gates have historical significances.

2. Ranthambore Fort-

Ranthambore Fort lies within the Ranthambore National Park, near the town of Sawai Madhopur, the park being the former hunting grounds of the Maharajahs of Jaipur until the time of India's Independence. It is a formidable fort having been a focal point of the historical developments of Rajasthan. The fort was held by the Chahamanas (Chauhans) until the 13th century, when the Delhi Sultanate captured it.

Characteristics of Ranthambore Fort

(1) Ranthambore National Park: Ranthambore Fort is a formidable fort situated near Sawai Madhopur town in Rajasthan. It is a living testimonial of Rajasthan historical developments. This fort is surrounded by Ranthambore National Park which was the hunting grounds for the Maharajahs of Jaipur before Indian independence.

Situated at the Mountain Hill: This fort is strategically located amidst dense forest hilltop. This geography location served as an outer defense for this fort which is a biggest advantage of this place. It was one of the strongest forts of Northern India which had seen several wars to gain control over it. The Ranthambore Fort is located atop of a rocky outcrop in the middle of a dense forest at the convergence Aravali and Vindhya hills ranges.

Huge spread area: The fort is huge and spread over an area of approximately 7 kilometers. The name of this fort is derived from the nearby Ranthambore and Ran hill on which it is perched. It is one of the best Forts in Rajasthan which was built by Chauhan warrior in 944 AD. This fort extended over an area of nearly 4 square kilometers.

Bounded by huge stonewalls: which was bounded by huge stonewalls and reinforced by towers and bastions. The stone for the masonry was mined from inside the fort and the mines were later turned into ponds for water storage. The fort is accessible through a narrow valley which had four fortified gates.

Various Gates: The entrance to the Ranthambore Fort is called 'Navlakha Darwaja', which appears very strong. Going inside through this entrance, the fortified terracotta terraces appear in a seven-mile perimeter. In which many temples, palaces, reservoirs, chatries, mosques, dargahs. and havelis have been built. On entering the entrance of the Naulakha door, there is a tri-sided (three-door) group, which is called 'Tripoliya Danvaja'. In addition to the Navlakha Darwaja, Hathipol, Ganeshpol, Tripoliapol, etc. are the main gates of the Fort.

Attractive Places of the Fort

Hammir court: The Hammir court is the leading attraction of this fort. It is known for an outstanding acoustic ambience where even a murmur gets echoed in a marvelous way. This amazing feature spellbound tourist during their visit to this man-made marvel. Gupt Ganga is a small perennial stream that flows through the eastern part of the Fort is another attraction of this place.

Ganesh Temple: The Ganesh Temple of this fort is popular among religious people. An interesting aspect about the temple relates that devotees write letters to Lord Ganesha and send it to this temple which is delivered daily by the local postman.

Others: Other attractions inside the Ranthambore Fort include 32 Pillared Chhatri, Toran Dwar, Sameton Ki Haveli, Mosque and a Mahadeo

Ranthambore Fort situated amidst Ranthambore National Park is visited by almost every tourist who comes here from across the globe. This is among the most prominent Forts in Rajasthan from where tourists can get a panoramic view Of Ranthambore National Park. In 2013, at the 37th session of the World Heritage Committee, Ranthambore Fort, along Mith 5 other forts of Rajasthan, was declared a UNESCO World Heritage Site under the group Hill Forts of Rajasthan.

8. Describe the administrative and social changes that took place in Rajasthan after 1818 AD.

Or

What changes did the British occupation make in the social and economic sphere of Rajasthan?

Or

Give details of social reforms in Rajasthan after 1818 AD.

Ans. On the arrival of the Mughals, the administration of the kings of Rajasthan started operating under the Mughal rule. The descendants of Maharaja Ram Singh (1584-1612 AD) of Bikaner removed the ancient rule and adopted the Mughal governance system. During the reign of King Sur Singh (1595-1619) of Marwar, his prime minister, Gobind Das, made the Marwar governing system consistent with the Mughal governance system. Even the Mewar government system was under the influence of the Mughal governance during the reign of Rana Amar Singh (1590-1620). Even in Rajasthan, due to the Mughal governance system,

Diwan, Musahib, Shikarakhan, Saman Mir, Munshi and Advocate etc. were started to be appointed.

In the districts of Rajasthan, the Chief Officer of the towns was also Kotwal, but the Mughals did not effect the local government of Rajasthan. The importance of Gram Panchayats in villages still remained. In the same way, while ruling the Mughal emperors, Rajput kings remained autonomous in their states. All power in the state was rooted in it. Even the Queens who had been honored by the Kings had a great influence in the rule. But after the treaty of 1818 AD was completed, it was not the administrative condition of the states of Rajasthan, through the treaty of East India Company, the kings of these states were not autonomous. Residents appointed in the states gradually became the supreme of the states all over. Governance work flown out of the hands of the rulers and went to the resident and political agents. In the states, the High Commissioner began to be appointed according to the will of the resident and those officers are now not liable to their king and were liable to the resident. After becoming the ruler of minor princes, now the British Guardian Council began to constitute, whose president was often the British Council members were supporters of British policies. The impact of the queens was also gradually ending on the administration. With this policy, British succeeded in establishing a loyal and serving slaves class for them in the states. The British also disrupted local rule. Gram Panchayat lost its influence in the villages. Rural administration also started operating by the state employees. Thus, East India Company succeeded in full control of the internal administration of the states through its bureaucratic administration.

(i) **Changes in the administrative system** - The main means of income till the time of the arrival of the Britishers was land tax, but in every state of Rajasthan, land tax was uneven and there was no proper arrangement for recovering land tax. But in the year 1923, under (the leadership of F.R.K. Blakin Saup, steps were taken in this direction. Regular revenue tax was collected by the farmers and established a settlement office for this. Now the system of proper recording of land has been started. Kota took up the step in this direction under the leadership of Maharaja Ram Singh after 1857 AD. The British government sent Nawab Faiz Ali to Kota. He made radical changes in every department of administration in Kota state. Now it was necessary for every department to keep daily and monthly records of their income and expenditure (except in the military department). Dr. L. L. Sharma and J.S. Chaudhary said that there was no any court in Kota before. Kotwal of the city used to punish criminals. Kotwal could confine the culprit with 5 days imprisonment and fined up to twenty rupees, but Maharao Chatrasal (1865-88) took steps in this direction. The British prepared the code of law and on the basis of which there was a slight justice in all the states of Rajasthan. Courts were established in the states to be judged and those courts started judging according to the new code of law. Every king of Rajasthan used to run his currency from the dominion of the British. Even many feudalists had the right to run their own currency, but But later the same currency was started which was prevalent throughout India.

The manner in which changes in the **administrative system** has changed in the same way in industrial development.

Development of the means of transports and communication- It was said that the state of industrialists like Rajasthan Birla, Murarka, Singhanian and Shahu Jain, however, was very backward in the industrial area. The reason behind the backwardness of Rajasthan in this area is given the means of undeveloped transports and communication tools. Therefore, the British tried to make these tools innovative and also developed. Prior to 1867-68 AD, every state in Rajasthan had set up its own private postal system but was undeveloped. When the British came, they developed it. Jodhpur was mixed with Neemuch and Palanpur in terms of expanding the wire system. In 1839 AD, Kota was linked to Ajmer and in 1844 AD Jodhpur was merged with Sindh. In the same way, the means of transport were developed with the help and encouragement of the British. In the place of camels, bullocks and mules, trains started carrying goods.

In 1908 AD, Sawaimadhopur was connected through the railway line with Jaipur. In 1918 AD, it was extended up to the Ringas, and after this it was extended to Jhunjhunu and finally to Loharu. The railway line of Jodhpur was connected by the then BB and CIR in 1899 AD. Udaipur also became the city of railway.

Industrial Development - V C. Mishra has described the reasons behind backwardness in the industrial area of Rajasthan was the rulers of this region being indifferent in this direction. Probably, therefore, the British encouraged the kings of Rajasthan to develop their means of transports and communications and to develop their own business here. As a result of this these states were developed. In 1880, Rajasthan also paid attention industrial development. In 1886 AD, Jodhpur's King Jaswant Singh II installed his own ice factory here. Thus, gradually Rajasthan started moving in this direction. After achieving independence, Rajasthan is making remarkable progress in industrial development.

Thus, it is clear that entry of the British into Rajasthan was not only harmful like the entry of the Marathas but also proved beneficial in some directions. If cataract of Rajasthan has been removed and made his debut in modernity, then its credit also goes to imperialist British. Of course, they had made internal intervention in the states of Rajasthan due for their own interests, but along with fulfilling their interests, the state also went forward towards modernization. Its modernization process had begun with the completion of the treaties of 1818 AD and it is still going on.

Changes or Modernization of Social & Economic life of Rajasthan

Even the social life of the people of Rajasthan was not developed. By the beginning of the nineteenth century, the people here were living their life in a traditional structure. Money was not so necessary to get respect in society as it is today. In this period, the same person was honored in the society, earns his livelihood from his caste business. The rules for the caste members made by that Caste Panchayat. After the marriage and the death of someone, it was necessary to make a communal meal, but when the British came to Rajasthan, these all came to rest and it was not necessary to give a communal meal. Apart from this, the arrival of the British made significant changes in the Rajasthan's society.

Changes in traditional ethnic businesses - After the establishment of British protection, the traditional pattern of caste system in the social perspective has remained in Rajasthan but there has been a change in economic terms and in addition to traditional ethnic businesses, each caste has to adopt other businesses. After British protections in the Rajput rulers, mutual wars, succession conflicts, mutual wars of rulers and feudalists, and in all these, the plunder of Marathas and Pandits were completely sealed, but as a result the economic life of Rajput kingdoms became completely distorted and traditionally there was no such limit to the practice of ethnic business. After British consensation, the dissolution of large armies of rulers and feudal forces, British monopoly on salt business, propagation of modern education, modernization of state institutions and expansion of state services, land settlement, new means of traffic, etc. With the influence, the trend of adopting other occupations along with caste business was encouraged.

End of Conventional Traditions

Joint family practice- In Rajasthan, there was a joint family tradition in Hindu society. Families were patriarchal, but when the British gave their individual rights to the farmer under land management, the sense of this Personal right on the ground generated the situation of land partition. As a result, the combined family of farmers started breaking down. With the rise of industrial businesses, the people of the villages started going to the cities. They have a sense of individualism. The spirit of this individualism also broke the joint families.

Sati practice - Due to long periods of time, the practice of Sati came to be understood as a normal part of religion. In Rajasthan, the most prevalent of Sati method is found in all the castes except Rajputs. Sati method was neither compulsory nor constrained by duty. There is no such example when all the or sub-wives have admitted sati on the death of a ruler. Contrary to this, it is apparent from the sources that many widow queens for a long time after the death of their husband. After the establishment of British protection, the sati practice was almost finished in the royal houses. No any queen admitted Sati practice after the 1818 AD, in Jaipur, after 1825 AD, in Bikaner and after 1843 AD, in Jodhpur. Even in Udaipur, which was considered as the stronghold of Sati practice, no any queen admitted Sati practice after 1836 AD. Thus, the Sati practice was becoming limited in itself and when the British government put pressure on the kings to stop Sati, they got ready for it. First of all, in 1830 AD, the state of Alwar declared this practice illegal. Then later, in 1844 AD in Jaipur and in 1846 AD in Dungarpur, Banswara and Pratapgarh, and in 1848 AD, in Jodhpur and Kota, Sati practice was declared illegal and abolished. In 1860 AD, Maharana of Udaipur also had to declare Sati practice illegal. Even after the Sati practice was declared illegal, a few incidents of Sati practice were occurring in the Rajput states, but there was hardly any sati after 1883 AD.

(iii) Practice of female slaughtering- By the middle of the nineteenth century, the practice of female slaughtering in Rajasthan was prevalent in limited quantity. This practice was more in Rajput caste itself. The main reason for this the possibility of a loss of family honor and the marriage of girl another problem. The Kota state first declared it illegal in 1834 AD. In the same year, in Udaipur the practice of female slaughtering was declared illegal for the Meena caste. It was declared illegal in Jodhpur in 1839 AD and in Jaipur in 1844 AD. In 1844 AD,

this practice was also declared illegal in the state of Udaipur. Until 1850 AD, the practice of female slaughtering was declared illegal in almost all states.

(iv) Sacrifice - On the occasion of marriage in Rajput castes, many Of the states Charan, Bhat, Dhol etc. used to come and these people insisted for the gifts from the bride side. This was called 'sacrifice'. There was a heavy expense for the fulfillment of sacrifice. This practice encouraged the practice of female slaughtering. That is why the necessary steps had been taken to solve this problem. First of all, in the year 1841 AD, in Jodhpur State, some rules were made in relation to sacrifice practice with the help of British officers under which the amount to be given to Charans, Bhats, Dholis was fixed. In 1844 AD, Bikaner and Jaipur also made similar arrangements. Maharanas Of Udaipur also took out government orders in 1844, 1850 and 1860 AD and prevented the Charans and Bhats of other states visiting to Udaipur and banned the Bhats for going to other states for demanding 'sacrifice'. Walter's 'Rajput Welfare Council' did commendable work in this direction.

(v) Witch practices- The practice of killing women by accusing them as witch was prevalent in many castes of Rajasthan, especially Bhil and Meena castes. Agent Governor Governor (AGG) of Rajasthan requested the Indian government to end this practice and take action against those who do so. The Indian government instructed him to force Rajput rulers to declare this practice as illegal and arrange strict punishment against those who violated the law. As a result, in the latter part of the nineteenth century, Rajput states decided and tried to end this mischief by law. First of all, in the beginning of 1853 AD, it was declared illegal in the Udaipur state and it was announced that the violators were sentenced to imprisonment. Yet, some incidents in the state continued to occur. Kaviraj Shyamaldas says that this practice was not stopped by the creation time of 'Veer-Vinod' (1879). Similarly in other states, it was declared illegal. Yet by the end of the nineteenth century this practice was not completely finished. This custom ended in the twentieth century.

(vi) Purchase and sale of women and girls- By the middle of the nineteenth century, the sale and purchase of women, boys and girls in the Rajput state was generally prevalent and it was not considered unethical. On the contrary, some states used to charge tax on this sale and purchase. There were many reasons for the purchase of women and girls. Like Rajputs used to buy slaves and female slaves for their daughter's dowry, the rich people used to buy women to keep them in the form of prostitute, and the vendors used to buy them for immoral professions, the saints used to buy them to make their disciples and the rich householders used to buy for household work.

The British officers pressurized the Rajput rulers to end this evil practice; as a result, governments of all the states have taken steps in this regard. In 1847 AD, the state of Jaipur declared this business as illegal. Boys and girls were forbidden to buy and sell, and strict action was taken against both the buyer and the seller. After this the states of Jodhpur, Kota and Udaipur were also made laws to shut down the trade. By the end of the nineteenth century this traditional practice of human-trade ended. But before the independence, prostitution and domestic slavery practices continued in its traditional form. Swami Dayanand Saraswati and the Arya Samaj founded by him did remarkable works in carrying out these social evils and also in the spreading education.

(vii) Opposition by the Traditionalists - In Rajasthan, some traditional monarchy, especially Udaipur, Bundi and Banswara and some vested interests prevented the increasing influence of modernization and tried to maintain traditions, institutions, customs and beliefs. He also got inspiration from the politician historians like Kernel Toad in his work. Kernel Toad became more Rajput than the British, and he praised Rajput's traditional customs and institutions in his well-known work, 'Anals of Rajputana'. It is difficult to say what his actual mission would have been behind this work. But the praise made by him greatly influenced the Rajput rulers, there is no doubt in it. They began to understand themselves as the ancestors of Hindu culture, like their ancestors. Rana of Mewar was more proud of being called 'Hindvani Sur-ya' Therefore, they did not give special incentives to the modernization trend in their states. Udaipur was against the Samant and Musahib reforms of the state. These people wanted to keep political positions safe for their own families. They have always been fearful that the effects of modernization should not diminish in their importance and dignity and there should not be deprived of food. Therefore, from the very beginning, they considered it proper to keep the general in the darkness of illiteracy and ignorance and opposed modernization in the state.

Until 1857, there was no special difference in the rule of Udaipur and when A. G G expressed his dissatisfaction with Kernel Robbins, the then agent of Mewar. In this regard, Kernel Robbins wrote, "Other states also have similar situation. Both governance and minister express excessive philosophical disregard for the general interest of their state and remain indifferent to any event occurring outside of their respective habitations." AGG and the British officers appointed in Udaipur periodically used to pressurize the Maharanas to change the governance of the state, establish modern courts, open the hospitals, schools etc. But they did not like to relinquish prevalent institutions and traditions. He also stopped the practice of Sati, girls' purchase and distribution, while the British government threatened to withdraw their agents from the state of Udaipur. Similarly, Banswara king Lakshman Singh (1844-1905) was also a supporter of old traditions. In his 61 years of long-term rule, he has never encouraged the trend of modernization. -The pressure of the representatives of the British government had no effect on him and he did not make any changes in his regime. He did not even express any desire to see a train or a stroll or powerhouse in his whole life. Evil practices like, Sati, female slaughtering, purchase and sale of girls, etc. were also ordered to be stopped after excessive pressure. Maharaja Ram Singh of Bundi (1821-89) also was a person of old ideas and he had no interest in modernization. He was virtually a supporter of Indian culture. Shyamaldas wrote that he used to do princely work in the manner of Hindu theology. The book of laws has also been made and published according to theology. Bathes when touched by the British and the Muslims, and washes the dress of the meeting. "Maharaja Mansingh of Jodhpur had written to the Governor General also, "I can not disregard the customs and traditions, which are described in the Hindu texts and are the long-standing." The speed of modernization in some states was very slow due to such rulers. But before the independence' the process or modernization in most of the states of Rajasthan had begun and the entire Rajasthan started flowing with the mainstream of the country.

Section-C

9. Analyze the consequences of the Revolution of 1857 AD in Rajasthan.

Or

Explain the reasons and effects of the Revolution of 1857 in Rajasthan.

Ans. The Revolution of the 1857 was not only in Rajasthan, but an important event in all India. In addition to Rajasthan, other states of India had already been victims of the treacherous and exploiting rule of the British before 1857. Therefore, the people expressed their anger against the rule of the company in 1857, it was the result of a century's bitter experience of British rule. While Rajasthan came in the dominance of the British in 1818 AD. Even then, in 1857, this state became a partner of this revolution. It is evident from the fact that after the completion of the treaty in Rajasthan, the company officials started implementing their selfish and imperialist policies on the Kings, monarchs and common people here so quickly from the 40 years of administrative intervention that the people of this state got prepared to rebel against them.

Causes for the Revolution of 1857

The following were causes of the Revolutions of 1857 in Rajasthan (1) Neglects of the terms of the British Government's treaty- In 1817 and 1818, the treaties that the East India Company did with the rulers of Rajasthan, clearly the company had accepted the hereditary monarchy of the kings and at the same time convinced the kings that equality would be treated with them. But after the short time of making the treaties, the company's officials were relieved of these conditions. They started abducting his supporters by overriding hereditary rights. For example, when in 1818 AD Jaipur King Jagat Singh died without a child, ignoring the close relatives of him, Mohan Singh of Narwar was made King of Jaipur. Similarly, when the Jat ruler Baldev Singh of Bharatpur died in 1825 AD, he neglected the right of his nephew, Durgan Singh and accepted his illegitimate son Balwant Singh as king of Bharatpur. In 1843 AD, when the strong opposition of the British company's power Man Singh, King of Jodhpur died, he placed Takhat Singh of Ahmed Nagar on the throne of Jodhpur.

Why the three rulers of these three states underwent the hereditary rights of the kings? The answer is obvious that in their place, the British put their supporters on the throne. This has strengthened their influence in these states. Their sequence continued even after this. It is evident from the fact that the kings and emperors of these states must have been angry at the loss of their political rights. In the same way, the company soon realized its diplomacy and started to impose its ownership on them by not recognizing the kings of Rajasthan as their friends and counterparts. We can take the example of King Man Singh of Jodhpur. Even though Mansingh was alive, Chattar Singh was made the King of Jodhpur. His signature was on the treaty. When he died shortly, Man Singh was made king again, but on each of his work the company started to take control. He was forced to work in the company's interest. This kind of behavior was started. The kings had accepted British dominance only for the protection of their kingdoms, but the company's government could not provide protection for

their princely rights, and on the contrary, they progressively clashed in their slavery. They started openly intervening in the internal affairs of the kings. At the higher positions of the states, the company started appointing its supporters. On becoming a king of minor princes, they started to form the Guardian Council of their supporters. The request was made to reduce the tax on the items of interest. Kings were also forced to adopt their own policy towards their feudal principles. The kings who did not do according to their orders were removed from the throne. Similarly, when Man Singh refused to take over the control of the rulers of the Malani region adjacent to the border of Sindh, then in 1835, the British took control of the region directly under their control and they started suppression of the slaves of Malani's soldiers who looted them in Sindh. Likewise, the company started putting pressure on Maharana of Mewar in order to make himself a partner in the income of opium grown in Udaipur. The Kings of Dungarpur, Banswara and Pratapgarh had been forced to run their customs regime under section 5th of the treaty. The company dismissed the Maharawal Jaswant Singh of Dungarpur for ignoring it. With this kind of internal interference of the company, the kings and the rulers became angry with the respected British. The result of this internal interference was that Rathore Bhim Singh attacked Jodhpur's political agent Ludlow with sword and Captain Black was murdered in Jaipur. This proves that the ruler of Rajasthan must have been subjected to the company, but they were not utterly indifferent to their political rights. They wanted to recover their lost rights.

(2) Suppression of the wars beloved tribes - Rajasthan is considered as the state of the courage of Rajput castes, but in this region there are more castes other than Rajputs, who are dear to war since birth. Like Bhil Meena and Mera etc. We are all familiar with the help of Bhils given to Maharana Pratap. When the dominion of the British was established in Rajasthan, they did not get the opportunity to play their role in war and conflicts. So they took up the task of robbery and theft for their livelihood. The British started repression of them in Rajasthan on the pretext of establishing peace, because they wanted that no caste in their selfishness remained in the form of obstacles. They to make Rajput kings so that they would never be able to carry arms against the British. The British policy had a bad effect on these fighter castes but at the same time the common people became aware of the policy of deceit of the British. The people of Rajasthan now started to understand "that the original purpose of the British is To organize military organization in the name of peace establishment- The British took the initiative of suppressing Bhils, Mers and Meenas, on the pretext of establishing peace and order in the state, but they needed military assistance. In order to fulfill this lack, they first established a military cantonment in Nasirabad in 1818 AD. After this they sent an army to Nasirabad against Manu's ruthless Mers and Meenas. The soldiers destroyed of their Ollages, but this revolt was not completely peaceful. Then the British decided to do the trick of diplomacy. They thought that if the people of these tribes admitted to the army, they would also become our slave by getting the job and they would prove to be helpful in controlling their captive rebels. By thinking of this, they constituted several military units formed by these people. In 1822, the Merwara battalion was established for the suppression of Mer and Meena. Mer and Meena were recruited as soldiers. But the High Commissioner of this battalion was appointed to the British and the expenditure was also recovered from Mewar and Marwar. Similarly, when the nuisance of Bhils was their in

Udaipur, Dungarpur and Banswara, the Bhil Brigade established in 1841. Their expenses were also recovered from the respective princely states. When the Rajputs of Shekhawati tried to raise their voices, the Shekhawati Brigade formed in 1834. Jodhpur Legion Mas established in 1837 and in 1838 the Kota contingent constituted. In this way, many military battalions formed in Rajasthan on the pretext of peace establishment. And these were led by the British officers and the entire expenditure borne to the princely states of Rajasthan. With this Rajput kings deprived of the caste support. Therefore, it was natural to be angry of Rajput kings and soldiers started suppressing their brothers, there resentment in these Castes. In order to bear the expenditure of these troops, the kings more money than the feudalists and wanted to levy more tax on the farmers. Regarding this policy of kings both the monarchs and the farmers became angry and they started to be organized and aware to maintain their rights.

The dictatorship of the residences With the diplomacy Of the British made the kings of Rajasthan lonely, they made them politically indifferent. Apart from this, they appointed their supporters in the administration of the states. In the administration of the residences, increasing interference in day-to-day intervention led to dictatorship in their behavior. They continued to play the role of dictators in the administration, without being the advisors to the king. They started arbitrarily in the name of reforms in the administration. They also started to stop the kings from visiting their states. In this way the kings started to lose contact with their subjects. Residents appointed and dismissed the posts, whenever they want. Due to his dictatorship of Octaloni, the people of Jaipur became against the British. such incidents also occurred in other states.

The policy of exploitation of the Britishers - The employees of the company were of business nature, so the company's employees from the very Beginning adopted the policy of exploitation against the states of Rajasthan. It was decided to get Khiraj (a type of tax) of the states under the treaty. They Also tried to keep the Khiraj's money high. 8 lakh rupees per year was taken from Jaipur state from 1818 to 1842 and at that time their annual income was 2223 lakhs. On the contrary, Jaipur gave only Rs 240000 to the Marathas in the form of tax, when its annual income was Rs 40 lakh per annum, not even every year. But they had to send each year to British and if not given on time, they would have been charged interest and also compounded interest. Apart from raj, other expenses were imposed on time from time to time. When AGG went on a tour of Ajmer from Rajasthan, then at that time he used to take valuable items from the king and other high officials. This made the financial condition of the states pathetic. The administration fell loosely. They were opposed to the British rule by not getting the wages of state employees on time. In 1824, the soldiers of Jaipur revolted against the government when they did not receive many monthly salaries.

The bravery poems of Charan Poets - Rajasthan's Charan poets and Rajputs have been in close contact with the beginning. In the tough times of Rajput kings, the works of Charan poets have always been supportive. Going on the wrong way, they have mounted their lord kings on duty path. Through the poetry and poems, Charan poets have always been the source of inspiration for the kings. The Bankidas of Marwar, the Suryamal Mishran of Bundi, spreaded anti-British sentiment in the people by condemning Marwar Kings on their slave

policies towards the British, through their energetic poetry. From this, both the ruler and the public moved forward towards National Awakening.

Termination of adoption policy by Lord Dalhousie - Lord Dalhousie was a imperialist but he was also a great diplomat. He knew that many rulers die in India without having any child, but before they die, leaving a relative as his adoptive son and leaving him as his heir. Dalhousie abolished this practice. His policy was that the states of the kings, which have no child, should be merged with the British State. Under this policy, he made parts of Jhansi, Tanjore, Nagpur, Sambalpur, Karnataka, Satara and other parts of the British state. With this the ruler of Rajasthan got embarrassed. They thought that this could also happen with us. When Mangal Pandey started the revolution on March 29, 1857, its flames started spreading rapidly. Even in Rajasthan, where the incident of circulation of fatty cartridges of cow and pigs reached the spot, the people of this region also got angry. Thus, this revolution from Bengal and Delhi has reached to Rajasthan.

The initiator of this rebellion was Mangal Pandey, a Brahmin. He shot a British officer of the 34rd Regiment on March 29, 1857. On May 10, Indian soldiers of Meerut Cantonment played a belligerent armed revolution against the British. These revolutionaries rapidly moved towards Delhi and they chose the last Mughal Emperor Bahadur Shah Zafar as their leader. Rajasthan was near Delhi, whose princely state had accepted the slavery in 1818 AD. The supreme leader of these states lived in Ajmer and was called the agent-to governor general. George Patrick Lawrence was at that time on this post. Information of this revolt reached him on May 19, in Abu. He immediately issued a manifesto in the name of the kings of Rajasthan, in which all of them were ordered to make peace in their states. The Rajput kings here were already prepared because they knew that if this struggle was overthrown by the British then the Marathas and Pindaris would come back to rob them. Almost all the rulers here came forward to help the British. First of all, Bikaner King Sardar Singh went to Punjab with his 500 soldiers. After that Maharana of Mewar sent his troops to Neimach. Jaipur's King Ram Singh, Nawab Vazir Khan of Tonk, Maharwal Lakshman Singh of Banswara became the assistant of all the British. Alwar's King Banne Singh sent his artillery to protect the children of the British and their women surrounded by revolutionaries in the fort of Agra. The king of Bharatpur was a minor. At that time his political agent was made the supreme officer. He sent his army against Tatya Tope to the British. Despite this, Rajasthan was not untouched by the fire of this revolution. Patrick Lawrence disbelieved 15th Bengal Infantry and sent it to Nasirabad. This led to the belief in the soldiers that the British disbelieved in their mastership, being angry at them; they went to Nasirabad and rebelled against the British. In this way, the Revolution of Rajasthan was started in Nasirabad Cantonment and they proceeded towards Delhi. It was his huge mistake. Later on August 21, Indian soldiers rebelled in the Arampur Cantonment in Jodhpur state. Rebel reached Abu and killed Colonel Hall and several other British officers there. From left for Delhi with great enthusiasm and on the way they stayed in Jodhpur's Ahuva hideout. Thakur Kushal Singh Champavat, here; took the efficient leadership of the army of revolutionaries and demonstrated his bravery in wiping out the British. By killing British resident Mn Mason, they forced the British to escape from the war land Jodhpur King Takhat Sing sent a huge army with 12 cannons, but Thakur Of Ahuva defeated him too badly When its notice reached Governor General Lord Canning, he

immediately sent a huge army against the Kushal Singh on January 20, 1858. The revolutionaries were unable to stand against this army. The place was destroyed by the British. The revolutionaries killed the wife of Neemuch's Sergeant and her child. These revolutionaries reached Banera by passing Chittor. There looted and reached Shahpur. The ruler of there gave shelter to the freedom fighters for two days. Here the cantonment of Devli was looted. Upon getting the success from here, they moved towards Agra. In the route, the soldiers of Kota cantonment also met with them. In this way, the number of these revolutionaries has increased and they are also optimistic. After these achievements, he reached Delhi and he heavily hit the British army there.

On October 15, 1857, the Kota Cantonment also revolted in Kota and the rebels from there killed Political Agent Burton with his two sons. The situation improved only when Colonel Robert arrived to Kota in March, 1858. It is thus clear that the 1857 rebellion, which had shaken the foundation of British empire that started in the camp of Nasirabad in Rajasthan and it spread to the vast land of Rajasthan. Regardless of the majority of Rajasthan's kings, they have suppressed the revolution with the help of the companies government, but the soldiers and the common people of Rajasthan told their collective resentment that the people here do not want to be in the slavery of the British. Whether this rebellion failed to throw out the British rule, but this rebellion proved that the hearty sympathy of the people and the jagirdars of Rajasthan was with the revolutionaries. Therefore, the leader of revolutionaries Tatya Tope got such success and assistance in Rajasthan. In the states of Kota, Tonk, Banswara and Bharatpur, the revolutionaries kept their dominion up to several months.

Result of the Revolution of 1857- By the failure of the 1857 revolution, the dominion of the British rule was established in the country and Queen Victoria of England became the empress of India. This implies that the 100 years old East India Company's power in India ended and the Government of India went directly to the hands of the Government of England. All the princely states of Rajasthan became associated with the other princely states of India directly with the ruler of England, and the ruler of England appointed Viceroy with the view of establishing British domination firmly on these princely states. Despite the strict control of Viceroy and the monarch of Rajasthan becoming a more patron of the ruler of England, the freedom of the 1857 revolutions was not fully extinguished by the revolution of 1857 but it continued to evaporate. It was the result of this spark that after 1857 in Rajasthan, political consciousness progressively became intense.

10. Write an article on Farmers' movement in Rajasthan.

Or

Review the key Agricultural movements in Rajasthan.

Ans. **Background and Causes-** When there was an atmosphere of revolutions, rebellion and dissatisfaction to achieve independence in the Country, then Rajasthan was no exception. Here, there was a spark of freedom in all sections. Farmers and tribes could not remain untouched by this. In ancient times, the owner of agricultural land was a farmer, but in the latter part of the medieval period landlords and jagirdars became landlords. The farmer became a landlord's dependent worker. Even then the cultivators and landlords were mellow

and the relationship continued to grow in the form of producer and protector. But after the advent of the British, the producers continued to produce and the protectors got distant from their duty. This caused tension in their relationships. Being compelled the farmers continue to suffer the pain of poverty and exploitation. In 1818, the kings of Rajasthan made treaties with the British. As a result, there came more bitterness in relations with farmers.

The Lag, Bagh and Khiraj, which were collected as taxes from the farmers the land officers were increased. The farmer was not in a position to pay his money amount. Then they started working as laborers. The number of axes increased to more than 100. It was difficult for the farmers to pay them, But there was no leniency in recovery. Many times farmers had to be deprived of their ancestral agricultural land. There was a lot of dissatisfaction and suffering in the farmers. It was necessary to lead them now for support.

Farmers Movement in Rajasthan

(1) Bijolia Farmer's Movement - Part of Bijolia of Mewar State was called Aparmal which was quite fertile. It was the first class destination of Mewar. The farmers here were hard-working, but their situation was pathetic. At this time about 84 types of taxes were collected from the farmers. Farmers had to pay the half of their produce in the form of rent. The behavior of the officers was also ruthless. They did a lot of corruption while measuring the fields. That's why farmers had to be poor and exploited. In addition to rent and costs, the farmers had to pay homage to the farmers; the farmers were upset and were looking for the spot. In 1897, the farmers complained of this to Maharana. Maharana sent one of his officers to investigate. He justified the complaint of the farmer, but Maharana did not take any action. From this, the morale of Rao Krishna Singh of Bijolia got stronger.

In 1903, Rao Krishna Singh imposed the cost of Chanwari Barad on the people of Aparmal. According to this, every person had to pay 5 rupees to the officer on the occasion of his daughter's marriage. Then the farmers stopped marrying their daughters. In 1905, people requested Rao to forgive the cost but there was no effect on Rao. In protest, the farmers decided not to cultivate. Concerned Krishna Singh forgave the cost of Chanwari Barad and asked to take 2/5 part of yield. After the death of Rao Krishna Singh in 1906; Prithvi Singh became the new Rao. He put the burden of money of Talwar Bandai on the farmers and increased the taxes. The farmers protested against Rao's policy under the leadership of Sadhu Pyare Lal Fatahkaran and Brahmdev. In 1913, under the guidance of Sadhu Pyarelal, it was decided that neither the farmer will plant the fields nor any farmer will pay the tax to the Rao. Then the stern action was taken for the places. Fatahkaran and Brahmdev were removed from Bijolia and Sadhu Pyarelal was removed from the job. Many farmer leaders were put into the jail. This led to some inactivity in the movement. After the death of Rao Prithvi Singh, minor Kesari Singh became the new Rao. So, the silence was set on the place. In 1915, Vijay Singh Pathik the movement and started raising the voices of farmers against the oppressors taxes, and rents. The 'Farmers Council Board' was established in 1916. Farmer refused to donate to Rao. Narayan Patel refused to give the rents, then he was made a prisoner. In protest, two thousand farmers came to Bijolia for Satya. The fearful Rao had left Narayan Patel. Due to non-payment of tax, Sitaram and Premchand Bhil were arrested and they were prosecuted for treason. Pathikji made Tilakji aware of the atrocities of Bijolia farmers. On the

request of Tilak ji, Maharana released Sadhu Sitaram and Prem Chand But the farmers refused to give up their rents and refused to bow down before tyranny of the Bijolia king. Pathik Ji made the Indian government and lewar government aware of the oppression of the Bijolia by the memoirs. In April 1919, a inquiry commission was constituted under the chairmanship of findulal Bhattacharya. The Commission made recommendations in favor of Irmers, but the Mewar government did not take any decision. As a result, here was a conflict in the Panchayat and the Rao, where the farmers got victory. The British government was also constantly pressurizing the Maharana landowners to control the situation. Satyagraha started when the farmers' Problem was not resolved. Seeing the situation deteriorating, AGG Holland came to Boldulia and after the talks, the demands of the farmers were accepted. Phejobless practice was abolished and cases against farmers were withdrawn. Phe year that will not be cultivated] that year will not be levied. Thus Bijolia movement was successful in 1922.

(2) Begu Cultivators Movement- The effect of the success of the Bijolia movement was natural to fall on other places. So in 1921, the Begu peasants raised their voices against atrocities. Farmers of Begu were gathered at the place named Menal. Here the cases of non-availability of land, the cases of logging and lodging, and no payment of rents, were raised. Vijay Singh Pathik handed over the leadership of Begu movement to the Minister of Rajasthan Service Council, Shri Ram Narayan Chaudhary. Then the farmers decided that the crop should not be harvested, after the settlement of the land, the levy should be fixed, the levy and taxes should not be taken and the government omces and the courts should be boycotted. It was natural to get surprised by the movement of the Mewar princely states. All the viceroys near Begu organized under the leadership of Rabdada's viceroy and started crushing the movement with the help of the Mewar government. All over the crushing cycle was started. Farmers' standing crops were burnt. Their cattle were not allowed to be grazed in the forests. Women were beaten. In protest, the farmers did not cultivate the land. Thus, after nearly two years of struggle, Begu'f Thakur Rawat Anup Singh accepted the demands of the farmers and made the agreement. But the Mewar government and resident did not like this. The called this agreement as 'Bolshevik'. Begu's Thakur Rawat was detained il Udaipur and Lala Amrit Lal was appointed as a ruler for suppressing the farmers. Strict measures were taken to control the farmers. But the flames of awakening had spread. On appeal to farmers, Revenue Commissioner Dench with some soldiers went to Govindpura on July 13, 1923 and ordered to fire the farmers and set fire to the village in the place o cooperation. In which, Thakur Rupa Ji and Karpa Ji were killed on the spot Many people got injured. Women were raped by entering the houses. Ther Pathik Ji appealed to people to come back and keep the courage. Meanwhile. Pathik Ji was imprisoned and released in 1928. Such unbearable atrocities have happened in the villages Of Dhangarh and Mandawari. The farmers of Parsoli and Kachola also introduced their awareness by starting the movement against corruption.

Bundi Farmers Movement- In 1926 AD, farmers of Bundi pt Nayanuram, Ram Narayan Chaudhary and Haribhai Kinkar started a belligerent movement against rents, taxes and Begar policy. Women were not even behind in this movement. Leaders vigorously protested. Police fired at a crowd gathered at a function of Hakim Ikram Hussain in the Sanket in a village of Burdi in Bundi, where Nanak Bhil died due to the bullet. Even today, in the

folklore of here, this martyrdom has to be heard. Pt. Nayanuram was imprisoned. Many women, old and child were injured. Manikya Lal Verma remained equally connected with this movement. In the end, when Bundi State Government accepted the demand of farmers in 1943 AD, the movement ended.

Alwar Farmers Movement and Nemuchana Case- The beginning of people's awakening was done only by the Farmers movement. In the state, wild boars were raised in the houses by feeding grains. Wild boars were able to enter the fields and destroy the crop. So the farmers wanted to kill these wild boars, but the King of the Alwar banned them from killing them. As a result, in 1921, the farmers took the movement, and the Lord Almighty bowed down and had to accept their demands.

In 1925, there was tremendous movement of farmers in Alwar state. In 1923-24, the rate of levy on farmers was increased. So, without giving the taxes to the government, the grains were brought by farmer to their homes. Along with this, Alwar gave the memorandum about reducing the levy in front of the government but no further attention was given to this. Commission was formed to investigate the situation. Farmers gathered in protest against levy rise and organized a meeting in Nimuchana village on May 14, 1925. Then, it was ordered to shoot on the farmers, in place of compromising. In which hundreds of elders and children were killed. 144 houses burned. Many farmers were imprisoned. Gandhiji himself condemned this scandal and described it as more evil than Jalianwala Kand. In the end, the King of Alwar had to be exempted the taxes and the new lending rate had to be stopped, and then the movement ended.

Sikar Farmers Movement- Even in Sikar and Shekhawati, the farmers started movement for rents, revenues and taxes. Sikar was a big place in the state of Jaipur. Here remained the longest agricultural movement. The Sikar bastion has stiffened the recovery of revenues from the farmers. In 1922, Thakur Kalyan Singh of Sikar pursued a policy to levy more tax on farmers. He increased the taxes 25 to 50 percent for the expenditure on the death of former Thakur. There was no reduction of revenues in 1923 as there was lack of rainfall. Then the farmers complained to ruler of Jaipur. Then the ruler of Jaipur ordered the reduction in the rent, but Thakur did not follow the orders. In the end a commission was appointed. Commission recommended the levy on the basis of yield. Then Sikar's Ravraja also tried to satisfy farmers by making permanent settlement, but while working diligently, he shortened the measurement during settlement, thereby increasing the number of hectares and increasing the revenues. The trace of Ravraja was detected by the farmers. The farmers protested sharply but there was no hearing. In 1931, the farmers of Sikar formed 'Rajasthan Jat Regional Council' and appealed for help from All India Jat Council. This council motivated the farmers to make a strong movement. In 1934, an attempt was made to speed up the movement by initiating Prajapati Jat Maha Yagna. The land officer treated ruthlessly with the farmers. In the year 1935, firing was done on the peaceful performance of the farmers in which many farmers were killed and many were injured. In the end, from the arbitration of the state of Jaipur, Ravraja of Sikar had to assure the farmers for land settlement reforms and also to reduce the rent.

Shekhawati Agriculture Movement- Like Sikar, the other landowners of the Shekhawati area were not left behind to torture farmers. Especially the names of Nawalgarh, Mandawa, Dundlod, Bisau, and Salasar are important. The farmers here too had organized a movement against arbitrariness. In 1912, Master Kalicharan Sharma formed the Service Committee in the Chidava. The state of Jaipur made Kalicharan and Pyarelal as prisoners, which had a great opposition. At the same time, farmers against these land officers refused to pay the revenues while complaining in the state of Jaipur in 1924. Here, Salasar's Thakur had beaten some farmers with cruelty by some of his servants. When Ram Narayan Chaudhury got information of it, he started to visit there. But he was banned from moving ahead of Sikar. Khandela's landowner robbed Dhani Gangaram and beaten villagers. Hanumanpura village was burnt in 1934. Dundlodh Thakur also committed cruelty at the village of Jaisinghpura. Farmers were dragged to the tail of horses. In this, many men and women were killed.

Other movement- Jodhpur, Bikaner and Bharatpur also engaged in agricultural movements. Particularly notable is the killing of Chandaval and Daavda. In 1945, Thakur of Chandaval killed people by attacking sticks and spears. Similarly in 1947, the Dover massacre is also a heart-breaking event. When the farmers took their demands against the revenues, taxes and forced labor, the land officers attacked with guns, swords and spears cruelly on a group of about 600 people, killing hundreds and injuring many. The massacre was criticized in India and abroad.

11. Write brief comments on the following:- (1) Matsya Janpada (2)

Guhil dynasty (3) due to the defeat of Rajputs in front of Muslim winners, (4) Temple of Dilwara, (5) Tribal Movements in Rajasthan (6) The influence of Arya Samaj in Rajasthan (7) Causes for political awakening in Rajasthan

(1) Matsya Janpada

About before 4000 BC, the Aryans entered India from their native place and gradually they spread everywhere in India. After the initial Aryan transitio in India, Aryan Janpadas were entered in Rajasthan and Matsya Janpada was one of those districts. Thus, this Janpada was an extremely ancient district. The Matsya Janpada was spread in the intermediate area of Jaipur-Alwar Bharatpur. It is estimated that it was extended from the hills of Chambal till the border of Saraswati river in Punjab.

In the Rig Veda the Matsya is mentioned as a major Aryan group. The mention of this Mahajanapadas is also found in the Kaushik Upanishads and Shatapath Brahmin texts. In Shatapath Brahmin, Dhwasan Dwetvan has been called the King of the Matsyas. This King participated in the Ashwamegh Yajna on the banks of Saraswati river. Thus, in the ancient times, the Matsya Mahajanpada was an important Mahajanapada.

In the Mahabharata, the king named Vrat was the ruler of the Matsya Mahajanapada. It is believed that this was situated at a distance of 85 km from Jaipur, Vrat Nagar or Vratpur (presently Bairath) was made the capital of the Matsya Mahajanapada. According to the Mahabharata's description, the Pandavas had spent the last year of their Agyatvas in the service of the King.

The monarchy remained for a long time in the Matsya Mahajanpada and its governance would have been similar to the other regulatory Janpadas of the Vedic period. Shalvas were settled in the neighborhood of the Matsya. The Shalva Janpada was present in the current Alwar region.

Matsya Mahajanpada had to face many troubles from the beginning. Indeed, all major Aryan Janpadas were involved in enhancing their borders and political power during the transition period of Aryans. Like the Shalvas, Chedi Mahajanpadas was a neighbor of a Matsya and used to have frequent conflicts between the two. Once, the Chedi Mahajanpadas attacked the Matsya Mahajanpada on a large scale. In this conflict, the Matsyas were badly defeated and the Chedians conquered the Matsya Mahajanpada and merged their kingdom with their. It is known from the Mahabharata that the King named Sahaj had ruled together on both Matsya and Chedia Mahajanpada, but determining the time of Sahaj 's reign is a difficult task. It is possible that the dominance of the Chedians has not been sustained for a long time and after some time the Matsya Mahajanpada became independent.

(2) Guhil Dynasty

The Guhil Rajputs is one of the famous divisions of Rajputs who established their kingdoms in Rajasthan after the Hunas. The founding ruler of this dynasty was 'Guhil'. For this reason, the Rajputs of this dynasty are called Guhil dynasty. Dr. Ojha has described the guhils as purely Suryavanshi. He believed that the sign of the sun on the coin of the Bapa proves that the Guhil is the Suryavanshiya Kshatriya. Dr. Bhandarkar has described the Guhils as a Brahmin (Nagar). Dr. Gopinath Sharma considered the Guhils as a Brahmin caste. Nansi has also described the Guhils as Kshatriya Brahmin. According to Kaviraj Shyamal Das, author of Veer Vinod, Guhil was one of the thirty-six dynasties of the Kshatriyas.

Guhils first settled in Mewar in Rajasthan. After being powerful in Alwar, other courageous and ambitious people of this dynasty tried to establish their own kingdoms in other areas of Rajasthan and some of them succeeded. All these powerful budding rulers also started their dynasty with the Guhils. Inscriptions and coins present details of many branches of the Guhil dynasty. There are 24 branches of the Guhils found in Mewar. Nansi Ri Khyal In Rajasthan, the Guhil branches of the time were the following Guhils of Kalyanpur- There were many rulers in this branch of the Guhil dynasty Dev, Mana, Bhaviheeth and Bhatti etc.

Guhils of Chakusu - The founder of the branch of this lineage was Bhartrbhata. A branch of the Guhil dynasty of Chakusu had the right to the area around Ajmer.

Guhils of Malwa - This dynasty, Kumarpal, Prithipal, Surajpal, and Vijay-pal were important rulers.

The Guhils of Vagadh- The Guhil Vanshiya Jai Singh of Mewar and after that, Sihad established his dominance over the Vagadh in the 12th century. The Guhils of this area came from Ahad.

Guhils of Ghodh- The place called Ghodh was near Jahazpur. Guhils of Ghodh were probably the ruler of Chittor.

Guhils of Marwar- The rulers of the Guhil dynasty had captured some areas of Marwar. In the 14th century, they were defeated by Asanath. The Guhils of this branch are more famous. Guhil's reign was possibly around 566 AD. Bapa's name is notable in the successors of the Guhil dynasty. Bapa was given the title of Raval. The foundation of the state of Mewar was cast in the eighth century by Bapa. In the descendants of Bapa, Bhoj, Shiladitya Aparajit, Kaalbhoj, Khuman I, Matta, Bhartrabhatta, Khuman II, Sahatyak, Allat, Narvahan Shalivahan, Shatikumar, Ampapasad, Vijay Singh, Vikram Singlr, Ran Singh etc. The Sāmeli record shows that Shiladitya had established dominion over the areas around Nagda. Aparajit's grandson Bhoj was important ruler of Mewar.

(3) Causes for the defeat of Rajputs in front of Muslims invaders

The following were the causes for the defeat of Rajputs in front Of Muslim invaders –

Lack of unity among Rajput rulers - Rajput rulers lac ed unity They did not help each other during the crisis. If Chauhan, Guhil and Chalukya rulers were organized against Allauddin, then Allauddin could have been very difficult to enter Rajasthan.

Betrayal- Some traitors also played an important role in the defeat of Rajputs. During Ranthambore campaign, Ratipal and Ranmal merged with Alauddin Khilji. In Jalore, Dahiya Sardar Bika betrayed his King Kanhardev and described the enemy the way to enter the fort of Jalore. Rajputs had to face defeat due to the betrayal of these traitors. The aspirations of these betrayers were not even fulfilled and they received a proper punishment; After taking control over Ranthambore, Alauddin Khilji killed Ratipal and Ranmal. The Wife of Dahiya Sardar Bika of Jalore, cut him into pieces herself with the sword.

Lack of detectives - Rajput rulers lacked detectives. So they did not know anything about the activities of the enemies. Therefore, Rajputs could not be careful during the time. Sometimes the enemy used to be fully prepared and came to their door, then they used to prepare for war. With the help of detectives, Rajputs could have received enemy-side information and could be exploited by their Milnerabilities. Even the factions could be dredged in them. But in the absence of detectives, the then Rajput ruler could not take any advantage.

Adoption of high ideals in war- Rajput rulers used to fight war while adhering to higher ideals of ancient India. He always took care of the high ideals in the battleground, such as not attacking the army running away from the war zone, not conquering fraudulently. Muhammad Ghauri was defeated in the first battle of Tarain, but the Rajputs did not follow the fledgling Turkish army. As a result, in 1192, in the Second Battle of Tarain, Muhammad Gauri took revenge for his defeat by defeating Prithviraj. Similarly, in Ranthambore, Hammir's generals Bhim Singh and Dharma Singh defeated the Turks, but the Rajputs did not invade the returned Ottoman army. On the other hand, Turks returned and attacked Bhim Singh and killed him. Thus, the Rajputs did not want to win the war by trickery, betrayal, or immoral methods. In contrast, the Turks believed in conquering all right and wrong measures.

Faith in the impenetrable of fortifications- Rajputs believed in the impermeability of their fortresses. They used to keep more and more soldiers in the fort and while staying in the fort,

they started fighting the enemy forces. But due to the long-term surroundings, there was lack of food in the fort and due to constrictency, Rajputs had to fight with the enemy by getting out of the fort.

Traditional war-system - Rajput believed in traditional warfare. Rajputs lacked good weapons and good race horses. They rely heavily on elephants and infantry while Turks rely heavily on horse cavalry. Turks were good shooters compared to Rajputs. They were skillful in sitting and sitting in horseback.

Lack of permanent army - Rajputs lacked regular and permanent army in military organizations. Rajput rulers had to depend on the army of the feudalists. This army was a group of trainingless, indisciplined and crowded people. On the other hand, the Ottoman army was well-trained and disciplined army and received central leadership.

Many Rajputs of Digvijay's tradition- Kings used to attack his neighboring states and make him his enemy while following the policy of Digvijay. Prithviraj Chauhan and Hammir Dev went out of Digvijay even after the Turkic crisis. The result was that when they themselves encountered Turco's invasions, their neighbors did not help them and they had to fight alone with their enemies.

Lack of sources - The income of most Rajput states was limited. With the help of this limited income, it was not possible for them to increase their military strength. On the contrary, the Delhi Sultanate had prosperous sources. Sultans of Delhi possessed abundant food items, rich wealth, best weapons and so on. But the Rajput rulers lacked them: Turco had the means to pierce fortifications such as 'Ada', 'Gargach'; Majnik'. So it was not to take a long time in the long-term struggle with the sultans of Delhi.

Social inequality - Social inequality was rife in Rajput society. The responsibility of the war was considered only by the Rajputs. The rest of society was indifferent towards war. The people of the lower castes were not treated fairly and they were seen from the point of hatred. So the invaders used to dream of social respect and join them.

(4) Temple of Dilwara

The temple of Dilwara is the best example of architecture in Rajasthan. These temples are located about one and a half miles from the Abu Hill settlement. The special fame of Mount Abu is due to the Jain temples of Dilwara. These temples have five temples in which two temples are very important in terms of architectural art. White marble stone has been used in the construction of these temples. Among them is the first temple of Vimal Shah, which was built in 1031 AD by the minister of the Solanki king Bhimdev of Gujarat and the emperor. In this temple, the main idol of Adinath is considered as the first tirthankar. The second temple is of Neminath, which was the 22nd Tirthankar of Jains. This temple was constructed in 1230 AD by the brothers named Vastupal and Tejpal. Both these temples are in sync with the textures and structures. The sanctum sanctorum built in it, the hall, the pillar and the eleventh century has been adapted for the craft theory. The temple of Adinath is situated in the middle of a square square. On the side side there are side chambers. This temple is made of white

Marble. The structure of this temple from outside is simple, but fine artwork of pillars, terraces; mandapas etc. is visible in the inner part of the temple.

The second temple is of Neminath which was built by Vastupal and Tejpal. The main temple, hall, pillar, handshaw etc. are also made in this. The palace of the temple pillars is visible. There are two pillars on both sides of the main temple, which are called Devarni-Jaithani Gaavakshak. The carvings on pillars are very interesting and idols of other deities remained around the idol. These artisans are excellent examples of craftsmanship. According to Cousin, "Like the thin and transparent peel of the warp, the art of stone goes beyond the art of other jawans and in it the engraved parts look like beautiful dreams. On the basis of the statue of the temple, we dressed in that period, Customs' rituals etc. Furusan, Haylewal, etc. think that there is no equality of these temples in India in terms of workmanship and fineness.

These artisans are excellent examples of craftsmanship. According to Cousin, "Like the thin and transparent peel of the marble, the art of stone goes beyond the art of other encryption art and in it the engraved parts look like beautiful dreams." On the basis of the statue of the temple, we dressed in that period's customs, rituals etc. Furusan, Haylewal, etc. scholars think that there is no such similarity of these temples in India in terms of workmanship and fineness.

The region of South-West of Mewar State, there lived Bhil and Garasia tribe, which was called Bhomat's religion or Bhomat. The whole area of Bhomat was divided into Khalsa and Jagarar administration. In 1838, there was a treaty between the Mewar government and the East India Company, which according to which the company had taken over the responsibility of maintaining law and order in this area. In order to control the Bhil and Garasia tribes and to maintain peace and order in this area, the company had established 'Mewar Bhil Group'. Bhil was uneducated and even more conservative. They had so much affection for their traditional way of life that no change in them was acceptable to them, unless they tell Patel or Gamiti (chiefs) or any social leader to accept him. In 1881, when the Mewar government wanted to implement certain administrative and social reforms in this area, the nihilists rebelled.

In the 19th century, many social virtues were rife in the Bhils. In Bhils, there were also social reformers named Suraj Bhagat and Govind Giri, who were biased towards religious and social reforms. In 1883, Govind Giri established an organization called 'Samp Sabha' to organize Bhils against the atrocities committed on the Bhils and to eliminate the social evils of the Bhils. Through the Samp Sabha, he created a feeling of self-confidence and self-reliance in the Bhils. Refraining from consuming meat and wine and refusing to give them employment was emphasized. The zamindars of this area were alerted by the unity and dissemination of the Bhils. They tried to suppress Bhils by using the power. When they could not suppress the movement of **Govind Giri**, they went to Rajputana's AGG and appealed for help. So, in November 1913, the British army encircled the Bhils on the hill of Managarh and surrounded them. In this struggle about 1500 Bhils were killed and their leader Govind

Giri was taken captive. After this, the movement weakened for some time. But this Bhagat movement has created awareness among the Bhils.

In consultation with the British Government, Maharana started reducing the income-sources of Bhils, harvesting offorests was banned and land revenue was increased. So in the year 1917, the Bhils and the Garashis together petitioned Maharana a petition against it. Maharana removed some complaints of Bhils, but did not make any decision regarding forced labor. Influenced by Bijolia Farmers Movement in 1921, the Bhils gave a memorandum to Maharana. Complaints were made against excessive and unemployed and the exploitative behavior of the vassals and workers. When there was no result of the memorandum given to Maharana, the Bhils of Khalsa sent letters to Bhil Panchayats of Liyari, Magra etc. of Kendola and said that till their grievances were redressed they should not levy and the costs and Refuse to give up.

Motilal Tejawat's leadership- Motilal Tejawat was born in 1887 in an Oswal family in the village Koliyari of Mewar. Tejavat had been working on the Post of Kamdar in the Jhadaul area. Therefore; he had full knowledge of the Problems of the Bhils and the Garasis. In 1921, they tried to organize the Bhils so that the atrocities being done to them could be eliminated. Motilal Tejawat advised not to give levy and hiring, as a result of which bhils of Javas refused to levy and hiring. So in the first week of July, 1921, Maharana provided some facilities to the Bhils in Khalsa area. So there was no movement in Khalsa area. But because of not doing so by the jagirdars, the movement in the Siyari Yadaul and the Mandari areas spread. On August 19, 1921, Jagirdars of Jhadaul arrested Motilal Tejawat, but around 4,000 Bhils of different bases freed him. The impact of Motilal Tejawat spread all over the state. The jagirdars of Panarwa, Jura and Ogan prayed with the British Resident of Mewar to immediately arrest the Motilal Tejawat. On consultation with the British residenu Maharana declared a reward of Rs 500 for arresting Tejavat. The British official believed Tejavat as a follower of Mahatma Gandhi and [wanted to](#) stop his growing influence. On the advice of the British omcials, many jagirdars reduc workload considerably but the movement did not end. Tejavat conducted a very efficient operation of 'Ekki' movement in Bhils. The British Governmen resorted to suppression policy. On April 7, 1922, when Tejavat stayed with his 2,000 followers at the place named Pail in Eder State. Under the command o Major Sutan, the Corps surrounded him and started firing, In which many Bhils were killed and injured. But Tejavat could not be arrested.

As a result of the movement of the Bhils and the Garasis, they gradually increased the facilities. Reduced costs to a great extent, fixed rules of forced labor were made. The judgments of the Panchayats of Bhils and Garasis were recognized. The outstanding rent was waived and the Bhils got the right to, choose their own Gomati (head). For the Bhils, Tejavat became an incarnation of God.

(6) The influence of Arya Samaj in Rajasthan

In the emergence and development of political awakening in Rajasthan, Arya Samaj, founded by Swami Dayanand Saraswati, has made significant contributions. Swami Dayanand wanted to make India a powerful, independent and self-reliant. He was the first social reformer to

start Swadeshi and Swarajya. In 1865, he came to Karauli, Jaipur and Ajmer. He gave the form of self-religion, indigenous, self-centered and self-governable, which the rulers and the public gladly approved. Between 1880-90, the branches of Arya Samaj were established in Rajasthan and the printing press 'Vaidik Yantralaya' was set up in Ajmer. In 1883, Swamiji established 'Paruparkini Sabha' in Udaipur, which was later transferred to Ajmer. Arya Samaj created feelings of self-esteem and self-respect in the young men of Rajasthan. Arya Samaj has promoted social and religious reforms in Rajasthan as well as national education and national language. The main effects of Arya Samaj in Rajasthan were as follows (1) Opposing caste system- Arya Samaj tried tirelessly to end the harsh stereotypes of traditional caste system and it also got success in this direction. The efforts made by the Arya Samaj to end this practice in Rajasthan were certainly commendable.

(2) Opposing untouchability- Arya Samajis started the work of dalit udhar in the country. Even in Rajasthan, Arya Samajis opposed untouchability and tried to overcome it. The Maharajkumar of Shahpura opened the doors of Lakshminarayanji for all untouchables. The Arya Samaj accepted their social equality. Thus, the Arya Samaj in Rajasthan, for the upliftment of the dalit class and the work done to end untouchability, was very commendable.

Emphasis on improving the condition of females- Arya Samaj creates several programs for the upliftment of women. They emphasized the women giving equal rights to men. The Arya Samaj opposed child marriage, polygamy, customs, etc. and supported widow marriage and women education. Many cases of widow remarriage in Rajasthan were published in 'Aryamartand' and altruistic magazines. Harjeet Sharda, a famous Arya Samaj leader of Ajmer, opposed child marriage and, through his efforts, the Child Marriage Prevention Act was passed in 1929, which is popularly known as 'Sharda-Act'.

Emphasis on women education- Swami Dayanand and Arya Samaj gave extra emphasis on women education. With the efforts of Arya Samaj, Vedic girls' schools were established in different cities of Rajasthan. In 1898 AD, Shri Mathura Prasad Gulabdevi Arya Kanya School was established in Ajmer. 'Mrs Godavari Kanya Vidyalaya' in Beawar, 'Arya Girls School' in Jodhpur; 'Aryan Girls School' in Sujanganagar was established.

Emphasis on national education system - Swami Dayanand emphasized the adoption of such education system which is completely national and can generate citizens who have dutifulness and accountability towards society and the nation. Arya Samaj established DAV schools and colleges in various cities of Rajasthan.

(7) Causes for the political awakening in Rajasthan

The main Causes of political public awakening in Rajasthan were:

Swami Dayanand Saraswati and their influence- Swami Dayanand, the founder of Arya Samaj, was the first social reformer to induce swing of Swadeshi and Swarajya. In 1865, he came to Karauli Jaipur and Ajmer. He gave the form of Self, Swadeshi, Swadishya and Swarajya, which the ruler and the public approved the Sahaya Between 1888-1890 AD, the branches of Arya Samaj were established in Rajasthan and the printing press, called Vedic Machinery, was located in Ajmer. In 1883, Swamiji established 'Paruparkini Sabha' in

Udaipur, which was later transferred to Ajmer. Thus Arya Samaj initiated the inspiration for self-motivation.

Contribution of Newspapers and Literature - The contribution of newspapers in the spread of political consciousness is remarkable. Rajputana Gajet in 1885 AD, Rajasthan News in 1889 AD was the initial news paper. In the Year 1920, Pathik started publishing 'Rajasthan Kesari', which raised his voice against the British policies. In 1922 AD the Rajasthan Seva Sangh brought a newspaper called 'New Rajasthan' which raised the voice of farmers' movement. In 1923 AD it was published as 'Tarun Rajasthan'. In 1932 AD, Prabhat in 1936, Navjyoti in 1936, Navjivan in 1939 AD, Jaipur News in 1935 AD, Lokvani etc. in 1943 AD nationalized the problems and movement of Rajasthan and form national consensus for them.

Role of middle class- Although the ordinary man of Rajasthan had the power of revolt, but a qualified leadership got him from the middle class. Middle class was receiving modern education. In the middle class, teachers journalists, etc. were involved. Jainarayan Vyas, Master Bholanath Blagharam Vaidya, Arjunlal Sethi, Vljaysinh Pathik etc. were the representatives of this middle class.

Effect of World War I- All the armies of almost all the states of Rajasthan participated in the World War I. The soldiers who come back, they share their experiences new ideas. On the other hand, the entire burden of the war had to be borne by the Indian public by paying taxes to the British and resultant discontent began to flourish.

Impact of external environment- Rajasthan was not unaware of the political activities running in the rest of India. The impact of national level leaders and their programs also came here. While people like Haribhau Upadhyay and Jamnalal Bajaj were pursuing Gandhian policies, Arjunlal Sethi, Gopal Singh Khlmaar and Barhhat family, inspired by the ideas of Rasbihari Bose were also awake about freedom.

Western education - In the beginning of the 20th century, from the first half of the 19th century, many educational institutions were established in Rajasthan. The English educated youth were eager to get appointment in the state services. But appointments in government services were often given on the basis of family or political importance, in which qualifications were often ignored.

The members of the Samanta-class were disadvantaged and uneducated even though they remained in high positions. In some states, educated people from British India were called and appointed to higher positions. This led to strong indignation in the educated class. Therefore, this class exposed the flaws in the prevailing system and awakened the discontent in the public. As a result of western the feelings of equality, independence, generosity and nationalism are awakened in the public. The dissemination of Western education led to a ideological revolution in the people.

This question paper contains 4 printed pages.

Roll No.

B.A. (Pt.-I)

Hist.-II

1109-II

337009

B.A. (Part-I) Examination, 2020

(Faculty of Arts)

[Also Common with Subsidiary Paper of B.A. (Hons.) Part-I]

(Three-year Scheme of 10+2+3 Pattern)

HISTORY

Second Paper

History of Rajasthan (From Earliest Times to 1956 A.D.)

Time Allowed : Three Hours

Maximum Marks : 100

समय : 3 घंटे

अधिकतम अंक : 100

Answer of all the questions (Short answer as well as descriptive) are to be given in the main answer-book only. Answers of Short answer type questions must be given in sequential order. Similarly all the parts of one question of descriptive part should be answered at one place in the answer-book. One complete question should not be answered at different places in the answer-book.

No supplementary answer-book will be given to any candidate. Hence the candidates should write their answers precisely in the main answer-book only.

Write your roll number on question paper before start writing answers of questions.

सभी (लघुत्तरात्मक तथा वर्णनात्मक) प्रश्नों के उत्तर मुख्य उत्तर-पुस्तिका में ही लिखिए। लघुत्तरात्मक प्रश्नों के उत्तर प्रश्नों के क्रमानुसार ही दीजिए। इसी प्रकार किसी भी एक वर्णनात्मक प्रश्न के अन्तर्गत पूछे गए विभिन्न प्रश्नों के उत्तर उत्तर-पुस्तिका में अलग-अलग स्थानों पर हल करने के बजाय एक ही स्थान पर क्रमानुसार हल कीजिए।

किसी भी परीक्षार्थी को पूरा उत्तर-पुस्तिका नहीं दी जाएगी। अतः परीक्षार्थियों को चाहिए कि वे मुख्य उत्तर-पुस्तिका में ही समस्त प्रश्नों के उत्तर सही ढंग से लिखें।

प्रश्नों के उत्तर लिखने से पूर्व प्रश्न-पत्र पर रोल नम्बर अवश्य लिखिए।

PART-I (SHORT ANSWER)

Maximum Marks : 40

The first compulsory question of 20 marks, comprising of 10 very short answer type questions of 2 marks each. The answer to each question should not exceed 20 words. The second compulsory question will be 20 marks. It will comprise of 10 short answer type question of 4 marks each. The candidate will be required to answer any 5 question. The answer to each question should not exceed 50 words.

20 अंकों के प्रथम अनिवार्य प्रश्न में, 2 अंक के 10 अनिवार्य अतिलघुत्तरात्मक प्रश्न होंगे। प्रत्येक उत्तर की शब्द सीमा 20 शब्द। 20 अंकों के द्वितीय अनिवार्य प्रश्न में, 4 अंकों के 10 लघुत्तरात्मक प्रश्न होंगे जिनमें से 5 प्रश्न करने होंगे। प्रत्येक उत्तर की शब्द सीमा 50 शब्द।

K-32/1109-II

P.T.O.

PART-I (भाग-I)

1. (a) Muhnot Nainsi.
मुंहणोत नैणसी।
- (b) Which is called as 'Copper Cumulative Culture' ?
ताम्र संचयी संस्कृति किसे कहा गया है?
- (c) Battles of Tarain were fought between whom and when?
तराईन के युद्ध कब व किनके मध्य लड़े गये थे?
- (d) Write down the name of compositions / books of Maharana Kumbha.
महाराणा कुंभा की रचनाओं/पुस्तकों के नाम लिखिए।
- (e) Rao Chandrasen.
राव चन्द्रसेन।
- (f) Name the places / centres where Sawai Jai Singh established observatories?
उन स्थानों/केन्द्रों का नाम बताइए जहाँ सवाई जयसिंह ने वेधशालाएँ स्थापित की थी?
- (g) Which were the opium exporting states in Rajasthan?
राजस्थान में अफीम निर्यातक प्रदेश कौन-कौन से थे?
- (h) What is '52 (Fifty two) Thamba' ?
'52 (बावन) थांबा' क्या है?
- (i) Luna Vasahi.
लूणा वसाही।
- (j) 'Matasya Federation/Sangha'.
मत्स्य महासंघ/संघ।
2. (a) Write down main characteristics of Ahar Culture.
आहड़ संस्कृति की मुख्य विशेषताएँ लिखिए।
- (b) Describe the extension area of republican tribes in Rajasthan.
राजस्थान में गणतान्त्रिक जातियों का विस्तार क्षेत्र बताइए।
- (c) Who were Gurjar-pratihar?
गुर्जर-प्रतिहार कौन थे?

(d) Importance of Battle of Haldi Ghati.

हल्दीघाटी युद्ध का महत्व।

(e) Discuss the main causes of failure of Rajputs in Rajput-Muslim Resistance.

राजपूत-मुस्लिम प्रतिरोध में राजपूतों की हार के प्रमुख कारण बताइए।

(f) Write a comment on temple architecture of Rajasthan.

राजस्थान के मंदिर स्थापत्य पर एक टिप्पणी कीजिए।

(g) Vijay Singh Pathik.

विजय सिंह पथिक।

(h) Discuss the results of British Policy of Monopoly Over Salt.

नमक पर एकाधिकार की ब्रिटिश नीति के परिणामों पर चर्चा कीजिए।

(i) Write a short note on Bhil Movement in Rajasthan.

राजस्थान में भील आंदोलन पर संक्षिप्त लेख लिखिए।

(j) 'Rajput Hitkarini Sabha'.

राजपूत हितकारिणी सभा।

PART-II (DESCRIPTIVE)

Maximum Marks : 60

Attempt **three** questions in all, selecting **one** question from each Section. All questions carry equal marks.

प्रत्येक खण्ड में से एक प्रश्न का चयन करते हुए, कुल तीन प्रश्नों के उत्तर दीजिए। सभी प्रश्नों के अंक समान हैं।

Section-A (भाग-अ)

3. Explain the Archaeological sources to know history of Rajasthan.

राजस्थान के इतिहास को जानने के लिए पुरातात्विक स्रोतों का वर्णन कीजिए।

4. Throw Light on Chalcolithic Cultures in Rajasthan.

राजस्थान में ताम्रपाषाणिक संस्कृतियों पर प्रकाश डालिए।

Section-B (भाग-ब)

5. Evaluate the Political and Cultural achievements of Maharana Kumbha.

महाराणा कुंभा की राजनैतिक व सांस्कृतिक उपलब्धियों का मूल्यांकन कीजिए।

6. Discuss the main characteristics of Fort architecture in Rajasthan.

राजस्थान में दुर्ग-स्थापत्यकला की मुख्य विशेषताओं पर चर्चा कीजिए।

Section-C (भाग-स)

7. Describe Administrative and Judicial changes after 1818 A.D. in Rajasthan.

राजस्थान में 1818 ई. के पश्चात प्रशासनिक एवं न्यायिक परिवर्तनों का उल्लेख कीजिए।

8. Write a note on Prajamandal Movements in Rajasthan.

राजस्थान में प्रजामंडल आंदोलनों पर एक लेख लिखिए।
