

| CLASS 6<br>Our Pasts – ISBN 81 – 7450 – 493 – 1 |   |   |   |   |
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| S. No.  | Page/ Para Number   | Printed Incorrect/ Objectionable/ Unsupported Assertions  | Objections/ Actual Facts  | Annexure  |
| 1.  | Page 43 of class 6 <sup>th</sup>                                | Three gods are especially important: Agni, the god of fire; Indra, a warrior god; and soma, a plant from which a special drink was prepared.  | Historically/Literally incorrect assertion.<br>According to Vedas, the one Parmatma has thousands of names in accordance with the plurality of his qualities and attributes.<br>Thus the assertion of NCERT is based on incorrect information   | P – 7<br>1/164/46 of Rigved, published by Arya Prakashan, New Delhi.<br>Translation by Swami Dayanand Saraswati   |
| 2.  | page 43 of class 6 <sup>th</sup>                                | Most of the hymns were composed, taught and learnt by men.  | Historically and Literally incorrect.<br>The Vedas clearly state that women are to be learned in Vedas.   | P – 8<br>1/45/1,<br>1/164/40,<br>1/117/20,<br>1/118/1 3/33/1,<br>3/33/2, 3/33/3 of Rigved,<br>1/6, 1/7, 1/8,<br>1/9,1/41, 1/42,<br>1/44, 1/49, 1/53,<br>1/56, 1/57 of Atharv Ved              |
| 3.  | page 46 of textbook for class 6 <sup>th</sup> ,                 | 'Battles were also fought for land', and then it states that:<br>'Some battles were fought for water, and to capture people'.   | Not based on facts. No hymns in the Vedas mention such activities. The ethics of war for Kshatriyas forbid attacking non combatants, a fact attested by foreign travelers like Arian and Megasthenes.<br>On the contrary, the Islamic books like Quran and Hadis explicitly exhort to capture land and people of other faiths. Similarly, Bible exhorts its followers to kill and enslave people. | P – 9<br>Bible (Deuteronomy 20: 13 – 14,) Qur'an 33:26 to 27, 8:65 to 70, 4:94<br>Sahih Muslim Book 19. Jihad and Expedition (HADITH No. 4345)<br>For Megasthenes and Arrian, refer to P – 16 |
| 4   | page number 46 of book for class 6 <sup>th</sup> , states that: | Some of the wealth that was obtained was kept by the leaders, some was given to the priests and the rest was distributed amongst the people. Some wealth was used for the performance of yajnas or sacrifices in which offerings were made into the fire. These were meant for gods and goddesses. Offerings could include ghee, grain, and in some cases, animals. | Biased/Incorrect assertion.<br>There are no hymns or verses in the entire Vedic corpus which has this meaning.<br>On the contrary, chapter 8 <sup>th</sup> of Quran specifically encourages such behavior. According to Quranic injunctions, 20% of the loot from non Muslims is to be kept by the looter and rest is distributed amongst the members of the raiding gang.                        | P – 10<br>Qur'an Chapter 8, titled Anfal which means 'spoils of war'. 8:1, 8:41   |
| 5   | page 46 of  | 'There are two groups who are described in terms  | Here the description of   | P – 11  |

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|   | class 6th states that:   | of their work – the priests, sometimes called Brahmins, who performed various rituals and the rajās.’  | Brahmins has been given mischievously. The Brahmins lead a simple life by renouncing the worldly pleasures. Not only Hindu books but foreigners attest to this.   | Pp 103 of Alberuni's India Volume 1, (Also refer to P – 49, P – 69 and P – 75)  |
| 6 | The para number 4, on page number 47 of book for class 6th, states that: | ‘Sometimes, the people who composed the hymns described themselves as Aryas and called their opponents Dasas or Dasyus. These were people who did not perform sacrifices, and <b>probably</b> spoke different languages. Later the term dasa (and the feminine dasi) came to mean slave. Slaves were women and men who were often captured in war. They were treated as the property of their owners, who could make them do whatever work they wanted.’ | Firstly, the use of the term 'sometimes' is questionable. Is it necessary to mention oneself as Arya in every hymn and shlok? It is like saying that a shaayar sometimes called himself as 'Ghalib'. Secondly, the word Arya means noble which can even be inferred from the Buddhist texts and terms like Chatvari Arya Sayani and Arya ashtangik marg. Thirdly, the opposition to Dasyus is not on the basis of their language or not performing 'sacrifices' but their misdeeds. As today, the criminals are from our society and not a distinct group or race, same is with Dasyus. Fourthly, Rigved 6/22/10 talks of changing Dasyus into Aryas which is to indicate that it is not a racial conflict. There are no hymns or verses in the entire Vedic corpus which has the meaning as mentioned in NCERT text. And the term 'dasas' means servants | P – 12<br>Pp 406, 407, 409 volume 5 of Mahabharat, Rigved 1/117/21-22, 6/18/4, 5/34/6 (Also refer to P – 25 and P – 86) for the treatment of women in theory and practice.  |
| 7 | The text on page number 54 of book for class 6th states that:            | Some men became recognised as rajās by performing very big sacrifices.....The ashvamedha or horse sacrifice was one such ritual.   | Then meaning of the term Yagya is: The deeds through which Parmeshwar is worshipped, one meets and stays in the company of sages and alms are given is known as Yagya.<br>NCERT books have reduced Yagya to sacrifice.  | P – 13<br>Pp 27 of Yagyamimamsa by former Vice Chancellor and Head of Department of Sanskrit of Gurukul Kangri and President of Maharshi Dayanand Vedic Shodhpeeth, Panjab University, Chandigarh, Dr. Ramnath Vedalankar (M.A. Ph D)<br>Pp 148 of Bhagwad Gita |

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| 8  | Text on page number 55 in book for class 6th, in the 2nd line states that:                    | His wife and sons, had to perform a variety of minor rituals.  | Not only in Vedas but as late as 16 <sup>th</sup> century, Jahangir explains that 'no good deed can be thoroughly performed by men in the social state without the presence of a wife. The word 'minor' has been inserted although there is no classification of rituals as major or minor.   | P – 13A<br>pp 358 of Tuzuki Jahangiri<br>(Also refer to P – 8)  |
| 9  | page 55 of class 6th,   | However, some people such as those who were regarded as shudras by the priests, were excluded from many rituals.   | Here the concept of Shudra has not been explained. Anyone who did not study or acquire the knowledge or skill was known as Shudra. It was no discrimination but meritocracy. It would be like saying that the 'some people who were regarded s peons by the board of directors, were excluded from the board meetings'.             | P – 14<br>Pp 857, 858 of Manusmriti, and Rigved 6/22/10<br>pp 451   |
| 10 | The box titled 'VARNAS', on page number 55 of class 6th the paragraph no. 3 and 4 state that: | The priests divided people into four groups, called varnas. According to them, each varna had a different set of functions...The first varna was that of the Brahmin. Brahmins were expected to study (and teach) the Vedas, perform sacrifices and receive gifts. | Here the trick used is that giving and taking of charity has been translated as 'receive gifts'. It is worth noting that the word 'bhiksha' or 'daan' should be translated as 'alms' or 'charity', instead it has been translated as 'gifts', which has a different connotation.  | P – 15<br>Pp – 133<br>Alberuni's India<br>Volume 1,   |
| 11 | Page 56 of class 6th  | The priests also said that these groups were decided on the basis of birth. For example, if one's father and mother were Brahmins one would automatically become a Brahmin, and so on. Later, they classified some people as untouchables.                         | As late as 16 <sup>th</sup> century, we find Jahangir telling us that a child born in the family of a Brahman is called a Brahman only when he starts studying Vedas and serves a Guru.   | P – 15A<br>Pp 357 to 359 of Tuzuki Jahangiri translated by H.Beveridge<br>(also refer to p – 69 and P – 70)                           |
| 12 | page number 60 of NCERT History textbook for class 6th,                                       | Generally, slave men and women, (dasas and dasis) and landless agricultural labourers (kammakaras) had to do this work.  | Not based on historical facts. The period to which it concerns, has been described by Greek authors Megasthenes and Arrian in great detail. According to them the husbandmen form bulk of the population...they cultivate their lands undisturbed by fear. And a remarkable observation is that there was no slave system in India. | P – 16<br>Pp 205 – 208,<br>Ancient India as described by Megasthenes and Arrian, by J.W.McCrimde. Published by Trubner and Co. London |
| 13 | page 72, class 6  | Around the time when Jainism and Buddhism were becoming popular, Brahmins developed the system of ashramas.  | Not based on historical/scientific evidence. Incorrect assertion.   | Numerous supporting documents available.  |

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| 14 | page 80<br>class 6   | There were a number of problems that troubled him. People in the empire followed different religions, and this sometimes led to conflict. Animals were sacrificed. Slaves and servants were ill treated. | Not based on historical/scientific evidence. Incorrect assertion.  | Numerous supporting documents available.  |
| 15 | The text in the box titled 'Elsewhere' on page number 109 of book for class 6, states that | Jesus Christ was born in Bethlehem, which was then part of the Roman Empire.   | The modern Historical research in last three centuries has shown that Jesus Christ is a myth.  | P – 17 (The quest of the Historical Jesus by Albert Schweitzer, Translated by W. Montgomery, Published by Adam and Charles Black, London)   |
| 16 | page 109<br>for class 6  | The first Christian preachers came from West Asia to the west coast of the subcontinent within a hundred years of Christ's death.  | There is no historical proof that Christian preachers came to India within first 300 years of the CE. Secondly, when there was never any Christ, how can his death be a 'fact'.  | Numerous supporting documents available.  |
| 17 | page 120<br>of class 6   | Like Christianity, Islam was a religion that laid stress on the equality and unity of all before Allah, the one Supreme god.   | The statement is contrary to the fact that both these religions divide humanity into two warring camps; believers and non believers. Allah does not consider Muslims and non Muslims as equal. The same applies to the biblical god Yahweh/Jehova. | P – 18<br>Bible<br>(Deuteronomy 13, Numbers 21 and 1 Chronicles 21)<br>P – 19<br>Qur'an (Chapter 9) Verses 1, 3, 4, 7, 14, 15, 17 – 20, 26, 29, 34, 39, 40, 46, 52, 63, 67, 68, 74, 79, 80, 85, 90, 96, 107, 111, 123 |
| 18 | the text on<br>page<br>number<br>129   | This was a war to gain control of the throne of the Kurus, and their capital Hastinapura.  | The war was to establish just rule. Incorrect assertion.   | Numerous supporting documents available.  |

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|    |  | CLASS – 7 <sup>TH</sup> OUR PASTS – 2 (ISBN 81 – 7450 – 724 – 8)   |  |  |
| 19 | The text on page 3 of class 7th states that; | Take the term „Hindustan“, for example , Today we understand it as „India“, the modern nation – state. When the term was used in the thirteenth century by Minhaj – i – Siraj, a chronicler who wrote in Persian, he meant the areas of Punjab, Haryana and the lands between the Ganga and Yamuna. He used the term in a political sense for lands taht were a part of the dominions of the Delhi Sultan. The areas included in this term shifted with the extent of the Sultanate but the term never included south India. By contrast, in the early sixteenth century Babur | This insertion creates a false impression that south India was never a part of our country, where as, Indegenous, as well as, foreign authors have always claimed it to be a unified country. For example, the famous chronicler Al – Beruni, who came with Ghaznavi in eleventh century has given a detailed description of the | P – 20<br>Alberuni's India<br>Volume 1, 197 – 200<br>Translated by Dr. Edwad C. Sachau (Prof at Royal University of Berlin),<br>Published by Kegan Paul, |

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|    |                       | used Hindustan to describe the geography, the fauna and the culture of the inhabitants of the subcontinent. As we will see later in the chapter, this was somewhat similar to the way the fourteenth century poet Amir Khusrau used the word Hind. While the idea of a geographical and cultural entity like India did exist, the term Hindustan did not carry the political and national meanings which we associate with it today. | boundaries of Hind, which includes the entire south India. Manusmriti, written at least thousand years earlier than Alberuni also gives the same boundaries of our country.   | Trench Trubner & Co. Ltd. London.  |
| 20 | page 21 of class 7th, | As we will see (pp. 62 – 66), rulers also tried to demonstrate their power and resources by building large temples. So, when they attacked one another's kingdoms, they often chose to target temples, which were sometimes extremely rich. In the next paragraph on the same page, regarding Sultan Mahmud of Ghazni, the textbook says that – His targets were wealthy temples.  | The practice of destroying Hindu temples was/is an Islamic practice. Therefore the destruction of temples was considered a religious duty by Muslim rulers and wealth of temples was not a cause for it. Mahmud Ghazni's own statements testify this. Had his objective been wealth, he would have accepted the offer of Brahmins to give him large amount of money for desisting from breaking the idol of Somnath temple. | P – 21<br>Page – 472 of Elliot & Dowson II, Twarikh – I – Alfi,  |
| 21 | Page 26 of class 7:   | Each brahmadeya was looked after by an assembly of sabha of prominent Brahmana landholders. (On the opposite page is a teaser – Do you think women participated in these assemblies?)  | No such question is asked for the duration of Muslim rulers where various classes of bigoted Muslims were granted lands in the names of jagirs, iqtas, Tamghas and Madadi Maash.  | P – 21A<br>pp 311 of TARIKHE FIROZ SHAHI, volume 4, TARIKHE BADAUNI, pp 486, 487, 521, 526, 542 of E & D, volume 5 |
| 22 | Page 27 of class 7:   | An excerpt from Periyapuram, a twelfth century Tamil work, which tells us about life of ordinary men and women...On the outskirts of Adanur was a small hamlet of Pulaiyas (a name used for a social group considered "outcast" by Brahmins and Vellalas).....then immediately is a teaser – Were there any Brahmins in this hamlet?   | Totally biased against Hinduism and Brahmins. Inserted with an intention to show Brahmins and Hindu religion as evil.   | Numerous supporting documents available.   |
| 23 | Page 32 of class 7:   | The authors of Tawarikh were learned men: secretaries, administrators, poets and courtiers, who both recounted events and advised rulers on governance, emphasizing the importance of just rule.   | Most of these chroniclers were religious bigots and for them justice meant murder or conversion of Hindus. For example Zia – ud – deen Barani, introduces himself as a well wisher of Muhammadans. The 'just' rule meant murder, plunder or conversion of Hindus. It can be gauged from an interaction of Allaudin Khilji with a Qazi Mughisuddin.  | P – 22<br>E & D volume 3, pp – 97, 183 to 185  |
| 24 | Page 34 of class 7    | The first set of campaigns along the "internal frontier" of the Sultanate aimed at consolidating the hinterlands of the garrison towns. During these campaigns, forests were cleared in the Ganga  | The land was given to Afghans and other Muslims after murdering the Hindu males and enslaving their women and   | P – 23<br>PP – 103 TO 106 of Tarikhe Firoz Shahi by Barani,  |

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|    |   | Yamuna doab and hunter gatherers and pastoralists expelled from their habitat. These lands were given to peasants and agriculture was encouraged.  | children. In fact the grant was of villages over which these grantees had land holding rights.  | E & D VOLUME 3  |
| 25 | Page 35 of class 7 (about Khiljis and tughlaqs) : | The Sultanate collected taxes from the peasantry and dispensed justice in its realm.   | The Hindu population was crushed under the burden of taxes, especially Jizya. The Sultan proudly proclaims that Hindus are converting to Islam due to Jizya.  | P – 24 Futuhat – I – FirozShahi by Firoz Tughluq himself on pages 380 – 388 of E.D. - III   |
| 26 | Page 36 of class 7:                               | The minar was built by two Sultans: Qutubuddin aybak and Iltutmish   | No evidence for this assertion has been provided  | Supporting records available with Archeological Survey of India which prove that the Minar predates the two Sultans. ASI can be requested for supporting documents and archaeological facts discovered during excavation. |
| 27 | Page 36 of class 7:                               | Members of the congregation choose the most respected, learned male as their leader (imam) for the rituals of prayer.  | Does learned/respected mean a knower of Quran? Why is the language for Hindus and Brahmans different?   | Numerous supporting documents available to prove to the contrary.   |
| 28 | Page 38 of class 7:                               | The Khaljis and Tughlaqs continued to use bandagan and also raised people of humble birth, who were often their clients, to high political positions....The patronage of these humble people by the Delhi Sultans also shocked many elites...Sultan Muhammad Tughluq appointed Azia Khummar, a wine distiller, Firuz Hajjam, a barber, Manka Tabbakh, a cook, and two gardeners, Ladha and Pira, to high administrative posts. | The bandagan were innocent young boys and women captured in raids to satisfy the lust of Sultans and their courtiers. It was a constant period of Jihad in which Hindu women and princesses were raped and gifted as chattel to the lick spittles of these kings. | P – 25 Pp 340, 341 of E & D, volume 3 Pp 289 of “Tughlaq kaleen Bharat” by S.A.A. Rizvi   |
| 30 | Page 39 of class 7                                | There were three types of taxes: (1) on cultivation called kharaj and amounting to about 50 percent of the peasant’s produce, (2) on cattle and (3) on houses.   | Jizya has been omitted.   | P – 22 and P – 24 explain Jizya   |
| 31 | Page 40 of class 7:                               | Ibn Battuta, a fourteenth century traveller from Morocco, Africa, explained that chieftains sometimes...fortified themselves in mountains  | The word Kaafir has been translated as Chieftains   | P – 26 Pp 238 of “Tughlaq kaleen Bharat” by S.A.A. Rizvi  |
| 32 | Page 40 of class 7:                               | The residents of the old city were sent to the new capital of Daulatabad in the south...the shifting of  | This was one of the most cruel eviction anywhere in the world.  | P – 27 Pp 214 of  |

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|    |                       | people to Daulatabad was resented.  | Two handicapped persons were brutally murdered to effect the eviction  | “Tughlaq kaleen Bharat” by S.A.A. Rizvi  |
| 33 | Page 40 of class 7:   | Alauddin’s administrative measures were quite successful and chroniclers praised his reign for its cheap prices and efficient supplies.   | Chroniclers call him a Jihadi, a tyrant, iconoclast, betrayer, shedder of innocent blood, crafty, cruel, jealous and violent tempered. His death was rejoiced by the population.   | P – 28<br>Pp 42 – 44, 49 – 52, 70, 74, 76, 77, 85, 87, 90, 91, 148, 156, 163, 164, 204, 207, 212, 213, 543, 545, 549, 550 of E & D, volume 3 |
| 34 | Page 41 of class 7:   | Although Suri dynasty ruled for only fifteen years, it introduced an administration that borrowed elements from Allauddin Khalji and made them more efficient.  | The Suri rule was just an extension of the Jihad against the infidel population of Hindustan.  | P – 29<br>Pp 402, 403, 408, 415 of Tarikhe Sher Shah Suri by Abbas Khan from E & D volume 4  |
| 35 | Page 46 of class 7:   | The Mughals were descendants of two great lineages of rulers. From their mother’s side they were descendents of Genghis Khan...From their father’s side they were successors of Timur....the Mughals were proud of their Timurid ancestry, not least of all because their great ancestor had captured Delhi in 1398.  | “My principal object in coming to Hindustan... has been to accomplish two things. The first was to war with the infidels, the enemies of the Mohammadan religion; and by this religious warfare to acquire some claim to reward in the life to come. The other was... that the army of Islam might gain something by plundering the wealth and valuables of the infidels: plunder in war is as lawful as their mothers’ milk to Musalmans who war for their faith.” – Amir Timur | P – 30<br>435 – 436 E.D.<br>III the massacre of 1,00,000 Hindus in one night & his confession of Jihad on Polytheists of Hindustan           |
| 36 | Page 49 of class 7:   | Campaigns against the Maratha chieftain Shivaji were initially successful. But Aurangzeb insulted Shivaji who escaped from Agra, declared himself an independent king and resumed his campaigns against the Mughals.  | Chieftain, instead of king, is a degrading remark. The word king or emperor is used for most of the invaders but not for Shivaji.  | Numerous supporting documents available.   |
| 37 | Page 64 of class 7th: | Muslim Sultans and Padshahs did not claim to be incarnations of god but Persian court chroniclers described the Sultan as the Shadow of God. An inscription in the Quwwat al – Islam mosque explained that God chose Alauddin as a king because he had the qualities of Moses and Solomon, the great lawgivers of the past. The greatest lawgiver and architect was God Himself. He created the world out of chaos and introduced order and symmetry. | The general public used to rejoice at the death of these despots. Had they been such great law givers, the subjects would never have reacted this way. The rule under Muslim Sultans and Padshahs was one of unmitigating misery for most of the population as the sword of Jizya and conversion to Islam was always hanging on their heads. Thousands of innocents were enslaved and castrated.   | P – 31<br>Pp 199, 330, 342, 540, 541, 580, 581, 594, 620<br><br>(also refer to P – 22, 23, 24, 25, 26, 27, 28, 38, 81, 84)                   |

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| 38 | Page 66 of class 7: | Sultan Mahmud of Ghazni was a contemporary of Rajendra I. During his campaigns in the subcontinent he also attacked the temples of defeated kings and looted their wealth and idols. Sultan Mahmud was not a very important ruler at that time. But by destroying temples – especially the one at Somnath – he tried to win credit as a great hero of Islam. In the political culture of the middle ages most rulers displayed their political might and military success by attacking and looting the places of worship of defeated rulers. | King Rajendra I has not destroyed even a single temple but he is being compared with Mahmud to show as if his iconoclasm had nothing to do with the Islamic ideology.  | P – 32<br>Malfuzati Timuri<br>Pp394 to 398 of E & D, volume 3, |
| 39 | Page 66 of class 7: | In what ways do you think the policies of Rajendra I and Mahmud of Ghazni were a product of their times?   | There is not a single instance where Rajendra I killed unarmed, innocent people just because they belonged to a different religion. Neither did he demolish any temples or idols. Nor did he enslave any human being during his entire life.<br>Contrary to this, Ghazni was an iconoclast and zealous Jihad whose sole objective was to decimate Hindus. In the process, he demolished temples, broke idols, sent them to Ghazni, Mecca and Madina to be trodden under the feet of Muslims and enslaved hapless women and children, as per Islamic injunctions. | P – 33<br>Pp 429<br>E & D VOL. 3                               |
| 40 | Page 68 of class 7: | The connection between royal justice and the imperial court was emphasised by Shah Jahan...  | The facts are to the contrary. The chroniclers of the Mughals, especially of that time, have narrated entirely opposite facts.   | P – 34<br>208, 209, 331<br>Pp 40 of Bernier                    |
| 41 | Page 69 of class 7: | The construction of Shah Jahan's audience hall aimed to communicate that the king's justice would treat the high and the low as equals creating a world where all could live together in harmony.  | The facts are to the contrary. The chroniclers of the Mughals, especially of that time, have narrated entirely opposite facts.   | Numerous supporting documents available.                       |
| 42 | Page 77 of class 7: | Ajmer...became the suba headquarters under the Mughals. It provides an excellent example of religious coexistence. Khwaja Muinuddin Chishti, the celebrated Sufi saint who settled there in the twelfth century, attracted devotees from all creeds.   |  | P – 35   |
| 43 | Page 83 of class 7: | Temples were the hub of cultural activities and devadasis (temple dancers)...  | Devadasis were never an integral part of temples and neither were Devadasis considered as "temple dancers". The practice of female nuns in churches is referred with respect and prestige, despite the fact that there are numerous documented examples admitted by Vatican City about sexual abuse of nuns in churches, across the world.   | Numerous supporting documents available.                       |



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|    |                     |  | Hinduism has been selectively targeted.  |   |
| 44 | Page 91 of class 7: | In large parts of the subcontinent, society was already divided according to the rules of varna. These rules, as prescribed by the Brahmanas, were accepted by the rulers of large kingdoms. The difference between the high and low, and between the rich and poor, increased. Under the Delhi Sultans and the Mughals, this hierarchy between social classes grew further. | Varna based division was according to the merit and aptitude of individuals, whereas, the social differences during the rule of Islamic plunderers was based on religious bigotry, mistreatment and tyranny.                 | P – 36<br>Pp 205 of Bernier   |
| 45 | Page 91 of class 7: | there were, however, other kinds of societies as well. Many societies in the subcontinent did not follow the social rules and rituals prescribed by the Brahmanas. Nor were they divided into numerous unequal classes. Such societies are often called tribes.  | Not based on facts   | P – 37  |
| 46 | Page 92 of class 7: | Sometimes they clashed with the more powerful caste – based societies...but the caste – based and tribal societies also depended on each other for their diverse needs.  | Not based on historical facts. On the other hand, they always clashed with Muslims. These tribes had to be 'co – erced' and had to be 'brought under control' by Muslim rulers.  | P – 38<br>Pp 109 of Tarikhe Firoz Shahi, E & D, volume 3 (also refer to P – 39)   |
| 47 | Page 92 of class 7: | In Punjab, the Khokhar tribe was very influential during the thirteenth and fourteenth centuries. Later, the Gakkhars became more important. Their chief, Kamal Khan Gakkhar, was made a noble by Akbar.   |  | P – 39<br>Pp 32, 33, 42 – 43, 232 – 236, of Elliot and Dowson, volume II, pp 25 – 26 of Cambridge History of India Volume 3, pp 29, 35, 56, 66, 73, 85, 415 of vol IV of E & D, pp 278 – 280 Elliot and Dowson, Volume 5, pp (also refer to P – 38) |
| 48 | Page 97 of class 7: | On the other hand, many dominant tribes of Punjab, Sind and the North – West frontier had adopted Islam quite early. They continued to reject the caste system. The unequal social order, prescribed by orthodox Hinduism, was not widely accepted in these areas.   | Not only in Punjab and Sind, but everywhere in India, conversions to Islam were either by the force of sword or by the force of Jizya. The antagonism with Islam during the time of Ghazni is clearly explained by Al beruni | P – 40<br>Alberuni volume 1, pp 22 (Also refer to P – 24 and P – 39)  |
| 49 | Page 98 of class 7: | Their basically equal society gradually got divided into unequal social classes. Brahmanas received land grants from Gond rajas and became more influential. The Gond chiefs now wished to be recognised as Rajputs.   | An artificial difference is being created between Gonds and Hindus, which can never be demarcated clearly. Secondly, the invasion of Mughal forces led to decline in   | P – 40A<br>Pp 44, 432 of Impereial gazetteers of Eastern Bengal and Assam   |

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|    |                      |  | the civilization of Gonds is not explained.  |  |
| 50 | Page 100 of class 7: | originally, the Ahoms worshipped their own tribal gods. During the first half of the seventeenth century, however, the influence of Brahmanas increased. Temples and Brahmanas were granted land by the king. In the reign of Sib Singh, Hinduism became the predominant religion. But the Ahom kings did not completely give up their traditional beliefs after adopting Hinduism.  | Why is it that when grants are given to mosques and Ulama, their influence is never mentioned.   | P – 40B<br>Pp 382 of Futuhati Firoz Shahi, E & D volume 3,<br>Also refer to P – 61   |
| 51 | Page 100 of class 7: | Over a period of time, many of them (tribes) merged with caste based society. Others however, rejected both the caste system and orthodox Hinduism.  | Not based on historical facts. Castes were first notified only by the Britishers in the nineteenth century.  | Numerous supporting documents available.   |
| 52 | Page 110 of class 7: | The sants had much in common with the sufis...   | A large number of Sufis were Jihadis and were of the opinion that Jihad was a sure passport to Jannat, in contrast 'Sants' never suffer from such bigotry which might lead them to kill other human beings just because they belong to a different religion. Sufis also acted like spies for Muslim kings, especially against Hindu Kaafir kings. Babar mentions the famous Sufi Muhammad Ghaus in his memoirs as the one who gave Babar the information from inside when the fort was to be delivered to Rajputs. | P – 41<br>Pp 34, 35 of Sufis of Bijapur by Richard Maxwell Eaton<br>Pp 539, 688 – 690 of Baburnama   |
| 53 | Page 124 of class 7: | Under title 'The Rajputs and Traditions of Heroism' – Did women find a place within these stories? Sometimes, they figure as the cause for conflicts, as men fought with one another to either win or protect women. Women are also depicted as following their heroic husbands in both life and death – there are stories about the practice of sati or the immolation of widow on the funeral pyre of their husbands. So those who followed the heroic ideal often had to pay for it with their lives. | This is mockery of the bravery of brave Hindu women who immolated themselves to save themselves from the clutches of Muslims as they knew that they would be dishonored if captured alive.   | P – 42<br>Pp 172, 271, 272, 444, 469 of volume 1, E & D<br>Pp 26, 56, 140, 247, 248, 251, 288, 309 of volume 2 of E & D<br>Pp 105, 106, 118, 199, 216, 217, 266, 405, 412, 415, 427, 428, 462, 463, 468, 481, 502 – 504, 508, 615 of volume 3 of E & D |
| 54 | Page 130 of class 7: | As we saw at the outset, we often tend to identify regions in terms of the language spoken by the people. So, we assume that people in Bengal always spoke Bengali. However, what is interesting is that while Bengali is now recognised as a language derived from Sanskrit, early Sanskrit texts   | Numerous grants called Madad – Ma'ash, iqtas, jagirs, al tamghas were given to Muslim elites to settle down in various parts of India, especially Bengal.  | P – 43<br>Pp244 of RIYAZ – US – SALATINI (A history of Bengal) by  |

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|    |                      | <p>(mid-first millennium BCE) suggest that the people of Bengal did not speak Sanskritic languages. How, then, did the new language emerge? From the fourth-third centuries BCE, commercial ties began to develop between Bengal and Magadha (south Bihar), which may have led to the growing influence of Sanskrit. During the fourth century the Gupta rulers established political control over north Bengal and began to settle Brahmanas in this area. Thus, the linguistic and cultural influence from the mid-ganga valley became stronger. In the seventh century the Chinese traveller Xuan Zang observed that languages related to Sanskrit were in use all over Bengal. From the eighth century, Bengal became the centre of a regional kingdom under the Palas (Chapter 2). Between the fourteenth and sixteenth centuries, Bengal was ruled by Sultans who were independent of the rulers in Delhi (Chapter 3). In 1586, when Akbar conquered Bengal, it formed the nucleus of the Bengal suba. While Persian was the language of administration, Bengali developed as a regional language. In fact by the fifteenth century the Bengali group of dialects came to be united by a common literary language based on the spoken language of the western part of the region, now known as West Bengal. Thus, although Bengali is derived from Sanskrit, it passed through several stages of evolution. Also, a wide range of non-Sanskrit words, derived from a variety of sources including tribal languages, Persian, and European languages, have become part of modern Bengali. Early Bengali literature may be divided into two categories – one indebted to Sanskrit and the other independent of it. The first includes translations of the Sanskrit epics, the Mangalakavyas (literally auspicious poems, dealing with local deities) and bhakti literature such as the biographies of Chaitanyadeva, the leader of the Vaishnava bhakti movement (Chapter 8). The second includes Nath literature such as the songs of Maynamati and Gopichandra, stories concerning the worship of Dharma Thakur, and fairy tales, folk tales and ballads. The texts belonging to the first category are easier to date, as several manuscripts have been found indicating that they were composed between the late fifteenth and mid-eighteenth centuries. Those belonging to the second category circulated orally and cannot be precisely dated. They were particularly popular in eastern Bengal, where the influence of Brahmanas was relatively weak.</p> |  | <p>Ghulam Hussain Salim, Trs. By Maulvi Abdus Salam, published by The Asiatic Society</p> |
| 55 | Page 140 of class 7: | The Mughal emperors after Aurangzeb were unable to arrest the gradual shifting of political and economic authority into the hands of provincial governors, local chieftains and other groups.  | Incomplete facts. References about wresting the control of rule from invaders by local kings and communities and its repercussions have not been explained deliberately. | Numerous supporting documents available.  |

|    |                     | CLASS 8   |  |   |
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| 56 | Page 4 of class 8:  | We should remember that even rulers in ancient India did not all share the same faith.  | Not based on historical facts  | Numerous supporting documents available.  |
| 57 | Page 16 of class 8: | Tipu sultan – The Tiger of Mysore   | Unnecessary and deliberate glorification of a religious bigot who perpetrated numerous atrocities on our ancestors.  | P – 43A<br>pp 122, 123, 138, 141 of A Voyage to East Indies                           |
| 58 | Page 17 of class 8: | The legend of Tipu  | Unnecessary and deliberate glorification of a religious bigot who perpetrated numerous atrocities on our ancestors.  | P – 43B<br>Pp 291 to 295<br>SELECT LETTERS OF TIPPOO SULTAN<br>By William Kirkpatrick |
| 59 | Page 37 of class 8: | You have read about tribal societies last year. Most tribes had customs and rituals that were very different from those laid down by Brahmans. These societies also did not have the sharp social divisions that were characteristic of caste societies   | Hinduism has always been a way of life and no specific ritual is required to be called a Hindu. Anyone not following any of the guidelines asserted in any religious manuscript/Brahmans were/are still considered Hindus.<br>Even Atheists/Nastiks are/were considered Hindus.<br>The division between Hindu and tribal societies is not substantiated by historical facts. Secondly, tribal societies exist throughout the world but are not posited counter to Brahmans anywhere. | Numerous supporting documents are available.  |
| 60 | Page 48 of class 8: | But we must remember that Birsa also turned against missionaries and Hindu landlords....what worried British officials most was the political aim of the Birsa movement, for it wanted to drive out missionaries, moneylenders, Hindu landlords, and the government...the land policies of the British were destroying their traditional land system, Hindu landlords and moneylenders were taking over their land. | The assertion that he turned against 'Hindu' is incorrect as his opposition was directed towards exploitation of tribals. Such exploitation was either done by the missionaries in the name of religion or by such landlords who were supported by Britishers. It had nothing to do with Hindu religious practices.  |   |
| 61 | Page 58 of class 8: | In Delhi, a large number of ghazis or religious warriors came together to wipe out the white people.  | Ghazi actually means killers of non Muslims and has nothing to do with colour of   | P – 43C Elliot and Dowson, volume 4, pp   |

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|    |                      |   | the skin. Hindus, as well as, other non muslims are equally killed by Ghazis.   | 408 Tarikhe Sher Shahi                       |
| 62 | Page 69 of class 8:  | <p>The British wanted Delhi to forget its Mughal past. The area around the fort was completely cleared of gardens, pavilions and mosques (though temples were left intact)...Mosques in particular were either destroyed or put to other uses. For instance, the Zinal al masjid was converted into a bakery. No worship was allowed in the Jama masjid for five years.</p> <p>1. Page 72 of class 8: Terrorized Muslims lived in makeshift camps till they could leave for Pakistan.</p> | Mosques are not considered pious religious structures, as per the Islamic doctrine. The fact has been upheld by the supreme court of India too, where as temples are considered as pious religious places and generally they are not relocated. Many mosques all over the world are routinely demolished and reconstructed. Mosques which are not in use are often put to different uses in the world. The assertion has nothing to do with the religion. | Numerous supporting documents are available. |
| 63 | Page 88 of class 8:  | The sword of Tipu Sultan and Wootz steel  | Tipu Sultan has no relation to the ancient technology of Wootz still. It is a misleading title.   | Numerous supporting documents are available. |
| 64 | Page 97 of class 8:  | Hastings took the initiative to set up the Calcutta Madrasa, and believed that the ancient customs of the country and Oriental learning ought to be the basis of British rule in India.   | Hastings had taken the initiative only at fort Williams, which was under the control of East India Company for political reasons. Islamic customs are/were never considered as ancient customs belonging to India. Hastings was governor general of Bengal from 1772 to 1785 and was pursuing a pure political agenda by supporting religious places and education.   | Numerous supporting documents are available. |
| 65 | Page 108 of class 8: | The title of the chapter is Women, Caste and reform. A painting depicting Brahmans lighting a pyre, the title is Sati, painted by Balthazar Solvyn, 1813. The practice of sati was seen as evidence of the barbarism of the East.   | The painting is a work of fiction and art. It is not a historical depiction or even an illustration of an aberrated practice in certain pockets of Calcutta/Bengal. The practice of Sati, which was for a different reason in the earlier ages, was almost obsolete by the 19 <sup>th</sup> century, when the East India Company promulgated the Bengal Sati Regulation.  | Numerous supporting documents are available. |
| 66 | Page 108 of class 8: | In many parts of the country people believed that if a woman was educated, she would become a widow.  | Not based on facts.   | Numerous supporting documents are available. |

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| 67 | Page 110 of class 8: | The strategy adopted by Rammohun was used by later reformers as well. Whenever they wished to challenge a practice that seemed harmful, they tried to find a verse or sentence in the ancient sacred texts that the practice as it existed at present was against early tradition. | He had quoted extensively from Hindu scriptures like Yagyavalkya, Katyayni, Brihaspati, Vishnu and Narad Puran. The names of these texts have been suppressed  | P – 44<br>Translation of several principal books, passages and texts of THE VEDAS by Rajah Ram Mohun Roy, 2 <sup>nd</sup> edition, published by LONDON, PARBURY, ALLEN AND CO. in 1832. Pp 270 – 271, 277 – 278 |
| 68 | Page 111 of class 8: | For instance, one of the most famous reformers, Ishwarchandra Vidyasagar, used the ancient texts to suggest that widows could remarry.   | He had quoted the respected Parashar Samhita in his works, this name has been suppressed   | P – 45<br>Pp 47 of VIDYASAGAR THE GREAT INDIAN EDUCATIONIST AND PHILANTHROPIS T. BY Ananta Kumar Roy, Pub: Ray & Co. 1921   |
| 69 | Page 113 of class 8: | Pandita Ramabai, a great scholar of Sanskrit, felt that Hinduism was oppressive towards women  | Pandita Ramabai had knowledge of Sanskrit however from the historical facts, it is apparent that her knowledge of Hindu scriptures was cursory and she can not be considere an authority on Hinduism. She came under the influence of Christian missionaries at a very vulnerable and early stage of her life. All propaganda against Hinduism was supported and funded by Christian missionaries. There were many other women Sankrit scholars at that time but their reference has been deliberately omitted since they did not have the patronage of Christian missionaries and thereby the British empire. | P – 46 Pandita Ramabai, The story of her life by Helen S. Dyer, pub by London and Scott (O/o The CHRISTIAN) 1901  |
| 70 | Page 113 of class 8: | Needless to say, all this more than alarmed the orthodox. For instance, many Hindu nationalists felt that Hindu women were adopting western ways and that this would corrupt Hindu culture and erode family values.  | Not based on historical facts. In all ages there are conflict and differences in opinions and it does not become a true reflection of that era or  | Numerous supporting documents are available.  |

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|    |                      |  | <p>a particular community. Selective comments about Hindu culture and society are biased as sentiments against Western education and ways were more prevalent among Muslim communities. Similarly, among Christians adopting Hindu way of life was scorned upon. The reaction of Hindus was more towards the Christian missionaries' agenda to convert Hindus into Christians.</p>  |   |
| 71 | Page 114 of class 8: | <p>There were also others who questioned the injustices of the caste social order. During the course of the nineteenth century, Christian missionaries began setting up schools for tribal groups and lower caste children. These children were thus equipped with some resources to make their way into a changing world.</p> | <p>The historical fact that advantage of poverty was taken by Christian missionaries to convert poor tribal to Christianity has not been mentioned. Discontentment in the name of caste was deliberately being fostered by Britishers and East India Company for taking control. Divide and Rule policy was adopted to control people. Example of Birsa Munda substantiates the disruption produced by Christian missionaries among tribals. The very fact that Churches are called <i>Girijaghar</i> points to the fact that the intention was to mislead naïve tribal into Christianity by misleadingly calling it as a temple of Girija, that is, Devi Parvati, a religious deity worshiped by Hindus.</p> |   |
| 72 | Page 115 of class 8: | <p>But the poor, the people from low castes, saw this as an opportunity to get away from the oppressive hold that upper caste landowners exercised over their lives and the daily humiliation they suffered.</p>   | <p>The conversion of Hindus to Christianity in the name of caste is/was clear Christian Missionary conversion propoganda which has found its way into the NCERT history books. The correct fact, this being a Christian missionary propaganda has been concealed though it is the true historical fact.</p>   | <p>Numerous supporting documents are available.</p> |
| 73 | Page 116 of class 8: | <p>Gradually, by the second half of the nineteenth century, people from within the “lower” castes began organizing movements against caste discrimination, and demanded social equality and justice.</p>   | <p>Not based on true historical facts. The political agenda and activities to divide India on the basis of castes has deliberately not been</p>   | <p>Numerous supporting documents are available</p>  |

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|    |                      |  | mentioned despite the fact that such historical facts are available in the declassified records of British Government. A handful of Hindu scholars presented their contrary opinion which was further promoted under the patronage of East India Company and British Empire. |  |
| 74 | Page 116 of class 8: | Haridas questioned Brahmanical texts that supported the caste system.  | Not based on Historical facts. Name of the text is not mentioned. Even if Haridas had a different opinion about a specific verse/part of any text still it is incorrect to extrapolate it as questioning of all Hindu texts.   | Numerous supporting documents are available.   |
| 75 | Page 117 of class 8: | On growing up he developed his own ideas about the injustices of caste society. He set out to attack the Brahmans' claim that they were superior to others, since they were Aryans.  | Aryan Invasion theory has been inserted as a "fact".   | P – 47 American Journal of Human genetics, 9 <sup>th</sup> December, 2011. titled "Shared and Unique Components of Human Population<br><br>Structure and Genome-Wide Signals of Positive<br><br>Selection in South Asia" |
| 76 | Page 117 of class 8: | As Aryans established their dominance, they began looking at the defeated population as inferior, as low caste people. According to Phule, the upper castes had no right to their land and power: in reality, the land belonged to indigenous people, the so called low castes. Phule claimed that before Aryan that before Aryan rule there existed a golden age when warrior-peasants tilled the land and ruled the Maratha countryside in just and fair ways. He proposed that Shudras (labouring castes) and Ati Shudras (untouchables) should unite and challenge caste discrimination. | Aryan Invasion theory has been inserted as a "fact". Secondly, an impression is being created as if it was some kind of racial conflict based on birth, whereas the Vedas mention that the Shudras should adopt one of the other three varnas by gaining knowledge.          | P – 48 Rigned 6/22/10  |
| 77 | Page 117 of class 8: | Phule was also critical of the anti-colonial nationalism that was preached by upper-caste leaders. He wrote: The Brahmans have hidden away the sword of their religion which has cut the throat of the peoples' prosperity and now go about posing as great patriots of their country. They ... give this  | The biased opinions of an under informed person are being presented as history. It creates an impression as if Brahmans were some kind of a power hungry race, where   | P – 49 Pp 208 – 210, 213 of Ancient India  |



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|    |                      | advice to ... our Shudra, Muslim and Parsi youth that unless we put away all quarrelling amongst ourselves about the divisions between high and low in our country and come together, our ... country will never make any progress ... It will be unity to serve their purposes, and then it will be me here and you over there again.   | as all the evidence available indicates that the persons who dedicated their lives for betterment of society while living a frugal life were called Brahmins. Anyone willing to offer such lifelong service to humanity could become a Brahmin.  |  |
| 78 | Page 117 of class 8: | In 1873, Phule wrote a book named Gulamgiri, meaning slavery. Some ten years before this, the American Civil War had been fought, leading to the end of slavery in America. Phule dedicated his book to all those Americans who had fought to free slaves, <b>thus</b> establishing a link between the conditions of the "lower" castes in India and the black slaves in America.  | Not based on facts. The slavery of Blacks in America and Europe was a result of the teachings of the bible as the Biblical myth of Ham   | P – 50 Bible 9: 18 to 27 (New International Version), pp 94 of Defense of Slavery by Bible, written by Josiah Priest               |
| 79 | Page 119 of class 8: | <b>The Non-Brahman movement</b> In the early twentieth century, the non-Brahman movement started. The initiative came from those non-Brahman castes that had acquired access to education, wealth and influence. They argued that Brahmins were heirs of Aryan invaders from the north who had conquered southern lands from the original inhabitants of the region – the indigenous Dravidian races. They also challenged Brahminical claims to power. E.V. Ramaswamy Naicker, or Periyar, as he was called, came from a middle-class family. Interestingly, he had been an ascetic in his early life and had studied Sanskrit scriptures carefully. Later, he became a member of the Congress, only to leave it in disgust when he found that at a feast organised by nationalists, seating arrangements followed caste distinctions – that is, the lower castes were made to sit at a distance from the upper castes. Convinced that untouchables had to fight for their dignity, Periyar founded the Self Respect Movement. He argued that untouchables were the true upholders of an original Tamil and Dravidian culture which had been subjugated by Brahmins. He felt that all religious authorities saw social divisions and inequality as God-given. Untouchables had to free themselves, therefore, from all religions in order to achieve social equality. Periyar was an outspoken critic of Hindu scriptures, especially the Codes of Manu, the ancient lawgiver, and the Bhagavad Gita and the Ramayana. He said that these texts had been used to establish the authority of Brahmins over lower castes and the domination of men over women. These assertions did not go unchallenged. The forceful speeches, writings and movements of lower caste leaders did lead to rethinking and some self criticism among upper-caste nationalist leaders. But orthodox Hindu society also reacted by founding Sanatan Dharma Sabhas and the Bharat Dharma Mahamandal in the north, and associations like the Brahmin Sabha in Bengal. The object of these | His act of breaking an idol of Lord Ganesh was termed as 'foolish' by the court of law of India. He threatened to burn the national flag. He exhorted his followers to attack Brahmins. He burnt parts of Constitution of India. He was charged with contempt of court. He was arrested for his public agitation of burning the pictures of Rama at all public places. He was sentenced to undergo imprisonment for 6 months by the District Sessions Court at Tiruchirapalli. | P – 51 Copy of the order of the honorable court. (S. Veerabadrhan Chettiar vs E. V. Ramaswami Naicker & Others on 25 August, 1958) |

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|    |                      | associations was to uphold caste distinctions as a cornerstone of Hinduism, and show how this was sanctified by scriptures. Debates and struggles over caste continued beyond the colonial period and are still going on in our own times.  |  |   |
| 80 | Page 119 of class 8: | with the arrival of words such as TharaMukurtham our women had become puppets in the hands of their husbands ... we ended up with such fathers who advise their daughters ... that they had been gifted away to their husbands and they belong to their husband's place. This is the ... result of our association with Sanskrit. | Whimsical and biased thinking of an individual has been inserted as part of history.<br>The women of our country have displayed valiant courage which is exemplary in the world.<br>The last sentence has been maliciously added to associate Sanskrit with misogyny. This technique is known as 'Association' or 'Transfer'.  | P – 52<br>Pp 40 – 41 of Bernier<br>Pp 29 of HEROIC HINDU RESISTANCE Pp 84 and xxxviii of ANALS AND ANTIQUITIES                |
| 81 | Page 120 of class 8: | Keshub Chunder Sen – one of the main leaders of Brahma Samaj  | Brahmo Samaj had indirect patronage of East India Company and it was promoted to incorporate Christian theology as a break-up group from Hinduism. Brahma samaj never became a people's movement or a popular religion despite the patronage of East India Company and Christian Missionaries. Keshub Chunder Sen cannot be said to be a leader since Brahma Samaj was never a movement.<br>Truly historical fact about Chunder Sen has not been mentioned. It is a historical fact that subsequently he had converted to Christianity from Brahma Samaj | P – 53  |
| 82 | Page 120 of class 8: | The Aligarh movement – The Aligarh movement, as it was known had an enormous impact. Picture of Syed Ahmed Khan is shown as a reformer.   | Syed Ahmed was a lick spittle of Britishers and a fanatic Muslim who hoped for the country to be a perpetual slave of the Britishers because they were Christians and according to Koran, only Christians can be friends of Muslims, never Hindus.   | P – 54 KUMAR, S (2000).<br>Educational Philosophy in Modern India.<br>Anmol Publications Pvt. Ltd. p. 60. ISBN 81-261-0431-7. |
| 83 | Page 121 of class 8: | You have read about how Jyotirao Phule established a connection in his book Gulamgiri between caste oppression and the practice of slavery in America.  | Not supported by historical facts.   |   |

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|    |                      | What was this system of slavery? A picture of slave sale is depicted along with it.      |  |  |
| 84 | Page 129 of class 8: | Tipu sultan of Mysore, as you know, was one of the most powerful enemies of the British. | Factually incorrect. He lost most of his wars to Britishers and had to suffer humiliation. He was an enemy of the British not because he was a patriot but because he was ruthlessly ambitious. For his designs he requested French Directory to have an agreement of war in which one of the conditions was that the territory taken from Britishers will be equally divided between Tipu and French. | P – 55<br>PP 126 - 130 of Authentic memoirs of Tipu by P. Crichton |

| Class 12 |                      |  |   |   |
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| 85       | Page 13 of class 12: | Recent archaeological finds <b>suggest</b> that copper was also <b>probably</b> brought from Oman... Mesopotamian texts attributable to the third millennium BCE refer to copper coming from a region called Magan, <b>perhaps</b> a name for Oman | Conjectures and opinions being taught as history.   | Numerous supporting documents are available to the contrary |
| 86       | Page 18 of class 12: | The Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, <b>the Aryan war god</b> is called puramdara, the fort destroyer.  | The term Arya has not been explained and an impression is being created as if Aryan was a race. Aryan Theory has been disproved and concept of Aryan Invasion is a myth as per new scientific historical findings based on evidence.                              | Numerous supporting documents are available                 |
| 87       | Page 18 of class 12: | Here we have a highly evolved civilization of essentially <b>non Aryan</b> type,   | The term Arya has not been explained and an impression is being created as if Aryan was a race. Aryan Theory has been disproved and concept of Aryan Invasion is a myth as per new scientific historical findings based on evidence.                              |   |
| 88       | Page 18 of class 12: | It may be no mere chance that at a late period of Mohenjodaro men, women, and children, appear to have been massacred there. On circumstantial evidence, <b>Indra stands accused.</b>  | It is laughable that in a history book NCERT is talking about "circumstantial evidence" and trying to assert a blatantly incorrect assertion as a historical fact. A clear bias and attempt to highlight a selective statement from a selected portion of text is | Numerous supporting documents are available                 |

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|    |                      |  | <p>established with a primary objective to create doubt and confusion in the mind of students about the Hindu deities and actual history. There are numerous counter statements available of same era which hold Indra in the highest esteem. The same has not been mentioned and only one statement which is against the Hindu deity has been selectively included. Also, the prejudiced intention against Hinduism is proven because when the Aryan invasion theory has been disproved what is the need of such statements</p>   |  |
| 89 | Page 23 of class 12: | <p>However, unlike Shiva, Rudra in the Rigveda is neither depicted as Pashupati, nor as a yogi. In other words, this depiction does not match the description of Rudra in the Rigveda. Is this, then, possible a shaman as some scholars have <b>suggested</b>?</p>  | <p>Conjectures and opinions being taught as history.</p>   | <p>Numerous supporting documents are available to the contrary</p>   |
| 90 | Page 28 of class 12: | <p>Rigveda was composed by people living along the Indus and its tributaries.</p>  | <p>Factually incorrect information.</p>  | <p>P – 56<br/>Numerous supporting documents are available</p>  |
| 91 | Page 30 of class 12: | <p>From sixth century BCE onwards, Brahmanas began composing Sanskrit texts known as the Dharmasutras. These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas (see also Chapter 3). Rulers were advised to collect taxes and tribute from cultivators, traders and artisans. Were resources also procured from pastoralists and forest peoples? We do not really know. What we do know is that raids on neighbouring states were recognised as a legitimate means of acquiring wealth. Gradually, some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia, recruited, more often than not, from the peasantry.</p> | <p>Conjectures and opinions being taught as history. The Greek travelers Megasthenes and Arrian have written that herdsmen and hunters have a useful role for the king and they are given special allowances by the king. Moreover, it is specifically mentioned that peasants did not have to perform any 'military duties'. This was done by another class of persons called Kshatriyas. On the contrary, raids on neighboring states as a legitimate means of wealth is institutionalized by Ulama/muslim clergy in Islamic books and all Muslim rulers followed this</p> | <p>P – 57<br/>Pp 84, 210, 211 of Ancient India as described by Megasthenes and Arrian, by J.W.McCrindle. Published by Trubner and Co. London<br/>For Islamic injunctions refer to (P – 10)</p> |

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|    |                      |   | practice, but NCERT books are totally silent on this.   |   |
| 92 | Page 31 of class 12: | However, early Buddhist and Jaina writers who wrote about Magadha attributed its power to the policies of individuals: <b>ruthlessly ambitious</b> kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.  | The dictionary meaning of Ruthless – “having or showing no pity or compassion for others” – it applies to the Islamic rulers but has been used here.  | P – 58<br>Pp 598 – 611 E & D volume 3.                |
| 93 | Page 32 of class 12: | Besides, the Mauryas are mentioned in later Buddhist, Jaina and Puranic literature, as well as in Sanskrit literary works.  | All the scriptures of Buddhism, Jainism, and Puranic literature is in Sanskrit. Asserting that the Sanskrit literary works as different from Buddhist and Jain literature is not a historical fact.   | Numerous supporting documents are available           |
| 94 | Page 35 of class 12: | According to Greek sources, the Mauryan ruler had a standing army of 600,000 foot-soldiers, 30,000 cavalry and 9,000 elephants. <b>Some historians</b> consider these accounts to be exaggerated.   | Conjectures and opinions being taught as history.   | Numerous supporting documents are available           |
| 95 | Page 36 of class 12: | Colossal statues of Kushana rulers have been found installed in a shrine at Mat near Mathura (Uttar Pradesh). Similar statues have been found in a shrine in Afghanistan as well. Some historians <b>feel</b> this indicates that the Kushanas <b>considered</b> themselves godlike. Many Kushana rulers also adopted the title <i>devaputra</i> , or “son of god”, <b>possibly</b> inspired by Chinese rulers who called themselves sons of heaven.  | Conjectures and opinions being taught as history. Statues are no indication of godly status of an individual . IN all eras statues have been raised by the powerful for their own or families glorification.  | Numerous supporting documents are available           |
| 96 | Page 38 of class 12: | <b>5.1 Popular perceptions of kings</b> What did subjects think about their rulers? Obviously, inscriptions do not provide all the answers. In fact, ordinary people rarely left accounts of their thoughts and experiences. Nevertheless, historians have tried to solve this problem by examining stories contained in anthologies such as the <i>Jatakas</i> and the <i>Panchatantra</i> . Many of these stories probably originated as popular oral tales that were later committed to writing. The <i>Jatakas</i> were written in Pali around the middle of the first millennium CE. One story known as the <i>Gandatindu Jataka</i> describes the plight of the subjects of a wicked king; these included elderly women and men, cultivators, herders, village boys and even animals. When the king went in disguise to find out what his subjects thought about him, each one of them cursed him for their miseries, complaining that they were attacked by robbers at night and by tax collectors during the day. To escape from this situation, people abandoned their village and went to live in the forest. As this story indicates, the relationship between a king and his subjects, especially the rural population, could often be strained – kings frequently tried to fill their coffers by demanding high taxes, and peasants particularly found such demands oppressive. Escaping into the forest | Jatakas are fictional stories; and there are several hundred such stories but this one only is selectively chosen to create negative impression about Hindu Kings. In contrast, the historical facts mentioned in several contemporary historical documents like biographies, King court records and chronicles of the Muslim kings mentioning large scale prosecution of non-Muslims have never been mentioned in any of the NCERT history books | P – 59<br>Numerous supporting documents are available |

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|     |                      | remained an option, as reflected in the <i>Jataka</i> story. Meanwhile, other strategies aimed at increasing production to meet growing demand for taxes also came to be adopted.   |  |   |
| 97  | Page 39 of class 12: | <p><b>It is likely</b> that these differences were based on differential access to land, labour and some of the new technologies. In such a situation, questions of control over land <b>must have</b> become crucial, as these were often discussed in legal texts.</p> <p>2. It is followed by a box titled source 6 – The Manusmrti is one of the best-known legal texts of early India, written in Sanskrit and compiled between c. second century BCE and c. second century CE. This is what the text advises the king to do: Seeing that in the world controversies constantly arise due to the ignorance of boundaries, he should ...have ... concealed boundary markers buried – stones, bones, cow 's hair, chaff, ashes, potsherds, dried cow dung, bricks, coal, pebbles and sand. He should also have other similar substances that would not decay in the soil buried as hidden markers at the intersection of boundaries.</p> <p>It is followed up by a teaser – would these boundary markers have been adequate to resolve disputes?</p> | Conjectures and opinions being taught as history. The term 'legal text' is highly misleading. The text regarding boundaries is selective. The first two shloks, which describe the boundary markers have deliberately been overlooked. | P – 60<br>Pp 686 – 688 of Manusmriti  |
| 98  | Page 39 of class 12: | A gahapati was the owner, master or head of a household, who exercised control over the women, children, slaves and workers who shared a common residence.  | Conjectures and opinions being taught as history. The concept of slavery is Islamic but has not been mentioned in the context of Islam.  |   |
| 99  | Page 40 of class 12: | <b>5.4 Land grants and new rural elites</b>   | The land grants and salaries given by Muslim rulers made Imams, Saiyads and Muftis as rural elites.  | P – 61<br>Pp 360 – 361 of Tuzuki Jahangiri<br>429 of E & D volume 3<br>311 of E & D volume 4<br>388 – 389 of E & D volume 4 |
| 100 | Page 40 of class 12: | According to <b>Sanskrit legal</b> texts, women were not supposed to have independent access to resources such as land. However, the inscription indicates that Prabhavati had access to land, which she then granted. This <b>may have been</b> because she was a queen (one of the few known from early Indian history), and her situation was therefore exceptional. It is <b>also possible</b> that the provisions of legal texts were not uniformly implemented.   | Conjectures and opinions being taught as history.  | P – 62  |
| 101 | Page 40 of class 12: | Land grants such as this one have been found in several parts of the country. There were regional variations in the sizes of land donated – ranging from small plots to vast stretches of uncultivated land – and the rights given to donees (the recipients of the grant). The impact of land grants is a <b>subject of heated debate among historians</b> . <u>Some feel</u> that land grants were part of a strategy adopted by ruling   | Conjectures and opinions being taught as history. On the contrary, Muslim kings gave land grants to various Sayuids and Sufis in the form of land and madad – mash.  | Refer to P – 21A  |

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|     |                      | lineages to extend agriculture to new areas. Others <b>suggest</b> that land grants were indicative of weakening political power: as kings were losing control over their <i>samantas</i> , they tried to win allies by making grants of land. They also <b>feel</b> that kings tried to project themselves as supermen (as we saw in the previous section) <b>because</b> they were losing control: they wanted to present at least a façade of power.   |  |   |
| 102 | Page 45 of class 12: | From c. sixth century CE onwards, finds of gold coins taper off. Does this indicate that there was some kind of an economic crisis? Historians are divided on this issue. Some <b>suggest</b> that with the collapse of the Western Roman Empire long-distance trade declined, and this affected the prosperity of the states, communities and regions that had benefited from it. Others <u>argue</u> that new towns and networks of trade started emerging around this time. They also point out that though finds of coins of that time are fewer, coins continue to be mentioned in inscriptions and texts. Could it be that there are fewer finds because coins were in circulation rather than being hoarded?   | This coincided with the advent of Arab and Turkish plunderers.                                       |   |
| 103 | Page 53 of class 12: | In focusing on the <i>Mahabharata</i> , a colossal epic running in its present form into over 100,000 verses with depictions of a wide range of social categories and situations, we draw on one of the richest texts of the subcontinent. It was composed over a period of about 1,000 years (c. 500 BCE onwards), and some of the stories it contains may have been in circulation even earlier.  | Not based on historical facts.   |   |
| 104 | Page 54 of class 12: | In a sense, these variations are reflective of the complex processes that shaped early (and later) social histories – through dialogues between dominant traditions and resilient local ideas and practices. These dialogues are characterized by moments of conflict as well as consensus. Our understanding of these processes is derived primarily from texts written in <b>Sanskrit by and for Brahmanas</b> . When issues of social history were explored for the first time by historians in the nineteenth and twentieth centuries, they tended to take these texts at face value – believing that everything that was laid down in these texts was actually practiced. Subsequently, scholars began studying other traditions, from works in Pali, Prakrit and Tamil. These studies indicated that the ideas contained in normative Sanskrit texts were on the whole recognized as authoritative: they were also questioned and occasionally even rejected. It is important to keep this in mind as we examine how historians reconstruct social histories. | Conjectures and opinions being taught as history.  | P – 63                                      |
| 105 | Page 55 of class 12: | Can we identify points when kinship relations changed? At one level, the Mahabharata is a story about this. It describes a <b>feud over land</b> and power between two groups of cousins....after that,   | Not based on historical fact. This discretion in interpreting the historical facts in Mahabharata is | Numerous supporting documents are available |

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|     |                      | patrilineal succession was proclaimed. While patrilineality had existed prior to the composition of the epic, the central story of the Mahabharata reinforced the idea that it was valuable. Under patrilineality, sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.  | biased and contrary to the accepted lessons and teachings accrued by Hindus.  |   |
| 106 | Page 56 of class 12: | The concern with patrilineality was not unique to ruling families. It is evident in mantras in ritual texts such as the <i>Rigveda</i> . <b>It is possible that these attitudes were shared by wealthy men</b> and those who claimed high status, including Brahmanas.  | Conjectures and bias of the author is being taught as history. Brahmanas were not supposed to be wealthy.   | P – 64<br>Pp 755 – 756 of Mahabharat, Volume 5,       |
| 107 | Page 56 of class 12: | <b>Producing “fine sons”</b> Here is an excerpt of a mantra from the <i>Rigveda</i> , which was probably inserted in the text c. 1000 BCE, to be chanted by the priest while conducting the marriage ritual. It is used in many Hindu weddings even today: I free her from here, but not from there. I have bound her firmly there, so that through the grace of Indra she will have fine sons and be fortunate in her husband’s love. Indra was one of the principal deities, a god of valour, warfare and rain. “Here” and “there” refer to the father’s and husband’s house respectively. In the context of the mantra, discuss the implications of marriage from the point of view of the bride and groom. Are the implications identical, or are there differences?  | “Here” and “there” DO NOT refer to the father’s and husband’s house but to the father’s and husband’s family respectively.  |   |
| 108 | Page 57 of class 12: | <b>Why kinfolk quarreled</b> This is an excerpt from the <i>Adi Parvan</i> (literally, the first section) of the Sanskrit Mahabharata, describing why conflicts arose amongst the Kauravas and Pandavas: the Kauravas were the ... sons of Dhritarashtra, and the Pandavas ... were their cousins. Since Dhritarashtra was blind, his younger brother Pandu ascended the throne of Hastinapura (see Map 1) ... However, after the premature death of Pandu, Dhritarashtra became king, as the royal princes were still very young. As the princes grew up together, the citizens of Hastinapura began to express their preference for the Pandavas, for they were more capable and virtuous than the Kauravas. This made Duryodhana, the eldest of the Kauravas, jealous. He approached his father and said, “You yourself did not receive the throne, although it fell to you, because of your defect. If the Pandava receives the patrimony from Pandu, his son will surely inherit it in turn, and so will his son, and his. We ourselves with our sons shall be excluded from the royal succession and become of slight regard in the eyes of the world, lord of the earth!” <b>Passages such as these may not have been literally true, but they give us an idea about that those who wrote the text though.</b> Sometimes, as in this case, they contain conflicting ideas. Read the passage and list the different criteria suggested for becoming king. Of these, how important as birth in a particular family? Which of these criteria seem justified? Are there any that strike you as unjust? | Biased opinionated statements, not based on scientific historical facts, are presented as history. Students are being forced to deduce/infer lessons from a single paragraph from the Mahabharat that too based on a person considered as <i>adharmi</i> and villainous person in Mahabharat. | P – 65<br>Numerous supporting documents are available |



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| 109 | Page 57 of class 12: | This system, called exogamy (literally, marrying outside), meant that the lives of young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the “right” time and to the “right” person. This gave rise to the belief that <i>kanyadana</i> or the gift of a daughter in marriage was an important religious duty of the father.   | Causality based on conjecture and biases of the NCERT history book authors. No historical and cultural facts have been considered in this opinion.   | Numerous supporting documents are available |
| 110 | Page 58 of class 12: | Faced with this challenge, the Brahmanas responded by laying down codes of social behaviour in great detail. These were meant to be followed by Brahmanas in particular and the rest of society in general. From c. 500 BCE, these norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras. The most important of such works, the <i>Manusmriti</i> , was compiled between c. 200 BCE and 200 CE.   | No evidence of such “challenges” has been presented. No evidence, historical or scientific, regarding the time period of creation of Manusmriti has been given.  | Numerous supporting documents are available |
| 111 | Page 58 of class 12: | While the Brahmana authors of these texts claimed that their point of view had universal validity and that what they prescribed had to be obeyed by everybody, <b>it is likely that</b> real social relations were more complicated. Besides, given the regional diversity within the subcontinent and the difficulties of communication, the influence of Brahmanas was by no means all-pervasive.  | Conjectures, biases and whims being taught in the name of history.   | Numerous supporting documents are available |
| 112 | Page 58 of class 12: | <b>EIGHT FORMS OF MARRIAGE</b> Here are the first, fourth, fifth and sixth forms of marriage from the Manusmriti: First: The gift of a daughter, after dressing her in costly clothes and honouring her with presents of jewels, to a man learned in the Veda whom the father himself invites. Fourth: The gift of a daughter by the father after he has addressed the couple with the text, “May both of you perform your duties together”, and has shown honour to the bridegroom. Fifth: When the bridegroom receives a maiden, after having given as much wealth as he can afford to the kinsmen and to the bride herself, according to his own will. Sixth: The voluntary union of a maiden and her lover ... which springs from desire ...<br>For each of the forms discuss whether the decision about the marriage was taken by (a) the bride, (b) the bridegroom, (c) the father of the bride, (d) the father of the bridegroom, (e) any other person? | The translation of the first form of marriage has been done wrongly.<br>Why have the marriages been explained selectively?   | P – 66<br>Pp 238 – 239 of Manusmriti        |
| 113 | Page 58 of class 12: | What is interesting is that the Dharmasutras and Dharmashastras recognized as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned. <b>It is possible</b> that these were practiced by those who did not accept Brahmanical norms.   | Conjectures and opinions being taught as history. The fact is that the marriages which have been condemned are either the ones where parents consider money to be more important than the choice of the couple, the marriage resulting from lust, the marriage of girl by kidnapping her & the | P – 67<br>pp 243 to 246 of Manusmriti       |

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|     |                         |  | marriage in which a mentally unsound, intoxicated or sleeping girl has been raped.   |  |
| 114 | Page 58 of class 12:    | <p>The gotra of women – One Brahmanical practice, evident from c. 1000 BCE onwards, was to classify people (especially Brahmanas) in terms of <i>gotras</i>. Each <i>gotra</i> was named after a Vedic seer, and all those who belonged to the same <i>gotra</i> were regarded as his descendants. Two rules about <i>gotra</i> were particularly important: women were expected to give up their father's <i>gotra</i> and adopt that of their husband on marriage and members of the same <i>gotra</i> could not marry...The term Gotami puta means son of Gotami. Names like Gotami and Vasithi are feminine forms of Gotama and Vasistha, Vedic seers after whom gotras were named....(on next page) The title of paragraph is – WERE MOTHERS IMPORTANT? <b>We have seen that Satavahan rulers were identified through metonymics (names derived from that of the mother). Although this may suggest that mothers were important, we need to be cautious before we arrive at any conclusion.</b> In the case of Satavahanas we know that succession to the throne was generally patrilineal.</p> | Mothers were treated with utmost respect in ancient India but here the text has been deliberately added to create an image that mothers were not important in ancient India. | P – 68<br>Pp 340,341 and 342, volume 5 of Mahabharat, pp 675, 706 – 708, 987 of Volume 2 of Mahabharat |
| 115 | On page 60 of class 12: | <p>A MOTHER'S ADVICE – The Mahabharata describes how, when war between the Kauravas and the Pandavas became almost inevitable, Gandhari made one last appeal to her eldest son Duryodhana: By making peace you honour your father and me, as well as your well-wishers ... it is the wise man in control of his senses who guards his kingdom. Greed and anger drag a man away from his profits; by defeating these two enemies a king conquers the earth ... You will happily enjoy the earth, my son, along with the wise and heroic Pandavas ... There is no good in a war, no law (dharma) and profit (artha), let alone happiness; nor is there (necessarily) victory in the end – don't set your mind on war... Duryodhana did not listen to this advice and fought and lost the war.</p> <p>The teaser that follows this box is – <b>Does this passage give you an idea about the way in which mothers were viewed in early Indian society?</b></p>   | Mothers were treated with utmost respect in ancient India but here the text has been deliberately added to create an image that mothers were not important in ancient India. | Refer to P – 8   |
| 116 | Page 60 of class 12:    | <p>Some of the Satavahana rulers were polygynous (that is, had more than one wife). An examination of the names of women who married Satavahana rulers indicates that many of them had names derived from <i>gotras</i> such as Gotama and Vasistha, their father's <i>gotras</i>. They evidently retained these names instead of adopting names derived from their husband's <i>gotra</i> name as they were required to do according to the Brahmanical rules. What is also apparent is that some of these women belonged to the same <i>gotra</i>. As is obvious, this ran counter to the ideal of exogamy recommended in the Brahmanical texts. In fact, it exemplified an alternative practice,</p>  | Not based on historical facts and incorrect inferences forced on the students  |  |

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|     |                      | that of endogamy or marriage within the kin group, which was (and is) prevalent amongst several communities in south India. <b>Such marriages amongst kinfolk (such as cousins) ensured a close-knit community.</b>  |   |   |
| 117 | Page 61 of class 12: | SOCIAL DIFFERENCES: WITHIN AND BEYOND THE FRAMEWORK OF CASTE – You are probably familiar with the term caste, which refers to a set of hierarchically ordered social categories. The ideal order was laid down in the Dharmasutras and Dharmashastras. Brahmanas claimed that this order, in which they were ranked first, was divinely ordained, while placing groups classified as Shudras and “untouchables” at the very bottom of the social order. Positions within the order were <b>supposedly</b> determined by birth.   | Not based on facts. Conjectures and opinions being taught as history. The distinction was based on merit as any person who possessed the qualities could be a Brahman and lack of them could make him a Shudra.   | P – 69<br>Pp 573 and 574, volume 5 of Mahabharat,   |
| 118 | Page 61 of class 12: | <b>The “right” occupation</b> – The Dharmasutras and Dharmashastras also contained rules about the ideal “occupations” of the four categories or <i>varnas</i> . Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts. Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts. The last three “occupations” were also assigned to the Vaishyas, who were in addition expected to engage in agriculture, pastoralism and trade. Shudras were assigned only one occupation – that of serving the three “higher” <i>varnas</i> . The <b>Brahmanas evolved two or three strategies</b> for enforcing these norms. One, as we have just seen, was to assert that the <i>varna</i> order was of divine origin. Second, they advised kings to ensure that these norms were followed within their kingdoms. And third, <b>they attempted to persuade people that their status was determined by birth.</b> However, this was not always easy. So prescriptions were often reinforced by stories told in the <i>Mahabharata</i> and other texts. | An image is being created as if Shudras were exploited by higher castes. The Mahabharat itself contradicts these malicious assertions. All three <i>varnas</i> were duty bound to take care of Shudras. Shudras were permitted business, animal husbandry as well as artistic pursuits. | P – 70<br>Pp 197, 911, 912 and 913, volume 5 of Mahabharat, For Brahmanas refer to P – 11 |
| 119 | Page 61 of class 12: | A DIVINE ORDER? – To justify their claims, Brahmanas often cited a verse from a hymn in the Rigveda known as the Purusha sukta , describing the sacrifice of Purusha, the primeval man. All the elements of the universe, including the four social categories, were supposed to have emanated from his body: The Brahmana was his mouth, of his arms was made the Kshatriya. His thighs became the Vaishya, of his feet the Shudra was born. It is followed by teaser – Why do you think the Brahmanas quoted this verse frequently?  | Due to the services rendered by Shudras, they were compared to Prajapati Brahma, as well as, Vishnu, the two supreme deities of Hinduism. It is specified that even a Shudra can get out of his predicament with good deeds.  | P – 71<br>Pp 920 and 921, volume 5 of Mahabharat,   |
| 120 | Page 62 of class 12: | <b>Non-Kshatriya kings</b> – According to the Shastras, only Kshatriyas could be kings. However, several important ruling lineages <b>probably</b> had different origins. The social background of the Mauryas, who ruled over a large empire, has been <b>hotly debated.</b> While later Buddhist texts suggested they were   | Whims and fancies of the author not based on historical facts.  |   |

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|     |                      | Kshatriyas, Brahmanical texts described them as being of “low” origin. The Shungas and Kanvas, the immediate successors of the Mauryas, were Brahmanas. In fact, political power was effectively open to anyone who could muster support and resources, and rarely depended on birth as a Kshatriya   |   |   |
| 121 | Page 63 of class 12: | However, one of the earliest inscriptions in Sanskrit describes how Rudradaman, the best-known Shaka ruler (c. second century CE), rebuilt Sudarshana lake (Chapter 2). This suggests that powerful <i>mlechchhas</i> were familiar with Sanskritic traditions.   | Not based on scientific and historical facts.   |   |
| 122 | Page 63 of class 12: | <b>Jatis and social mobility</b> – These complexities are reflected in another term used in texts to refer to social categories – <i>jati</i> . In Brahmanical theory, <i>jati</i> , like <i>varna</i> , was based on birth. However, while the number of <i>varnas</i> was fixed at four, there was no restriction on the number of <i>jatis</i> .   | Not based on historical and scientific facts. Varna is based on merit, aptitude and ability and not birth. Jati is based on occupation group and not birth.   |   |
| 123 | Page 64 of class 12: | BEYOND THE FOUR VARNAS: INTEGRATION – Given the diversity of the subcontinent, there were, and always have been, populations whose social practices were not influenced by Brahmanical ideas. When they figure in <b>Sanskrit</b> texts, they are often described as odd, uncivilized, or even animal-like. In some instances, these included forest-dwellers – for whom hunting and gathering remained an important means of subsistence. Categories such as the <i>nishada</i> , to which Ekalavya is supposed to have belonged, are examples of this. Others who were <b>viewed with suspicion</b> included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled agriculturists. <b>Sometimes those who spoke non-Sanskritic languages</b> were labelled as <i>mlechchhas</i> and looked down upon. There was nonetheless also a sharing of ideas and beliefs between these people. The nature of relations is evident in some stories in the <i>Mahabharata</i> | Not based on historical facts. Depending on the deeds of people they are depicted in different ways. For example, in the Shanti parv of Mahabharat, this is how a Nishad is explained: He was brave, good warrior, intelligent, knew the scriptures, without any cruelty and protected the dharm of the inmates of the ashram. He took good care of his deaf and blind parents and was also respectful towards other respectable persons. | P – 72<br>Pp 112,<br>Manusmriti Pp<br>409 of<br>Mahabharat<br>volume 5,<br>published by Gita<br>Press, Gorakhpur. |
| 124 | Page 65 of class 12: | Some <b>historians suggest</b> that the term rakshasa is used to describe people whose practices differed from those laid down in Brahmanical texts.  | Those who are cruel and commit evil acts are called Rakshasas.  | P – 73<br>Pp 155 and 158<br>of Rigved,<br>volume 4  |
| 125 | Page 65 of class 12: | <b>Beyond the four varnas; Subordination and conflict</b> – While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchable”.  |   |   |
| 126 | Page 66 of class 12: | Their touch and, in some cases, even seeing them was regarded as polluting by those who claimed to be at the top of the social order.   | Not based on historical facts.  |   |
| 127 | Page 68 of class 12: | DRAUPADI’S QUESTION – Do you think that this episode suggests that wives could be treated as the property of their husbands?  |   |   |

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| 128 | Page 68 of class 12: | BEYOND BIRTH RESOURCES AND STATUS – GENDERED ACCESS TO PROPERTY – Consider first a critical episode in the Mahabharata...At the same time, the Manusmriti warned women against hoarding family property, or even their own valuables, without husband’s permission....In other words, social differences between men and women were sharpened because of the difference in access to resources.   | The shlok that warns women against hiding property is a teaching in ethics of a joint family and should be presented in the same light instead of showing it as a form of discrimination against her.  | P – 74<br>Pp 257, 745, 798 of Manusmriti   |
| 129 | Page 69 of class 12: | <b>Varna and access to property</b> – According to the Brahmanical texts, another criterion (apart from gender) for regulating access to wealth was <i>varna</i> . As we saw earlier, the only “occupation” prescribed for Shudras was servitude, while a variety of occupations were listed for men of the first three <i>varnas</i> . If these provisions were actually implemented, the wealthiest men would have been the Brahmanas and the Kshatriyas. That this corresponded to some extent with social realities is evident from descriptions of priests and kings in other textual traditions. Kings are almost invariably depicted as wealthy; priests are also generally shown to be rich, though there are occasional depictions of the poor Brahmana. | Based on biased opinion of the author. Mahabharat and manusmriti explicitly state strict punishments for Brahmins who pursued other vocations. Every foreign traveler corroborates the virtues of Brahmins, especially their aloofness to materialistic desires. Brahmins would not leave the righteous path even if offered to be a king. | P – 75<br>Pp 244, 733 volume 5 of Mahabharat, Pp 58 – 59 of The Suma Oriental of Tome Pires by Armando Cortesao. ISBN - 978-1-4094-1749 -1 |
| 130 | Page 69 of class 12: | At another level, even as the Brahmanical view of society was codified in the Dharmasutras and Dharmashastras, other traditions developed critiques of the <i>varna</i> order. Some of the best-known of these were developed within early Buddhism (c. sixth century BCE onwards; see also Chapter 4). The Buddhists recognized that there were differences in society, but did not regard these as natural or inflexible. They also rejected the idea of claims to status on the basis of birth.  |  |  |
| 131 | Page 70 of class 12: | Avantiputta asked Kachchana what he thought about Brahmanas who held that they were the best caste and that all other castes were low; that Brahmanas were a fair caste while all other castes were dark; that only Brahmanas were pure, not non-Brahmanas; that Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma  |  |  |
| 132 | Page 72 of class 12: | If you look through the sources cited in this chapter once more you will notice that historians consider several elements when they analyze texts. They examine whether texts were written in Prakrit, Pali or Tamil, <i>languages</i> that were <b>probably</b> used by ordinary people, or in Sanskrit, a language meant almost exclusively for priests and elites.   | Conjectures and opinions being taught as history.  |  |
| 133 | Page 73 of class 12: | <i>However, generally historians agree that the Mahabharata was meant to be a dramatic, moving story, and that the didactic portions were probably added later.</i> Interestingly, the text is described as an <i>itihasa</i> within early Sanskrit tradition. The literal meaning of the term is “thus it was”, which is why it is generally translated as “history”. Was there a real   | Conjectures, biases and guesses being pedaled as history.  |  |

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|     |                      | war that was remembered in the epic? We are not sure. <b>Some historians think</b> that the memory of an actual conflict amongst kinfolk was preserved in the narrative; <b>others point out</b> that there is no other corroborative evidence of the battle.  |   |        |
| 134 | Page 74 of class 12: | AUTHORS AND DATES – This is a question to which there are several answers. The original story was probably composed by charioteer-bards known as <i>sutas</i> who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. These compositions circulated orally. Then, from the fifth century BCE, <b>Brahmanas took over the story</b> and began to commit it to writing.   | Not based on historical facts.                    |        |
| 135 | Page 75 of class 12: | This enormous composition is <b>traditionally</b> attributed to a sage named Vyasa.  |   |        |
| 136 | Page 75 of class 12: | THE SEARCH FOR CONVERGENCE The <i>Mahabharata</i> , like any major epic, contains vivid descriptions of battles, forests, palaces and settlements. In 1951-52, the archaeologist B.B. Lal excavated at a village named Hastinapura in Meerut (Uttar Pradesh). Was this the <i>Hastinapura</i> of the epic? While the similarity in names could be coincidental, the location of the site in the Upper Ganga doab, where the Kuru kingdom was situated, suggests that it may have been the capital of the Kurus mentioned in the text. Lal found evidence of five occupational levels, of which the second and third are of interest to us. This is what Lal noted about the houses in the second Phase (c. twelfth – seventh centuries BCE): “Within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud-bricks were duly encountered. The discovery of mud-plaster with prominent reed-marks suggested that some of the houses had reed walls plastered over with mud.” For the third phase (c. sixth-third centuries BCE), he noted: “Houses of this period were built of mud-brick as well as burnt bricks. Soakage jars and brick drains were used for draining out refuse water, while terracotta ring-wells may have been used both as wells and drainage pits.” Was the description of the city in the epic added after the main narrative had been composed, when (after the sixth century BCE) urban centres flourished in the region? Or was it a flight of poetic fancy, which cannot always be verified by comparisons with other kinds of evidence? |   | P – 76 |
| 137 | Page 77 of class 12: | Present-day historians <b>suggest</b> that the fact that the author(s) describe a polyandrous union indicates that polyandry may have been prevalent amongst ruling elites at some point of time. At the same time, the fact that so many different explanations are offered for the episode (Source 16) <b>suggests</b> that polyandry gradually fell into disfavour amongst the Brahmanas, who <b>reworked</b> and developed the text through the centuries. Some historians <b>note</b> that  | Conjectures and opinions being taught as history. |        |

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|     |                      | while the practice of polyandry <b>may have seemed</b> unusual or even undesirable from the Brahmanical point of view, it was (and is) prevalent in the Himalayan region. Others <b>suggest</b> that there may have been a shortage of women during times of warfare, and this led to polyandry. In other words, it was attributed to a situation of crisis. Some early sources suggest that polyandry was not the only or even the most prevalent form of marriage. Why then did the author(s) choose to associate this practice with the central characters of the <i>Mahabharata</i> ? We need to remember that <b>creative</b> literature often has its own narrative requirements and does not always literally reflect social realities.   |   |   |
| 138 | Page 78 of class 12: |  | A fictitious story to generate atrocity literature by Mahashweta Devi has been added to create an impression that there was a class conflict. |   |
| 139 | Page 82 of class 12: | While we will be focusing on Buddhism...the sources that historians use to reconstruct this exciting world of ideas and beliefs include Buddhist, Jaina and <b>Brahmanical</b> texts   |   |   |
| 140 | Page 84 of class 12: | The mid first millennium BCE is <b>often regarded as a turning point</b> in world history: it saw the emergence of thinkers such as Zarathustra in Iran, Kong Zin in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha, among others in India.   | By whom?  |   |
| 141 | Page 84 of class 12: | THE SACRIFICIAL TRADITION - There were several pre-existing traditions of thought, religious belief and practice, including the early Vedic tradition, known from the <i>Rigveda</i> , compiled between c.1500 and 1000 BCE. The <i>Rigveda</i> consists of hymns in praise of a variety of deities, especially Agni, Indra and Soma. Many of these hymns were chanted when sacrifices were performed, where people prayed for cattle, sons, good health, long life, etc. At first, sacrifices were performed collectively. Later (c. 1000 BCE-500 BCE onwards) some were performed by the heads of households for the wellbeing of the domestic unit. More elaborate sacrifices, such as the <i>rajasuya</i> and <i>ashvamedha</i> , were performed by chiefs and kings who depended on Brahmana priests to conduct the ritual. |   |   |
| 142 | Page 84 of class 12: | NEW QUESTIONS – People also began speculating on the significance of the sacrificial tradition.  | Not based on historical facts because the traditions of asking questions is older than this time period.                                      |   |
| 143 | Page 85 of class 12: | DEBATES AND DISCUSSIONS – We get a glimpse of lively discussions and debates from Buddhist texts,... Many of these teachers, including Mahavira and the Buddha, questioned the authority of the Vedas. They also emphasised individual agency – suggesting that  | There are also lively debates in Upanishads also. Patanjali Yogsutrs and other schools of thought also emphasize individual                   | P – 77<br>Pp 774, 775 of volume 5 of Mahabharat, published by |

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|     |                       | men and women could strive to attain liberation from the trials and tribulations of worldly existence. This was in marked contrast to the Brahmanical position, wherein, as we have seen, an individual's existence was thought to be determined by his or her birth in a specific   | agencies. The Brahmanical position has also been the same. Bhagwad Gita is an example of this. The same is propounded in Mahabharat                         | Geeta Press Gorakhpur.  |
| 144 | Page 86 of class 12:  | When Buddhism spread to East Asia, pilgrims such as Fa Xian and Xuan Zang travelled all the way from China to India in search of texts.  |   |   |
| 145 | Page 88 of class 12:  | In fact the principle of ahimsa, emphasized within Jainism, has left its mark on Indian thinking as a whole.   | Not based on historical facts.  | P – 78  |
| 146 | Page 94 of class 12:  | Buddhism grew rapidly both during the lifetime of the Buddha and after his death, as it appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them. The importance attached to conduct and values rather than claims of superiority based on birth, the emphasis placed on <i>metta</i> (fellow feeling) and <i>karuna</i> (compassion), especially for those who were younger and weaker than oneself, were ideas that drew men and women to Buddhist teachings.  | Based on whims and fancies of the authors. The Vedas and Patanjali Yogsutras also lay stress on conduct.  | P – 79  |
| 147 | Page 104 of class 12: | THE GROWTH OF PURANIC HINDUISM – Generally, they were written in simple Sanskrit verse, and were meant to be read aloud to everybody, including women and Shudras, who did not have access to Vedic learning.  | What is the basis of stressing that women did not have access to Vedas, when women have also composed part of Veds.   | P – 79A<br>1/11, 1/12 and 1/16 of Atharv – Ved, pp 656 and 658  |
| 148 | Page 107 of class 12: | GRAPPLING WITH THE UNFAMILIAR – It will be useful to recall that when nineteenth century European scholars first saw some of the sculptures of gods and goddesses, they could not understand what these were about. Sometimes, they were horrified by what seemed to them grotesque figures, with multiple arms and heads or with combinations of human and animal forms. These early scholars tried to make sense of what appeared to be strange images by comparing them with sculpture with which they were familiar, that from ancient Greece. While they often found early Indian sculpture inferior to the works of Greek artists, they were very excited when they discovered images of the Buddha and Bodhisattas that were evidently based on Greek models. These were, more often than not, found in the northwest, in cities such as Taxila and Peshawar, where Indo-Greek rulers had established kingdoms in the second century BCE. | Seems to be based on the imaginations of people of poor intellect, not scholars.  |   |
| 149 | Page 116 of class 12: | When the Punjab became a part of the Ghaznavid empire, contacts with the local population helped create an environment of mutual trust and understanding.  | A vast section of the local population was reduced to slavery and massacres. Male population was killed and females and children were converted to Muslims. | P – 80<br>Alberuni's India Volume 1, pp 22<br>Translated by Dr. Edward C. Sachau (Prof at Royal University of |



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|     |   |  |  | Berlin), Published by Kegan Paul, Trench Trubner & Co. Ltd. London. Pp 39 of E & D, volume 2, Pp 427, 428 of E & D, volume 3   |
| 150 | Page 118 of class 12:                       | Travelling overland through Central Asia, Ibn Battuta reached Sind in 1333. He had heard about Muhammad bin Tughlaq, the Sultan of Delhi, and lured by his reputation as a generous patron of arts and letters, set off for Delhi, passing through Multan and Uch.   | It is the custom of the Sultan of India, Abu-1 Mujahid Muhammad Shah, to honour strangers, to favour them, and to distinguish them in a manner quite peculiar, by appointing them to governments or to places of importance. Most of his courtiers, chamberlains, wazirs magistrates, and brothers-in-law are foreigners. The fact that he favoured foreigners as his officers was resented by our countrymen. Secondly, an impression is being created as if Ibn Batuta was some kind of intellectual, whereas he himself was a Jihadi. | P – 81<br>Pp 588 of E & D, volume 3<br>Pp 223 of “Tughlaq kaleen Bharat”<br>Pp 259 of “Tughlaq kaleen Bharat” by S.A.A. Rizvi  |
| 151 | Page 122 of class 12:                       | Once the Portuguese arrived in India in about 1500, a number of them wrote detailed accounts regarding Indian social customs and religious practices. A few of them, such as the Jesuit Roberto Nobili, even translated Indian texts into European languages.  | He was an imposter who tried to convert Hindus by claiming that he was a Brahman and possessed the fifth Ved called Yesurved.  | P – 82<br>pp 14 – 17 of History of Hindu Christian Encounters by Sita Ram Goel   |
| 152 | Page 122 of class 12 contains an exception: | In virtually every instance Bernier described what he saw in India as a bleak situation in comparison to developments in Europe. As we will see, this assessment was not always accurate.  |  |  |
| 153 | Page 124 of class 12:                       | ALBERUNI’S DESCRIPTION OF THE CASTE SYSTEM – Al-Biruni tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia, four social categories were recognised: those of knights and princes; monks, fire-priests and lawyers; physicians, astronomers and other scientists; and finally, peasants and artisans. In other words, he attempted to suggest that social divisions were not unique to India. At the same time he pointed out that within Islam all men were considered equal, differing only in their observance of piety. In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni disapproved of the notion of pollution. He remarked that everything which falls into a state of | In his words “After the Brahmarshi and Rajarshi come those classes of the populace which exist also among us, the castes, to whom we shall devote a separate chapter.” He also described the teachings of Bhagwad Gita. According to him - "God distributes recompense without injustice and without partiality. He reckons the good as bad if people in doing good forget   | P – 83<br>AlberuniAlberuni' s India Volume 1, pp 93, 101 & 104<br>Translated by Dr. Edwad C. Sachau (Prof at Royal University of Berlin), Published by Kegan Paul, Trench Trubner & Co. Ltd. London. |

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|     |                       | impurity strives and succeeds in regaining its original condition of purity. The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted. If it were not so, insisted Al-Biruni, life on earth would have been impossible. The conception of social pollution, intrinsic to the caste system, was according to him, contrary to the laws of nature.   | him ; he reckons the bad as good if people in doing bad remember him and do not forget him, whether those people be Vaisya or Sudra or women. How much more will this be the case when they are Brahmana or Kshatriya” |  |
| 154 | Page 127 of class 12: | Ibn Battuta described Delhi as a vast city, with a great population, the largest in India. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.  | He mentions Delhi as 'The greatest city in the world, he said, had the fewest inhabitants.'  | P – 84<br>Pp 585 of E & D, volume 3<br>Also refer to P – 27  |
| 155 | Page 132 of class 12: | Curiously, none of the Mughal official documents suggest that the state was the sole owner of land. For instance, Abu'l Fazl, the sixteenth-century official chronicler of Akbar's reign, describes the land revenue as “remunerations of sovereignty”, a claim made by the ruler on his subjects for the protection he provided rather than as rent on land that he owned.   | All the Mughals and previous Islamic rulers treated the land as their personal fiefdom and land grants were made on the whims and fancies of these rulers.   | P – 85<br>Pp 23 of Tuzuki Jahangiri  |
| 156 | Page 135 of class 12: | WOMEN SLAVES, SATI AND LABOURERS – Travellers who left written accounts were generally men who were interested in and sometimes intrigued by the condition of women in the subcontinent.... Some female slaves in the service of the Sultan were experts in music and dance, and Ibn Battuta enjoyed their performance at the wedding of the Sultan's sister. Female slaves were also employed by the Sultan to keep a watch on his nobles. Slaves were generally used for domestic labour,   | They were sex slaves which is institutionalized in Islam and Christianity  | P – 86<br>BIBLE (Genesis 24)<br>QUR'AN 23:5, 23:6, 70:29 70:30, 24:31 to 24:33<br>Pp 130, 168 of Hedaya<br>(Also refer to P – 25 about women slaves in practice) |
| 157 | Page 135 of class 12: | THE CHILD SATI – This is perhaps one of the most poignant descriptions by Bernier: At Lahore I saw a most beautiful young widow sacrificed, who could not, I think, have been more than twelve years of age. The poor little creature appeared more dead than alive when she approached the dreadful pit: the agony of her mind cannot be described; she trembled and wept bitterly; but three or four of the Brahmanas, assisted by an old woman who held her under the arm, forced the unwilling victim toward the fatal spot, seated her on the wood, tied her hands and feet, lest she should run away, and in that situation the innocent creature was burnt alive. I found it difficult to repress my feelings and to prevent their bursting forth into clamorous and unavailing rage ... |  |  |
| 158 | Page 141 of class 12: | THE INTEGRATION OF CULTS – Historians who have tried to understand these developments suggest that there were at least two processes at work. One was a process of disseminating Brahmanical ideas. This is exemplified by the composition, compilation and preservation of Puranic texts in simple Sanskrit  |  |  |

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|     |                       | <p>verse, explicitly meant to be accessible to women and Shudras, who were generally excluded from Vedic learning. At the same time, there was a second process at work – that of the Brahmanas accepting and reworking the beliefs and practices of these and other social categories. In fact, many beliefs and practices were shaped through a continuous dialogue between what sociologists have described as “great” Sanskritic Puranic traditions and “little” traditions throughout the land.</p> <p>While scholars accept the significance of these categories and processes, they are often <b>uncomfortable</b> with the hierarchy suggested by the terms great and little. The use of quotation marks is one way of indicating this.</p> |   |  |
| 159 | Page 142 of class 12: | <p>DIFFERENCE AND CONFLICT – All of these somewhat divergent and even disparate beliefs and practices would come to be classified as Hindu over the course of the next millennium. The divergence is perhaps most stark if we compare Vedic and Puranic traditions. The principal deities of the Vedic pantheon, Agni, Indra and Soma, become marginal figures, rarely visible in textual or visual representations....</p>   |   |  |
| 160 | Page 142 of class 12: | <p>Relations with other traditions, such as Buddhism or Jainism, were also often fraught with tension if not open conflict.</p>   | <p>The major conflict was with Islam which does not have even a passing reference in the books.</p> | <p>P – 87<br/>Pp 246 of E and D, volume 2,<br/>Pp 437, 438 of Tuzuki Jahangiri</p> |
| 161 | Page 144 of class 12: | <p>ATTITUDES TOWARDS CASTE – Some historians <b>suggest</b> that the Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. To <b>some extent</b> this is <b>corroborated</b> by the fact that bhaktas hailed from diverse social back grounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable”.</p>   | <p>Conjectures and opinions being taught as history.</p>  |  |
| 162 | Page 144 of class 12: | <p>WOMEN DEVOTEES – Perhaps one of the most striking features of these traditions was the presence of women... Their very existence and their composition posed a challenge to patriarchal norms.</p>   | <p>Conjectures and opinions being taught as history.</p>  |  |
| 163 | Page 145 of class 12: | <p>RELATIONS WITH THE STATE – Interestingly, one of the major themes in Tamil bhakti hymns is the poets’ opposition to Buddhism and Jainism. This is particularly marked in the compositions of the Nayanars. Historians have <b>attempted to explain</b> this hostility by <b>suggesting</b> that it was due to competition between members of other religious traditions for royal patronage. What is evident is that the powerful Chola rulers (ninth to thirteenth centuries) supported Brahmanical and bhakti traditions, making land grants and constructing temples for Vishnu and Shiva.</p>  | <p>Conjectures and opinions being taught as history.</p>  |  |

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| 164 | Page 147 of class 12: | THE VIRASHAIVA TRADITION IN KARNATAKA – The Lingayats challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas. They also questioned the theory of rebirth. These won them followers amongst those who were marginalised within the Brahmanical social order. The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.  | Conjectures and opinions being taught as history. 10/91 of Manusmriti clearly mentions that a girl should marry three years after attaining puberty. The next shlok gives her permission to marry according to her own wishes. | P – 88<br>Pp 766 of Manusmriti |
| 165 | Page 147 of class 12: | NEW RELIGIOUS DEVELOPMENTS – This period also witnessed two major developments. On the one hand, many ideas of the Tamil bhaktas (especially the Vaishnavas) were incorporated within the Sanskrit tradition, culminating in the composition of one of the best-known Puranas, the Bhagavata Purana. Second, we find the development of traditions of bhakti in Maharashtra in the thirteenth century.  |  |                                |
| 166 | Page 148 of class 12: | RELIGIOUS FERMENT IN NORTH INDIA – During the same period, in north India deities such as Vishnu and Shiva were worshipped in temples, often built with the support of rulers. However, historians have not found evidence of anything resembling the compositions of the Alvars and Nayanars till the fourteenth century. How do we account for this difference? <b>Some historians point out</b> that in north India this was the period when several Rajput states emerged. In most of these states Brahmanas occupied positions of importance, performing a range of secular and ritual functions. There <b>seems to have been</b> little or no attempt to challenge their position directly.   |  |                                |
| 167 | Page 148 of class 12: | At the same time other religious leaders, who did not function within the orthodox Brahmanical framework, were gaining ground. These included the Naths, Jogis and Siddhas. Many of them came from artisanal groups, including weavers, who were becoming increasingly important with the development of organised craft production. Demand for such production grew with the emergence of new urban centres, and long-distance trade with Central Asia and West Asia. Many of these new religious leaders questioned the authority of the Vedas, and expressed themselves in languages spoken by ordinary people, which developed over centuries into the ones used today. However, in spite of their popularity these religious leaders were not in a position to win the support of the ruling elites. A new element in this situation was the coming of the Turks which culminated in the establishment of the Delhi Sultanate (thirteenth century). This undermined the power of many of the Rajput states and the Brahmanas who were associated with these kingdoms. This was accompanied by marked changes in the realm of culture and religion. The coming of |  |                                |

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|     |                        | the sufis (Section 6) was a significant part of these developments.  |   |   |
| 168 | Page 149 of class 12:  | Theoretically, Muslim rulers were to be guided by the <i>ulama</i> , who were expected to ensure that they ruled according to the <i>shari'a</i> . Clearly, the situation was complicated in the subcontinent, where there were populations that did not subscribe to Islam. It is in this context that the category of the <i>zimmi</i> , meaning protected (derived from the Arabic word <i>zimma</i> , protection) developed for peoples who followed revealed scriptures, such as the Jews and Christians, and lived under Muslim rulership. They paid a tax called <i>jizya</i> and gained the right to be protected by Muslims. In India this status was extended to Hindus as well. As you will see (Chapter 9), rulers such as the Mughals came to regard themselves as emperors of not just Muslims but of all peoples. In effect, rulers often adopted a fairly flexible policy towards their subjects. For instance, several rulers gave land endowments and granted tax exemptions to Hindu, Jaina, Zoroastrian, Christian and Jewish religious institutions and also expressed respect and devotion towards non-Muslim religious leaders. These grants were made by several Mughal rulers, including Akbar and Aurangzeb. | All of them preferred foreigner Muslims as their employees and all of them shared the iconoclastic zeal of a true Mohammeden. Someone like Jahangir, who is said to be very 'secular' admits of having destroyed idols of 'worthless religion of the Hindus'. Aurangzeb even beheaded his real brother Dara Shukoh because he believed in Hinduism. | P – 89<br>Pp 254 of Tuzuki Jahangiri<br>Pp 3, 7 of Bernier<br>For Zimmi, refer to P – 22 and P – 24   |
| 169 | Page 150 of class 12:  | Here is an excerpt from a letter written by Aurangzeb to a Jogi in 1661-62: The possessor of the sublime station, Shiv Murat, Guru Anand Nath Jio! May your Reverence remain in peace and happiness ever under the protection of Sri Shiv Jio! ... A piece of cloth for the cloak and a sum of twenty five rupees which have been sent as an offering will reach (Your Reverence) ... Your Reverence may write to us whenever there is any service which can be rendered by us.<br>Teaser that follows up is - Identify the deity worshipped by the Jogi. Describe the attitude of the emperor towards the Jogi.   | Temples were demolished and Wandering Hindu saint Uddhav Bairagi was arrested   | P – 90<br>Page 40, 109 of Anecdotes of Aurangzib by Jadunath Sarkar.<br>Pp 53 of Maasiri Alamgiri, pp 227 of Studies in Mughal India by Jadunath Sarkar |
| 170 | Page 151 of class 12 – | THE POPULAR PRACTICE OF ISLAM – The developments that followed the coming of Islam were not confined to ruling elites; in fact they permeated far and wide, through the subcontinent, amongst different social strata – peasants, artisans, warriors, merchants, to name a few. All those who adopted Islam accepted...  | Not based on historical facts.  | Refer to P – 24   |
| 171 | Page 151 of class 12:  | The complex blend of a universal faith with local traditions is perhaps best exemplified in the architecture of mosques.   |   | P – 91  |
| 172 | Page 152 of class 12:  | PICTURE OF SHAH HAMDANI MOSQUE IS GIVEN – <i>The Shah Hamadan mosque in Srinagar, on the banks of the Jhelum, is often regarded as the "jewel in the crown" of all the existing mosques of Kashmir.</i> Built in 1395, it is one of the best examples of Kashmiri wooden architecture  | describes the true nature of Hamdani and that the mosque in on a Kali Devi temple   | P – 92<br>Page 139 to `141  |

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| 173 | Page 152 of class 12: | NAMES OF COMMUNITIES – A more general term for these migrant communities was <i>mlechchha</i> , indicating that they did not observe the norms of caste society and spoke languages that were not derived from Sanskrit. Such terms sometimes had a derogatory connotation, but they rarely denoted a distinct religious community of Muslims in opposition to Hindus. And as we saw (Chapter 5), the term “Hindu” was used in a variety of ways, not necessarily restricted to a religious connotation.  |   |  |
| 174 | Page 155 of class 12: | CHISHTI DEVOTIONALISM: ZIYARAT AND QAWWALI – For more than seven centuries people of various creeds, classes and social backgrounds have expressed their devotion at the <i>dargahs</i> of the five great Chishti saints (see chart on p.154). Amongst these, the most revered shrine is that of Khwaja Muinuddin, popularly known as “Gharib Nawaz” (comforter of the poor). The earliest textual references to Khwaja Muinuddin’s <i>dargah</i> date to the fourteenth century. It was <b>evidently</b> popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. |   | P – 93   |
| 175 | Page 158 of class 12: | A different genere of sufi poetry was composed in and around the town of Bijapur, Karnataka...It is through this medium that Islam gradually gained a place in the villages of Deccan.  | The early ‘Sufis’, who came to Deccan were JIHADIS and bigots who had the sole aim to convert Hindus. They were not saints but Jihadis. The paragraph has been inserted to hide the ugly face of sufis. | P – 94<br>Pp 19, 28 – 33 of ‘Sufis of Bijapur by Richard Maxwell Eaton, published by Munshiram Manoharlal publishers pvt. Ltd. ISBN 81 – 215 – 0740 – 5 (Edition 1996) |
| 176 | Page 159 of class 12: | A major feature of the Chishti tradition was austerity, including maintaining a distance from worldly power. Rather than accumulate donations, they preferred to use these fully on immediate requirements such as food, clothes, living quarters and ritual necessities. All this enhanced the moral authority of the shaikhs, which in turn attracted people from all walks of life. Further, their peity and scholarship, and people’s belief in their miraculous powers made sufis popular among the masses, whose support kings wished to secure.  |   | P – 95   |
| 177 | Page 160 of class 12: | DECLINING A ROYAL GIFT (about sufis)  |   |  |
| 178 | Page 165 of class 12: | According to some traditions, her preceptor was Raidas, a leather worker. This <b>would indicate</b> her defiance of the norms of caste society. (about Mirabai)  |   |  |
| 179 | Page 170 of class 12: | AN IMPERIAL CAPITAL VIJAYANAGARA  |   | P – 96   |

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| 180 | Page 171 of class 12: | On their northern frontier, the Vijaynagara kings competed with contemporary rulers – including the Sultans of the Deccan and the Gajapati rulers of Orissa – for control of the fertile river valleys and the resources generated by lucrative overseas trade.  | The Vijaynagar Empire – which owed its existence mainly to Hindu reaction to the movements to the North. “The foundation of the empire,” wrote Nilakanta Sastri, “was the culmination of a strong wave of religious revival and political excitement caused by the Sultanate of Delhi seeking to impose its sway on the Deccan and farther south in the early fourteenth century.” Rulers of Vijaynagar generously patronized the whole spectrum of Hindu thought and practice. On the one hand they commissioned scholars to write commentaries on the Vedic classics; on the other they supported the bhakti movements of the central Deccan – Lingayatism and Viasnavism – by making frequent journeys to popular shrines and by granting both shrines and temples lavish endowments in land and cash. This anti Muslim bulwark south of the Tungabhadra River thus placed the Bijapru plateau, in a position of social instability and created ripe conditions for communal confrontation. | P – 97<br>Pp 32 to 33 of ‘Sufis of Bijapur by Richard Maxwell Eaton, published by Munshiram Manoharlal publishers pvt. Ltd. ISBN 81 – 215 – 0740 – 5 (Edition 1996) |
| 181 | Page 233 of class 12: | A UNIFYING FORCE – Mughal chronicles present the empire as comprising many different ethnic and religious communities – Hindus, Jainas, Zoroastrians and Muslims. As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace prevailed. |  | P – 98  |
| 182 | Page 234 of class 12: | All Mughal emperors gave grants to support the building and maintenance of places of worship. Even when temples were destroyed during war, grants were later issued for their repair – as we know from the reigns of Shah Jahan and Aurangzeb.   |  | P – 99<br>Pp 51 – 53, 55, 60, 106 – 108, 114 – 117, 120, 258, of Masri Alamgiri   |