**PAPER-III**  
**INDIAN CULTURE**

### Instructions for the Candidates

1. Write your roll number in the space provided on the top of this page.
2. Answer to short answer/essay type questions are to be given in the space provided below each question or after the questions in the Test Booklet itself.

**No Additional Sheets are to be used.**

3. At the commencement of examination, the question booklet will be given to you. In the first 5 minutes, you are requested to open the booklet and compulsorily examine it as below:

   (i) To have access to the Question Booklet, tear off the paper seal on the edge of this cover page. Do not accept a booklet without sticker-seal and do not accept an open booklet.

   (ii) Tally the number of pages and number of questions in the booklet with the information printed on the cover page. Faulty booklets due to pages/questions missing or duplicate or not in serial order or any other discrepancy should be got replaced immediately by a correct booklet from the invigilator within the period of 5 minutes. Afterwards, neither the Question Booklet will be replaced nor any extra time will be given.

4. Read instructions given inside carefully.

5. One page is attached for Rough Work at the end of the booklet before the Evaluation Sheet.

6. If you write your Name, Roll Number, Phone Number or put any mark on any part of the Answer Sheet, except for the space allotted for the relevant entries, which may disclose your identity, or use abusive language or employ any other unfair means, you will render yourself liable to disqualification.

7. You have to return the test booklet to the invigilators at the end of the examination compulsorily and must not carry it with you outside the Examination Hall.

8. Use only Blue/Black Ball point pen.

9. Use of any calculator or log table etc., is prohibited.

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Note: This paper is of two hundred (200) marks containing four (4) sections. Candidates are required to attempt the questions contained in these sections according to the detailed instructions given therein.

Note: यह प्रश्नपत्र दो सौ (200) अंकों का है एवं इसमें चार (4) खूंड हैं। अभ्यासियों को इनमें समाहित प्रश्नों के उत्तर अलग दिये गये विस्तृत निर्देशों के अनुसार देना है।
SECTION – I

Note: This section consists of two essay type questions of twenty (20) marks each, to be answered in about five hundred (500) words each. (2 × 20 = 40 marks)

1. Give an account of the position of women in ancient Indian society.

OR / अथवा

How is the painting an important source for understanding of the medieval Indian Culture?

OR / अथवा

Assess the role of Raja Ram Mohan Roy as a social reformer.
2. Discuss the development of rock-cut architecture in Western India.
पश्चिमी भारत में शेल्टीवाट स्थापत्य के विकास का विवेचन कीजिए।

OR / अथवा

Discuss the role of Mahajans with particular reference to their relations with the peasant in medieval India.
मध्यकालीन भारत में किसान के साथ संबंधों के संदर्भ में महाजनों की भूमिका का विवेचन कीजिए।

OR / अथवा

How did the educated elite respond to the early European criticism of Indian civilization?
शिक्षित वर्ग ने भारतीय सभ्यता की प्रारंभिक यूरोपीय आलोचना पर किस तरह प्रतिक्रिया व्यक्त की?
SECTION – II
खंड – II

Note: This section contains three (3) questions from each of the electives/specializations. The candidate has to choose only one elective/specialization and answer all the three questions contained therein. Each question carries fifteen (15) marks and is to be answered in about three hundred (300) words. (3 x 15 = 45 Marks)

नोट: इस खंड में प्रत्येक ऐच्छिक इकाई विशेषज्ञता से सीन (3) प्रश्न हैं। अभ्यर्थी को केवल एक ऐच्छिक इकाई विशेषज्ञता को चुनकर उसी के तीनों प्रश्नों का उत्तर देना है। प्रत्येक प्रश्न पद्धत (15) अंकों का है और उसका उत्तर लगभग सीन सौ (300) शब्दों में अपेक्षित है। (3 x 15 = 45 अंक)

Elective – I
ऐच्छिक इकाई – I

3. Discuss the main features of Indus Valley town planning.

4. Give an account of the republican system in ancient India.

5. Write a note on the evolution of Saivism.

OR /

Elective – II
ऐच्छिक इकाई – II

3. Throw light on the importance of Tantra and its influence on early medieval religions.

4. Why is Chisti Silsilah known for its liberal and tolerant outlook?

5. How far do you agree that Indians appreciate diversity rather than uniformity of culture?

OR /
Elective – III
 däradda – III

3. Examine the role of Christian missionaries in conversion to Christianity. How did it differ from the conversion to Islam?

इसाई धर्म के अन्तर्गत धर्मांतरण में इसाई मिशनरियों की भूमिका का परीक्षण कीजिए। इस्लाम में धर्मांतरण से यह किस तरह भिन्न था?

4. Analyse the basic objectives of the Brahma Samaj, Prarthana Samaj and Arya Samaj. Was there any difference in their attitude to social reform?

ब्रह्म समाज, प्रार्थना समाज एवं आर्य समाज के उद्देश्यों का विश्लेषण कीजिए। क्या सामाजिक सुधार के प्रति उनकी मनोन्मुद्रा में कोई अन्तर था?

5. Define the Gandhian concept of Satyagraha and examine its role in the evolution of freedom struggle.

गांधी की सत्याग्रह- अवधारणा को परिभाषित कीजिए तथा स्वतंत्रता संग्राम के विकास में इसकी भूमिका का परीक्षण कीजिए।
SECTION – III
खंड – III

Note: This section contains nine (9) questions of ten (10) marks, each to be answered in about fifty (50) words. (9 × 10 = 90 marks)

नोट: इस खंड में दस-दस (10-10) अंकों के नौ (9) प्रश्न हैं। प्रत्येक प्रश्न का उत्तर लगभग पचास (50) शब्दों में अर्पित किया गया है। (9 × 10 = 90 अंक)

6. Throw light on the Vedic deity Indra.
वेदिक देवता इंद्र पर प्रकाश डालिए।
7. Give a brief account of Gupta silver coins.

गुप्त चाँदी के सिक्कों का संक्षिप्त विवरण दीजिए।
8. Point out the distinctive features of Khajuraho Temples.
खजुराहो के मंदिरों के विशेष लक्षणों को निर्देश कीजिए।

9. Point out the significance of the Ain-i-Iradah-i-Ghazinān or Tauhid-i-Ilahi.
आइन-ए-इराद-ए-ग़ज़ीनान या तौहि-ए-इलाही के महत्व को इंगित कीजिये।
10. Highlight the perceptions of Mirabai’s Bhakti outlook.
भीराबाई के भक्ति सम्बन्धी विचारों पर प्रकाश डालिये।
11. Indicate the places as well as the significance of Sawai Jai Singh’s Astrolab.

सवाई जयसिंह के खगोलीय प्रयोगशालाओं के स्थान तथा महत्त्व को इंगित कर्जिये।
12. **What do you mean by utilitarianism?**

उपयोगितावाद से आप का क्या तात्पर्य है?

13. **Comment on Vivekananda’s concept of ‘New India’.**

विवेकनन्द की ‘नवभारत’ की अवधारणा पर टिप्पणी कीजिए।
14. How would you distinguish between the primary and secondary sources?

मूल और गौण ख़ोज़ों में आप किस तरह भेद करेंगे?
This section contains five (5) questions of five (5) marks each based on the following passage. Each question should be answered in about thirty (30) words. \((5 \times 5 = 25 \text{ marks})\)

Vegetarianism was perhaps also not unknown to the Rigvedic Aryans. A devout offering of praise or of fuel stick or cooked food was considered as good as a more solemn sacrifice. Then there is a whole hymn addressed to Pitu (nutriment) which mentions all the articles of food except meat. In the later Vedic period a feeling of revulsion against meat eating, especially beef, is found in almost all our works. The Atharvaveda regards beef eating as an offence against forefathers (Pitrs). Bṛhaspati, it is said, takes away the progeny of those who consume a cow. There was also an injunction against the slaughter of horses in a sacrifice. People who observed a vow, generally, abstained from meat diet and Brāhmaṇas took only sanctified meat and that too of pure animals.

15. Was vegetarianism not known to the Aryans of Rigvedic Age?

\(\text{क्या अष्टाठीक भार उम्मे} दे आर्यों के यहाँ साधारण जीवन नहीं था?\)
16. Which kind of food is not mentioned in a hymn?
सूक्त में किस तरह के भोजन का उल्लेख नहीं हुआ है?
17. In which Vedic period the revulsion against meat eating is found?
किस वैदिक काल में मांसहार के प्रति विरोध पाया जाता है?

18. Point out the name of the Veda which considers beef-eating as an offence against forefathers.
उस वेद का नामलेख कीजिए जो गोमांस भोजन के प्रति अपराध मानता है?

J-50-11

29

P.T.O.
19. **Did Brahmans eat all kinds of meat?**

क्या ब्राह्मण सभी प्रकार का मांस खाते थे?

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**J-50-11**

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Total Marks Obtained (in words) ..............................................

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Signature & Name of the Coordinator ...................................

(Evaluation) Date .........................