BHIC-109 HISTORY OF INDIA- V (C. 1550-1605)
TUTOR MARKED ASSIGNMENTS

Course code: BHIC-109
Assignment Code: BHIC-109/ASST/TMA/2026-27
Marks: 100

Note: There are three Sections in the Assignment. You have to answer all questions in the Sections.

Assignment - I

Answer the following in about 500 words each.

1	Discuss the chief characteristics of vernacular literary tradition in the sixteenth century India.	20
2	Discuss new trends and approaches to study the nature of Mughal state in India.	20

Assignment - II

Answer the following questions in about 250 words each.

3	Discuss the emergence of *Nayaka* kingdoms and their relationship with the Vijayanagara state.	10
4	Write a note on the Mansabdari system.	10
5	What were the main categories of land rights in the Deccan? Discuss	10

Assignment - III

Answer the following questions in about 100 words each.

6	Assam *Burunjis*	6
7	Nature of Kingship: Lodi	6
8	*Sadr-us-Sudur*	6
9	Composition of Mughal Nobility	6
10	Mughal relations with the Uzbegs	6

1. Discuss the chief characteristics of vernacular literary tradition in the sixteenth century India. (20)

Answer

The sixteenth century witnessed a vigorous growth of literary expression in Indian regional languages. Sanskrit and Persian continued to command scholarly and courtly prestige, but Awadhi, Brajbhasha, Bengali, Assamese, Marathi, Punjabi, Gujarati, Telugu, Tamil and other languages became increasingly important vehicles for poetry, devotion, historical memory and political communication. This development is often called vernacularisation: languages used in everyday regional life acquired new literary authority. It was not a sudden rejection of older traditions; rather, regional writers borrowed, translated and reworked Sanskrit, Persian and established oral forms for new audiences.

Language, audience and regional identity

Vernacular authors addressed people who did not necessarily belong to learned Sanskrit or Persian circles. Poets made religious and ethical narratives accessible through familiar idioms, proverbs, metres and oral performance. Such writing also strengthened regional identities without isolating regions from one another. Similar stories travelled across languages through pilgrims, religious networks, scribes, merchants and royal courts. Manuscript copying and public recitation circulated texts well beyond the places where they were first composed. Consequently, a work could belong to a specific linguistic region and still participate in a much wider literary culture.

Bhakti, Sufi and devotional expression

The expansion of bhakti traditions gave vernacular poetry remarkable vitality. In north India, poets associated with Krishna devotion adopted Brajbhasha; Surdas is particularly remembered for songs portraying Krishna's childhood and devotion. Awadhi was a powerful medium for narrative poetry. Tulsidas's Ramcharitmanas, composed in the later sixteenth century, retold the Rama story with deep moral and devotional appeal. The broad sant tradition, including compositions attributed to Kabir, questioned empty ritual and rigid social distinctions in an accessible idiom. Devotional writers did not all preach the same doctrine, but many made the listener's personal ethical experience central to religious expression.

Sufi poets also contributed to this shared cultural world. Malik Muhammad Jayasi's Padmavat (c. 1540), written in Awadhi, combined a romance narrative with layers of spiritual symbolism. It demonstrates that a vernacular literary