

CBSE Board Examination – 2024

HISTORY

Solved Paper

Class– 12th

Maximum Marks: 80

Time allowed: 3 hours

GENERAL INSTRUCTIONS:

Read the following instructions carefully and follow them:

- (i) This question paper contains 34 questions. All questions are compulsory.
- (ii) Question paper is divided into FIVE SECTIONS–Section A, B, C, D & E.
- (iii) Section A – question numbers 1 to 21 are Multiple Choice type questions. Each question carries 1 mark.
- (iv) Section B – question numbers 22 to 27 are Short Answer type questions. Each question carries 3 marks. Write answer to each question in 60 to 80 words.
- (v) Section C – question numbers 28 to 30 are Long Answer type questions. Each question carries 8 marks. Write answer to each question in 300 to 350 words.
- (vi) Section D – question numbers 31 to 33 are Source Based Questions having three sub questions. Each question carries 4 marks.
- (vii) Section E – question number 34 is Map Based Question that includes the identification and location of significant test items. This question carries 5 marks. Attach the Map with the answer-book.
- (viii) There is no overall choice. However, an internal choice has been provided in section B, C and D of question paper. A candidate has to write answer for only one of the alternatives in such questions.
- (ix) In addition to this, NOTE that a separate question has been provided for Visually Impaired Candidates in lieu of questions having visual inputs, Map etc. Such questions are to be attempted by Visually Impaired Candidates only.

Delhi Set– 1

61/5/1

SECTION– A

(MCQs)

(21 × 1 = 21)

1. Which one of the following is the correct statement regarding Harappan Culture ? 1
 - (A) Most of the Harappan sites were located in semi-arid lands.
 - (B) Irrigation was probably not required for agriculture at the Harappan sites.
 - (C) No trace of canals have been found at the Harappan sites.
 - (D) The Iron tipped Ploughshare was used at the Harappan sites.
2. Who among the following was an ex-army official and worked as Director General of Archaeological Survey of India (ASI)? 1
 - (A) John Marshal
 - (B) Alexander Cunningham
 - (C) R.D. Bannerjee
 - (D) R.E.M. Wheeler
3. Which one of the following is not a true statement regarding Harappan Script? 1
 - (A) This script remains undeciphered till date.
 - (B) This script was written from left to right.
 - (C) It was not alphabetic.
 - (D) It has too many signs between 375 and 400.

4. Identify the following picture from the given options: 1



- (A) Sultan Jahan Begum
 - (B) Shahjahan Begum
 - (C) Jahanara Begum
 - (D) Ruksar Begum
5. Write the appropriate option from the given in your answer sheet. 1

The practice of _____ means a man having several wives.

 - (A) Exogamy
 - (B) Endogamy
 - (C) Polygyny
 - (D) Polyandry

6. Arrange the following in chronological order and choose the correct option from the following: 1
- I. Rule of Ashoka
 - II. Invasion of Alexander
 - III. Rule of Gupta dynasty
 - IV. Rise of Chalukyas in Karnataka

Options:

- (A) I, III, II and IV (B) IV, II, I and III
(C) II, I, III and IV (D) III, IV, II and I

7. Given below are two statements marked as Assertion (A) and Reason (R). Read them carefully and choose the correct option from the given options. 1

Assertion (A): In the Eighth Century, the Kailashnath Temple was carved out of mountain.

Reason (R): King Ashoka had given the directive to create artificial caves by cutting into the mountains to resemble temples.

Options:

- (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true, but (R) is not the correct explanation of (A).
(C) (A) is true, but (R) is untrue.
(D) (A) is untrue, but (R) is true.

8. Identify the medieval globe-trotter with the help of the following information: 1

- Before he set-off for India he made pilgrimage trips to Mecca before 1332–33 C.E.
- The Delhi Sultan Muhammad Bin Tughlaq made him Qazi or the judge of Delhi

Options:

- (A) Abd-al-Razzak (B) Al-Biruni
(C) Ibn Batuta (D) Seydi Ali Reis

9. Who among the following Sikh Gurus compiled 'Adi Granth Sahib'? 1

- (A) Guru Nanak Dev ji
(B) Guru Arjun Dev ji
(C) Guru Hargobind Sahib ji
(D) Guru Gobind Singh ji

10. Choose the correct option regarding Virashaiva tradition from the following: 1

- (A) This tradition emerged in Karnataka.
(B) They are the followers of Vishnu.
(C) They believed in the theory of rebirth.
(D) They practice funerary rites.

11. Read the following information carefully and choose the correct location for this dargah from the given options. 1

- It is a dargah of Shaikh Salim Chisti
- Akbar visited this dargah many a times.

Options:

- (A) Ajmer (B) Delhi
(C) Agra (D) Fatehpur Sikri

12. Which one of the following description of Mughal rural society is correctly matched?

(Rural-people)	(Profession)
(A) Raiyat	Boatsman
(B) Mallah	Banker
(C) Shroff	Peasant
(D) Mansabdar	Military-Bureaucrat

13. Match column-I with column-II and choose the correct option:

Column-I (Temple)		Column-II (Region)	
I	Brihadeswara	A	Vijayanagar
II	Channekeshwar	B	Tanjavur
III	Hazara Ram	C	Tamil Nadu
IV	Chidambaram	D	Belur

Options:

- I II III IV
(A) C B D A
(B) A C B B
(C) B D A C
(D) D A C B

14. Identify the forest tribe during sixteenth and seventeenth century with the help of following information: 1

- In Assam these Tribal Chiefs became kings.
- They rendered military service in exchange of land.
- They declared their monopoly on catching wild elephants.

- (A) Lohani tribe (B) Santhal tribe
(C) Ahom tribe (D) Munda tribe

15. Identify the primary purpose of Britishers to implement Permanent Settlement in Bengal. Choose the best suitable option from the following: 1

- (A) To empower peasants of the region.
(B) To abolish land ownership in the region.
(C) To increase agricultural productivity of Jotedars.
(D) To provide financial stability to British govt.

16. Who among the following was the leader of the revolt of 1857 from Bihar region? 1

- (A) Shahmal (B) Kunwar Singh
(C) Gonoo (D) Nana Saheb

17. Who among the following described the following line for Kingdom of Awadh?

"A cherry that will fall into our mouth one day." 1

(A) Lord Cornwallis (B) Lord Wellesley
(C) Lord Dalhousie (D) Lord Canning

18. At which of the following places the mutiny broke out on 10th day of May 1857? 1

- (A) Barrakpore (B) Delhi
(C) Meerut Cantt (D) Lucknow

19. Who among the following moved the resolution in the Constituent Assembly that the Indian National Flag be horizontal tricolour of saffron, white and dark green in equal proportions with a wheel in navy blue in the centre? 1
- (A) Vallabhbhai Patel
(B) Rajendra Prasad
(C) B.R. Ambedkar
(D) Jawaharlal Nehru
20. Identify the member of Constituent Assembly with the help of information given below: 1
- | |
|--|
| <p>(i) He was a member of drafting committee of constitution.</p> <p>(ii) He was a lawyer.</p> <p>(iii) He gave crucial inputs in drafting of constitution.</p> <p>(iv) He belonged to Madras (Chennai).</p> |
|--|
- (A) B.N. Rau
(B) K.M. Munshi
(C) Alladi Krishnaswami Ayyar
(D) S.N. Mukherjee

21. Which of the following movements was broadened by 'Lal-Bal-Pal' and conveyed it as the all-India character of their struggle from 1905–1907? 1
- (A) Gadar Movement
(B) Swadeshi Movement
(C) Satyagraha Movement
(D) Peasant Movement

SECTION– B

(Short Answer type Questions) (6 × 3 = 18)

22. (a) Explain the strategies adopted by Harappans to procure raw material for their craft production. 3
- OR
- (b) Explain how archaeologists have been able to reconstruct dietary practices of the Harappans. 3
23. How was patriliney system important among the elite families from sixth century BCE onwards. Explain with examples. 3
24. "Baba Guru Nanak Dev ji advocated a form of "Nirguna Bhakti". Substantiate the statement. 3
25. "Ain-i-Akbari is considered a major source for the agrarian history of the sixteenth and seventeenth centuries." Examine the statement. 3
26. (a) Under what circumstances did Bahadur Shah Zafar bless the rebellion of 1857? Explain. 3
- OR
- (b) Explain any three sources to know about the Revolt of 1857. 3
27. "The draft constitution provided for three lists of subjects on the issue of federalism." Explain the statement with examples. 3

SECTION– C

(Long Answer type Questions) (8 × 3 = 24)

28. (a) "The sixth century BCE was a period of emergence of early states, empires and diverse thoughts in the early Indian history." Justify the statement. 8
- OR
- (b) "Although inscriptions provide strong evidence for reconstructing history yet there are few limitations to these evidences." Justify the statement. 8
29. (a) Examine the main reasons for the rise and decline of the Vijaynagar empire. 8
- OR
- (b) Examine the distinctive aspects of the fortification of the Vijaynagar empire. 8
30. (a) Explain the reasons behind Gandhiji's decision to initiate the Salt Satyagraha and why did this movement become a significant event? 3+5=8
- OR
- (b) Explain why the 'Quit India Movement' was considered a mass movement. 8

SECTION– D

(Source Based Questions) (4 × 3 = 12)

31. Read the following source carefully and answer the questions that follow: 4

Buddhism in practice

This is an excerpt from the *Sutta Pitaka* and contains the advice given by the Buddha to a wealthy householder named Sigala:

In five ways should a master look after his servants and employees..... by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times...

In five ways should the clansmen look after the needs of *samanas* (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.

There are similar instructions to Sigala about how to behave with his parents, teacher and wife.

31.1 Explain the significance of Sutta Pitaka in Buddhism. 1

31.2 How did Buddha advise the wealthy householders to be humane and ethical? 1

31.3 What was the advice given by Buddha to Sigala on how to behave with his parents and teachers? 2

32. Read the source given below and answer the questions that follow: 4

A language with an enormous range

Al-Biruni described Sanskrit as follows:

If you want to conquer this difficulty ((i)e. to learn Sanskrit), you will not find it easy, because the language is of an enormous range, both in words and inflections, something like the Arabic, calling one and the same thing by various names, both original and derivative and using one and the same word for a variety of subjects, which, in order to be properly understood, must be distinguished from each other by various qualifying epithets.

32.1 What motivated Al-Biruni to study Sanskrit? 1

32.2 How did Al-Biruni's observations about Sanskrit contribute to cross cultural understanding? 1

32.3 In what ways Al-Biruni compare Sanskrit to Arabic ? 2

33. Read the source given below and answer the questions that follow : 4

A ryot petition

This is an example of a petition from a *ryot* of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission:

The *sowkars* (*sahukars*)... have of late begun to oppress us. As we cannot earn enough to defray our household expenses, we are actually forced to beg of them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover the necessary clothes and grain are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demanded from customers

making ready money payments... The produce of our fields is also taken by the *sowkars*, who at the time of removing it assure us that it will be credited to our account, but they do not actually make any mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.

33.1 In what ways the money-lenders oppressed the ryots? 1

33.2 Why was the harvest taken away by the money-lenders? 1

33.3 Explain any two features of the Ryotwari system. 2

SECTION- E

(Map Based Question)

(5 × 1 = 5)

34.

34.1 On the given political outline map of India, locate and label the following with appropriate signs:

(i) Banawali – A matured Harappan Site 1

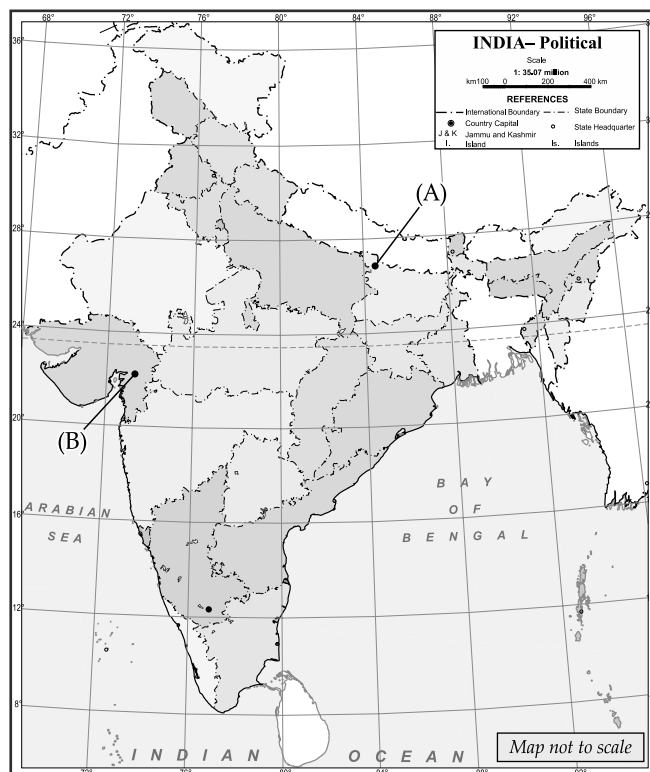
(ii) Bharhut – A Buddhist Site 1

(iii) (a) Agra – Territory under Mughal's control 1

OR

(b) Delhi – Territory under Mughal's control 1

34.2 On the same map two places have been marked as A and B, which are the centres of Indian National Movement. Identify them and write their correct names on the lines drawn near them. 2



Note : Except the following, all other questions are from Delhi Set- 1

SECTION- B

(Short Answer type Questions) (6 × 3 = 18)

23. Why do historians analyse familial values and kinship of Mahabharata? Explain. 3
24. "The most striking feature of early Bhakti traditions was the presence of women." Give examples to prove the statement. 3
25. Examine the various functions of the Panchayats during sixteenth and seventeenth centuries. 3
26. (a) How did the rebel proclamations of 1857 appeal for unity? Explain. 3

OR

- (b) Explain the grievances of the Sepoys against British preceding the uprising of 1857. 3

SECTION- C

(Long Answer type Questions) (8 × 3 = 24)

29. (a) Why was the Mahanavami Dibba of Vijayanagara famous? Explain. 8

OR

- (b) Why was Vijayanagara city chosen to be the capital of Vijayanagara empire? Explain any five features of this city. 3+5=8

Note : Except the following, all other questions are from Delhi Set-1 and 2

SECTION- B

(Short Answer type Questions) (6 × 3 = 18)

23. "Mahabharat is a dynamic text." Explain the statement. 3
24. Explain the major features of Virashaiva tradition. 3
25. Examine the major sources of income of the Panchayats during sixteenth and seventeenth centuries. 3
26. (a) Why did Awadh become one of the major centres of Revolt of 1857? Explain. 3

- (b) How did British suppress the Revolt of 1857? Explain. 3

SECTION- C

(Long Answer type Questions) (8 × 3 = 24)

28. (a) "Magadha became the most powerful Mahajanpada between 6th and 4th centuries BCE." Justify the statement. 8

OR

- (b) "Mauryan empire was regarded as major landmark in the Indian history." Justify the statement. 8

SECTION- A

(MCQs) (21 × 1 = 21)

1. Who among the following was the first Director General of Archaeological Survey of India (A.S.I.)? 1
 (A) S.N. Roy (B) John Marshall
 (C) Daya Ram Sahni (D) Alexander Cunningham
2. Match Column-I with Column-II and choose the correct option from the following: 1

Column-I (Harappan Sites)	Column-II (Present region)
I. Manda	a. Gujarat
II. Rakhigarhi	b. Rajasthan
III. Nageshwar	c. Haryana
IV. Kalibangan	d. Jammu

Options:

- I II III IV
 (A) c a b d
 (B) a b d c
 (C) b d c a
 (D) d c a b

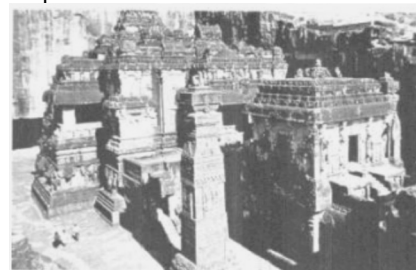
3. Arrange the following events in a chronological order and choose the correct option: 1

- I. Beginning of Gupta rule
 II. End of Mauryan empire
 III. Rise of Pallavas in Tamil Nadu
 IV. Rise of Harshavardhana as a king of Kannauj

Options:

- (A) I, III, II and IV (B) II, I, III and IV
 (C) III, IV, I and II (D) IV, I, II and III

4. Identify the given image of ancient temple from the given options: 1



- (A) Deogarh Temple
 (B) Kailashnath Temple
 (C) Brihadeshwara Temple
 (D) Mahabalipuram Temple

5. Write the appropriate option from the given in your answer sheet. **1**

The first Sermon of the Buddha was delivered at _____.

- (A) Bodh Gaya (B) Amravati
(C) Sarnath (D) Sanchi

6. Identify the character of Mahabharata with the help of following information:

- He was the son of Bheema.
- He belonged to Rakshasa clan from maternal side.

- (A) Duryodhan (B) Abhimanyu
(C) Ghatotkatch (D) Bheeshama

7. Given below are two statements as Assertion (A) and Reason (R). Read them carefully and choose the correct option. **1**

Assertion (A): The sixth century BCE is often regarded as a major turning point in early Indian history.

Reason (R): This was an era associated with early states, cities, use of iron, development of coinage and growth of Buddhism and Jainism.

(A) Both (A) and (R) are true and (R) is the correct explanation of (A).

(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).

(C) (A) is true but (R) is untrue.

(D) (A) is not true but (R) is true.

8. Identify the name of a woman devotee of early Bhakti tradition with the help of information given below: **1**

- She was a devotee of Lord Shiva.
- She adopted a path of extreme asceticism to attain her goal.

- (A) Karraikal Ammaiyar (B) Mirabai
(C) Andal (D) Muktabai

9. Which one of the following option is NOT correct regarding the contemporaries of Vijayanagara empire? **1**

- (A) Establishment of the Gajapati Kingdom of Orissa
(B) Establishment of the Sultanates of Malwa
(C) Emergence of Sultanates of Bijapur
(D) Rise of the Chalukyas in Karnataka

10. Choose the correct statement from the following options with reference to Vijayanagara empire: **1**

- (A) This empire was founded by the rulers of Saluva dynasty.
(B) This empire became powerful after the death of Krishnadeva Raya.
(C) The battle of Talikota proved disastrous for Vijayanagara empire.
(D) Their land revenue system was taken from Mansabdari system.

11. Match Column-I with Column-II regarding Vijayanagara empire and choose the correct option: **1**

Column-I (Travellers who visited Vijayanagara Empire)	Column-II (Country they belonged)
I. Nicolo de Conti	a. Persia
II. Abdur Razzak	b. Portugal
III. Duarte Barbosa	c. Italy
IV. Afanasi Nikitin	d. Russia

Options:

I II III IV

(A) a c d b

(B) c a b d

(C) d b c a

(D) b d a c

12. Which one of the following was not a major factor that accounted for the constant expansion of agriculture in the Mughal state? **1**

(A) Abundance of land

(B) Availability of labour

(C) Mobility of peasants

(D) Availability of tractors

13. With reference to the land revenue system of the Mughals, match Column-I with that of Column-II: **1**

Column-I	Column-II
I. Jama	a. The amount actually collected
II. Khet Batai	b. After cutting the crops, putting it in heaps and divided equally
III. Lang Batai	c. Field is divided when it is sown for levying revenue
IV. Hasil	d. The amount of revenue assessed

Options:

I II III IV

(A) d c b a

(B) a b c d

(C) d c a b

(D) c b a d

14. Which one of the following pairs is correctly matched? **1**

Sufi teachers	Location of Dargah
(A) Shaikh Moinuddin Chishti	- Ajodhan (Pakistan)
(B) Khwaja Qutubuddin Bakhtiyar Kaki	- Agra
(C) Shaikh Nizamuddin Auliya	- Delhi
(D) Shaikh Fariduddin Ganji-Shakar	- Ajmer

15. Who among the following proposed a 'Policy of Pacification' with the Paharias in 1770 in Bhagalpur? **1**

(A) William Hodge (B) Augustus Cleveland

(C) George Chinray (D) Captain Cook

16. Arrange the following in chronological order and choose the correct option. **1**

I. Limitation Law passed by the British

II. Starting of Permanent Settlement in Bengal

III. Santhal Rebellion

IV. Ryotwari settlement in Bombay Deccan

Options:

(A) I, II, III and IV (B) II, III, I and IV

(C) II, IV, III and I (D) III, IV, I and II

17. Select the significance of 26 November, 1949 in relation to the Constituent Assembly from the following options: **1**

(A) Formation of the Drafting Committee

(B) Commencement of the Constituent Assembly

- (C) Designing of the National Flag of India
(D) Signing of Constitution by the Constituent Assembly

18. Which one of the following pairs is correctly matched? 1

List-I (Regions)	List-II (Leaders of the Revolt of 1857)
(A) Kanpur	- Kunwar Singh
(B) Bihar	- Gonoo
(C) Lucknow	- Birjis Qadr
(D) Singhbhum	- Nana Saheb

19. Which of the following terms is used to describe Gandhiji's philosophy of 'Non-violence'? 1

- (A) Swaraj (B) Sarvodaya
(C) Boycott (D) Satyagraha

20. Identify the name of a British official from the information given below. 1

- He adopted policies of reforming Indian society by introducing western education.
- He established laws to abolish Sati system.
- He permitted remarriage of Hindu widows.

- (A) Lord Mountbatten
(B) Lord Wellesley
(C) Lord William Bentinck
(D) Lord Ripon

21. On whose advice among the following did Gandhiji attempt to visit British India and learn about the land and its people? 1

- (A) Bal Gangadhar Tilak
(B) Bipin Chandra Pal
(C) Lala Lajpat Rai
(D) Gopal Krishna Gokhale

SECTION- B

(Short Answer type Questions) (6 × 3 = 18)

22. (a) Explain how did archaeologists identify the centres of craft production of the Harappan age. 3

OR

(b) "The most distinctive feature of Harappan cities was carefully planned drainage system." Explain the statement. 3

23. "According to Jaina teachings, the birth and rebirth is shaped through Karma." Explain the statement. 3

24. Analyse how the ruins of Hampi were brought to light in 1800 by Colin Mackenzie. 3

25. Explain why were women considered an important resource in agrarian society during sixteenth and seventeenth centuries. 3

26. Analyse how Santhals settled in the periphery of Raj Mahal hills in the beginning of nineteenth century. 3

27. (a) How did the rumours play a role in moving the people to revolt against the British during 1857? Explain. 3

OR

(b) Why were the British so keen to acquire Awadh? Explain. 3

SECTION- C

(Long Answer type Questions) (8 × 3 = 24)

28. (a) "In the ancient India, the Kingship was not only with Kshatriyas but also with Non-Kshatriyas." Explain the statement with examples. 4+4=8

OR

(b) "In the ancient Indian subcontinent there were populations beyond the influence of Brahminical idea of four Varnas." Explain this statement with examples. 8

29. (a) Examine Bernier's description of Crown ownership of land and lack of private property during Mughal India. 8

OR

(b) Examine Ibn-Battuta's views on Delhi & Daulatabad during his travel. 8

30. (a) Why did some members of Constituent Assembly argue for a strong Centre? Explain. 8

OR

(b) Explain the important role played by some members in the Constituent Assembly. 8

SECTION- D

(Source Based Questions) (4 × 3 = 12)

31. Read the following source carefully and answer the questions that follow:

The orders of the king

Thus speaks king Devanampiya Piyadassi:

In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.

31.1 Who was referred to as Devanampiya Piyadaasi? 1

31.2 How did Devanampiya's approach differ from past arrangements regarding the handling of affairs? 1

31.3 In what way did Devanampiya receive reports and disposed of the affairs of the people? 2

32. Read the following source carefully and answer the questions that follow:

The One Lord

Here is a composition attributed to Kabir:

Tell me, brother, how can there be
No one lord of the world but two?
Who led you so astray?

God is called by many names:

Names like Allah, Ram, Karim, Keshav, Hari and Hazrat.

Gold may be shaped into rings and bangles.

Isn't it gold all the same?

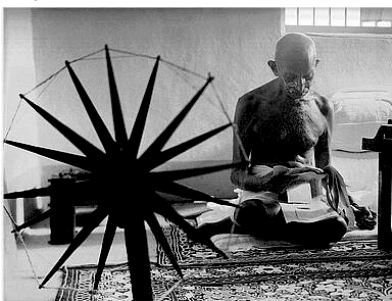
Distinctions are only words we invent...

- 32.1 How did Kabir describe the ultimate reality? 1
 32.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism? 1
 32.3 How has Kabir advocated an inclusive and compassionate view of humanity? 2

33. Read the following source carefully and answer the questions that follow:

Charkha

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the *charkha* as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.



What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour" till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour,

not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

- 33.1 Why was Gandhiji critical of machines? 1
 33.2 Why was wheel considered as an exquisite piece of machinery? 1
 33.3 How did Gandhiji glorify charkha? 2

SECTION- E

(Map Based Question)

(5 × 1 = 5)

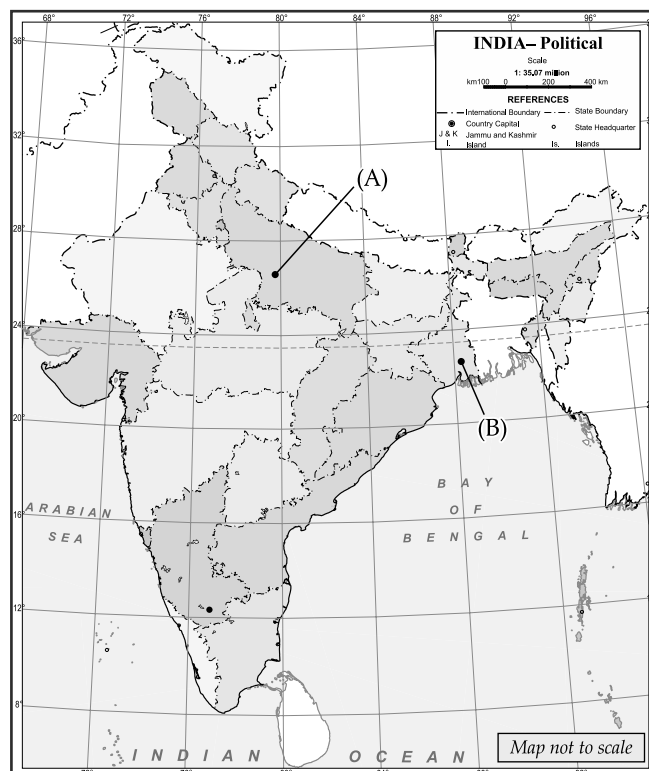
34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs:

- (i) Amravati – Buddhist site
- (ii) Varanasi – Ancient City
- (iii) (a) Vijayanagara – An Empire of 14th Century

OR

- (b) Orissa – Territory of 14th Century

34.2 On the same map two places related with the centres of revolt of 1857 one marked as A and B. Identify them and write their names on the lines marked near them.



Outside Delhi Set- 2

61/4/2

Note : Except the following all other questions are from Outside Delhi Set- 1

SECTION- B

(Short Answer type Questions) (6 × 3 = 18)

23. Explain how Jainism spread to many parts of India. 3
24. Why was 'Amar-Nayakas system' called as Political innovation of Vijayanagara empire? Explain. 3
25. Analyse the role of village artisans in Mughal India. 3
26. Why did Ryots of Deccan India revolt against the moneylenders during the colonial period? Explain. 3
27. (a) Explain any three sources to know about the Revolt of 1857. 3

OR

- (b) How have historians depicted the role of the Rani of Jhansi in the Revolt of 1857? Explain. 3

SECTION- C

(Long Answer type Questions) (8 × 3 = 24)

28. (a) "There are evidences that suggest that the Brahmnical prescription about occupation and rules of marriage were not universally followed in the ancient India." Explain this statement with examples. 8

OR

- (b) Mahabharata is a dynamic text." Explain this statement with examples. 8

Outside Delhi Set- 3

61/4/3

Note : Except the following, all other questions are from Outside Delhi Set-1 and 2

SECTION- B

(Short Answer type Questions) (6 × 2 = 12)

23. "Buddha regarded the social world as the creation of humans rather than of divine origin." Explain the statement. 3
24. Analyse the role of Krishnadeva Raya in the Vijayanagara empire. 3
25. Examine the land revenue system of Mughal India. 3
26. Why did Santhals rebel against the Zamindars, moneylenders and the Britishers? Explain. 3
27. (a) How did the Britishers exploit Indian Sepoys during 1850s? Explain. 3

OR

- (b) How was the Co-existence of different communities glorified during the Revolt of 1857? Explain. 3

SECTION- C

(Long Answer type Questions) (8 × 3 = 24)

30. (a) Explain the views of the members of the Constituent Assembly on federalism. 8

OR

- (b) "The public opinion had an influence in shaping the discussions within the Constituent Assembly." Explain the statement. 8



ANSWERS

Delhi Set - 1

61/5/1

SECTION - A

(21 × 1 = 21)

1. Option (A) is correct.
2. Option (D) is correct.
3. Option (B) is correct.
Explanation: The Harrapan script was written from right to left as some script shows wider spacing on right and cramping on the left.
4. Option (B) is correct.
5. Option (C) is correct.
6. Option (C) is correct.
Explanation: Invasion of Alexander- c. 327 - 325 BCE
Rule of Ashoka- c. 272/268 - 232 BCE
Rule of Gupta Dynasty- c. 320 CE was the beginning of Gupta Rule
Rise of Chalukyas in Karnataka- c. 500 - 600 CE
7. Option (A) is correct.
Explanation: Artificial cave temples initiated by King Ashoka evolved over the time in the 8th century

Kailasnath Temple which was carved out of the mountain.

8. Option (C) is correct.
9. Option (B) is correct.

Explanation: Guru Arjun, the fifth guru, assembled hymns attributed to Baba Guru Nanak along with those of his four successors, as well as works from other poet-saints such as Baba Farid, Ravidas (also known as Raidas) and Kabir, within the Adi Granth Sahib.

10. Option (A) is correct.
11. Option (D) is correct.

Explanation: Dargah of Shaikh Salim Chisti was in Fatehpur Sikri and Akbar went to this dargah fourteen times.

12. Option (D) is correct.
13. Option (C) is correct.
14. Option (C) is correct.
15. Option (D) is correct.

16. Option (B) is correct.
17. Option (C) is correct.
18. Option (C) is correct.
19. Option (D) is correct.
20. Option (C) is correct.
21. Option (B) is correct.

SECTION – B**(6 × 3 = 18)**

22. (a) Strategies adopted by Harappans to procure the raw materials for craft production:
 - (i) By establishing settlements in regions where raw materials were available like Nageshwar and Balakot for Shells, Shotughai for Lapis Lazuli, Carnelian from Lothal, etc.
 - (ii) Another method was by sending expeditions and establishing communication to regions like Khetri (copper) and south India (gold).
 - (iii) Through trade with other regions like copper from Oman and these are evident from finding of Harrapan artefacts in parts of Mesopotamia and Mesopotamian texts mentioning about Harappa.

OR

- (b) Archaeologist reconstructed dietary practices through:
 - (i) Archaeo-botanists study of grains found at Harapan sites like wheat, barley, lentil, chickpea and sesame. Millets are common in Gujarat and rare finds include rice.
 - (ii) Findings of animal bones were studied by archaeo-zoologist. Animal bones reveal domesticated species like cattle, sheep, goat, buffalo and pig. Wild species like boar, deer and gharial are also found. Fish and fowl bones are also present. It is unclear if Harappans hunted them or obtained meat from other communities.
23. Patriline system traces descent from father to son. It was important among the elite families from 6th century BCE. In the absence of sons, brother took over the succession or other kinsmen with rare exceptions like in case of Prabhavati Gupta where a woman succeeded to the throne. The Mantras in ritual texts also ascertain to the ideas of patriline. Mahabharat the dispute over land and power between two groups of warring cousins: Kauravas and Pandavas is an example of patriline in the ruling families.
24. Nirguna Bhakti ascribes to worship of an abstract form of God, without attributes. Baba Guru Nanak advocated Nirguna Bhakti. He firmly denounced practices of sacrifices, ritual baths, image worship, austerities and scriptures of both Hindus and Muslims. For Baba Guru Nanak, the divine had no gender or form, advocating connection through remembering and repeating the divine name in hymns called "shabad" in Punjab.
25. The Ain-i-Akbari, particularly the third book, Mulk-Abadi, provides comprehensive insights into agrarian society during the 16th and 17th centuries under the Mughal Empire. Through detailed accounts of revenue rates, agricultural practices and social structures, it offers valuable information for

understanding the economic and social dynamics of the time. This book has a detailed account of the geography, topography, economic profile of all the subas, their revenue assessments along with administrative and fiscal divisions.

26. (a) Bahadur Shah Zafar blessed the rebellion of 1857 when sepoys, aggrieved by the British, arrived at the Red Fort in the morning on 11 May 1857. They claimed to have come from Meerut, citing the issue of biting bullets coated with cow and pig fat, which offended Hindus and Muslims. The sepoys reached the Red Fort during Ramadan, Bahadur Shah, having just finished his pre-fast prayers, heard the commotion. They informed him of their actions in Meerut and soon the sepoys, ordinary people joined hands in killing Europeans and attacked and looted the rich elites of Delhi. As Delhi spiralled out of British control, sepoys demanded the emperor's blessing and Bahadur Shah was left with no option but to comply. With the revolt now endorsed by the Mughal emperor, it gained legitimacy under the Mughal Emperor.

OR

- (b) **Three sources to know about the revolt of 1857:**

- (i) Newspaper like Delhi Urdu Akhbar, detailed on how the ordinary lives were impacted by the revolt of 1857.
- (ii) Archival records of British in form of diaries and reports by the British officials.
- (iii) Istihars and proclamation by Indians indicating Hindu-Muslim unity.
- (iv) Paintings of the revolt like "In Memoriam", by Joseph Noel Paton, "Relief of Lucknow", by Thomas Jones Barker etc.
- (v) Caricatures in the British magazines like in Punch, London News. **(Any Three)**

27. The Draft Constitution provided for three lists of subjects: Union, State and Concurrent. The Central Government was assigned authority over Union List, while the states governed state list. The third list allocated shared responsibility between the Centre and States. However, compared to other federations, more items were under exclusive Union control and the Concurrent list contained more items than desired by the provinces. Additionally, the Union had jurisdiction over minerals and vital industries. Article 356 empowered the Centre to assume control of state administration based on the Governor's recommendation. Members of Constituent Assembly like Gopalaswami Ayyangar stated that "the Centre should be made as strong as possible", it was stated in the background of violence followed by partition.

SECTION – C**(3 × 8 = 24)**

28. (a) The sixth century BCE was a period of emergence of early states, empires and diverse thoughts in the early Indian history.

Early States and Empires:

Sixth century BCE saw rise of early states, cities, towns, trade, development of coinage and the wider use of iron. This period saw the

rise of 16 Mahajanpadas which were ruled by oligarchies known as ganas or sanghas. Some of the Mahajanpadas are: Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara, Vajji and Avant(i). Each Mahajanpada had their fortified capital cities, bureaucracy and army. These states raided on other regions for expansion and over the time maintained standing armies and regular bureaucracies.

Magadha was the most powerful among the Mahajanpadas and it ruled between the sixth and the fourth centuries BCE. The long reign of Magadha was attributed to rich mineral resources, fertile land, flourishing agriculture and ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda and their ministers.

Decline of Magadha saw the rise of Mauryan empire and Ashoka the most famous ruler of ancient India belonged to this dynasty. Ashoka through conquest consolidated the large part of India under the Mauryan empire. Mauryan empire was followed by powerful dynasties across the Indian subcontinent like the North and Central India Guptas, Kushanas and in Deccan the Cholas, Cheras and Pandyas.

Diverse thoughts:

Sixth century BCE also witnessed the emergence of diverse thoughts in ancient India. Vedic traditions and ideals of the Upanishads (c. sixth century BCE onwards) were being challenged. Buddhist texts mention 64 sects. Teachers travelled far and wide and challenged the vedas, trying to convince people of their ideas and gain followers which gave rise to the new ideologies. Teachers like Mahavira and Buddha challenged the authority of vedas and Brahminical positions by calling out against the varna and caste order and the confines of gender in the society.

Mahavira was preceded by 23 tirthankaras, who advocated five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property. Jainism advocated the path of asceticism and penance to free oneself from the cycle of karma.

Ideas of Buddha led to rise of Buddhist philosophy which stated the world as to be transient, constantly changing and soulless with sorrow as being intrinsic part of life. Buddhist philosophy stated overcoming ego and desire to attain self-realisation and end the cycle of birth and rebirth.

OR

(b) Limitations of inscriptional evidence:

- Letters may be very faintly engraved which hinders the interpretation or limits the reconstruction of historical information from the source.
- Inscriptions may be damaged or letter missing, owing to large span of time or while excavating.
- It is not always easy to get the exact meaning from the inscription owing to specificity of time and place.

- Inscriptions may not have lasted the ravages of time. Thus, what is available at present is simply a fraction of what was written.
- Inscriptions may not provide a complete idea about political and economic history of the time.
- Inscriptions are written from the point of the view of the person who commissioned them. As many of these inscriptions were Prashastis so they would only depict the glory of the emperor.
- The routine agricultural practices, daily lives may not be recorded in the inscriptions.
- Of the thousand inscriptions discovered, not all the inscriptions are deciphered, published and translated.

29. (a) Reasons for the rise and decline of the Vijayanagara empire:

Rise of the Vijayanagara empire:

The rise of the Vijayanagara empire can be attributed to several key factors. Firstly, the foundation laid by its founders, Harihara and Bukka, in 1336 provided a stable political structure and a sense of unity among diverse linguistic and religious groups within the empire's territories. Secondly, the strategic location of Vijayanagara, which facilitated control over fertile river valleys and overseas trade routes, contributed significantly to its economic prosperity and military strength. Moreover, the empire's policy of borrowing architectural concepts and building techniques from other states fostered cultural exchange and innovation, enhancing its prestige and influence.

Expansion and consolidation led by powerful rulers like Krishnadeva Raya strengthened the Vijayanagara empire. Krishnadeva Raya was also attributed to keeping cordial relations with Sultans of the Deccan for which he was also referred to as "establisher of the Yavana kingdom". Krishnadeva Raya's rule was marked by peace and prosperity evident in the marvels of architecture like township of Nagalapuram and construction of temples.

Furthermore, the Vijayanagara empire's ability to control the import of horses, vital for effective cavalry warfare, gave it a strategic advantage over rival kingdoms. The emergence of local communities of merchants, such as the kudirai chettis and the establishment of markets dealing in spices, textiles and precious stones, strengthened the empire's economic power and status in the region. Additionally, the revenue generated from trade contributed significantly to the prosperity and stability of the state.

However, despite its initial success and prosperity, the Vijayanagara empire faced several internal and external challenges that ultimately led to its decline. Internally, succession disputes and power struggles among members of the ruling lineage and military commanders weakened the imperial structure and created opportunities for rebellion and dissent. Externally, the shifting

alliances and military conflicts with neighbouring kingdoms, such as the Deccan Sultanates, strained the empire's resources and undermined its military strength.

The decisive defeat of Vijayanagara forces at the Battle of Talikota in 1565 marked a turning point in the empire's history. The victorious armies of the Deccan Sultanates sacked the city of Vijayanagara, leading to its abandonment and the subsequent shift of power to the east. Additionally, the adventurous policies of rayas like Rama Raya, who attempted to manipulate rival Sultanates for his own gain, ultimately backfired and contributed to the downfall of the empire.

OR

- (b) Abdur Razzaq an ambassador sent by the ruler of Persia to Calicut wrote in his account about the distinctiveness of fortification in Vijayanagara empire: Firstly, the inclusion of agricultural tracts within the fortified area was a unique feature. Rather than solely relying on granaries within the city to sustain the population during sieges, the rulers of Vijayanagara opted to protect the agricultural belt itself. This proactive measure ensured that the defenders had a continuous food supply even if besieged, reducing the risk of starvation and improving their resilience against prolonged sieges.

Secondly, the fortifications were multi-layered, with multiple lines of defence surrounding different sections of the urban complex. The outermost wall encircled not only the city but also its agricultural hinterland and forests, providing comprehensive protection. Additionally, a second line of fortification surrounded the inner core of the urban complex, while a third line enclosed the royal centre, highlighting the hierarchical organisation of the defence system.

Thirdly, the architectural features of the fortifications were notable. The fort was entered through well-guarded gates, which served as distinctive architectural landmarks regulating access to the city. The arches and domes on the gateways reflected Indo-Islamic architectural influences, indicating the empire's cultural interaction with Turkish Sultans and the adoption of innovative building practices.

Lastly, the road network within the fortified city and leading out from it was carefully planned and constructed. Roads were identified through gateways and paved pavements, winding around valleys to avoid rocky terrain. Some of the most important roads extended from temple gateways, connecting key areas of the city and lined with bustling bazaars, facilitating trade and communication.

The fortifications of the Vijayanagara empire were characterised by their strategic integration of agricultural lands, multi-layered defence systems, distinctive architectural features and well-planned road networks. These distinctive aspects not only enhanced the empire's defensive capabilities but also contributed to its cultural and economic vitality.

30. (a) Gandhi's decision to initiate the salt march was strategic and symbolic. By targeting the salt

monopoly, he aimed to mobilise widespread discontent against British rule. Salt was a necessity in every Indian household, yet its production and sale were monopolised by the British, leading to high prices and resentment among the populace. Gandhi chose salt as a symbol of resistance because it was universally understood and affected all Indians directly. The march aimed to garner public support and demonstrate nonviolent resistance against unjust colonial laws, ultimately challenging the legitimacy of British rule in India.

Significance of Salt Satyagraha

Firstly, it catapulted Mahatma Gandhi onto the global stage, garnering widespread attention from European and American press, raising events and the voices of India's independence struggle at global level by International Press like The Time Magazine which later declared Mahatma Gandhi as Person of the Year in 1931.

Secondly, the Salt Satyagraha marked a significant milestone in gender inclusivity within the nationalist movement, as women participated in large numbers for the first time, challenging societal norms and contributing to the broader struggle for freedom.

Thirdly, the Salt March served as a catalyst for British recognition of the inevitable decline of their colonial reign in India. The defiance shown by Indians against the salt monopoly forced the British government to acknowledge the growing discontent and the need to devolve power to the Indian populace.

Moreover, the Gandhi-Irwin Pact, which resulted from the Salt March, led to the release of political prisoners, the suspension of civil disobedience and a concession allowing salt manufacture along the coast. Although criticized by radical nationalists for not securing a commitment to full political independence, the Gandhi-Irwin pact laid the groundwork for subsequent negotiations towards Indian self-governance.

Ultimately, the Salt Satyagraha demonstrated the power of nonviolent resistance in achieving political objectives, inspired future acts of civil disobedience and mobilised the Indian populace towards the eventual attainment of independence in 1947.

OR

- (b) The Quit India movement, launched by Mahatma Gandhi in August 1942, is considered a mass movement for several reasons.

Firstly, the movement saw widespread participation from various segments of Indian society, including ordinary citizens, students, workers and activists. It mobilised hundreds of thousands of Indians across the country, energising people from diverse backgrounds to join the struggle against British rule. The call to "Quit India" resonated deeply with the aspirations of the Indian masses for freedom and self-determination. Secondly, the Quit India movement witnessed significant involvement of youth and students.

Young activists played a crucial role in organising strikes, protests and acts of sabotage, demonstrating their commitment to the cause of independence. Many students left their colleges and universities to actively participate in the movement, highlighting the widespread appeal and grassroots nature of the agitation. Such wider participation proved consequential in the backdrop of arrest of prominent Congress leader.

Thirdly, the Quit India movement saw the emergence of "independent" governments in several districts, where local leaders proclaimed autonomy from British rule. This decentralised form of resistance exemplified the mass-based nature of the movement, with ordinary citizens taking charge of governance in their own communities like parallel government set up by young leaders in Satara (district of Maharashtra).

Furthermore, the movement energised various political ideologies within the Indian National Congress, including socialist factions led by figures like Jayaprakash Narayan. Their active participation contributed to the movement's mass appeal and ideological diversity, attracting support from a broad spectrum of the Indian populace.

Lastly, the British response to the Quit India movement further underscored its mass character. The repression and force employed by the colonial authorities against peaceful protesters and activists only served to enrage public outrage and strengthen the resolve of the Indian masses in their demand for independence.

SECTION- D

(3 × 4 = 12)

31. 31.1 After the death of Buddha, his teachings were compiled by his disciples. These compilations were known as Tipitaka. Sutta Pitaka contains Buddhist teachings reconstructed through stories.
- 31.2 Buddha advised the wealthy householders to be humane and ethical by assigning them work as per their capabilities, giving them food and wages, helping them in sickness and by sharing delicacies with them and providing leaves at times of need.
- 31.3 Buddha advised Sigala on how to behave with his parents and teachers by emphasising the importance of showing respect, gratitude and affection. He instructed Sigala to honour and support his parents by providing for their needs, showing affection in actions, speech and thoughts and seeking their advice and guidance. Similarly, Buddha advised showing respect and reverence to teachers by attending to their needs, being obedient and attentive to their teachings and seeking their guidance in matters of moral and spiritual development. These teachings underscore the significance of familial and educational relationships in Buddhist ethics and emphasise the virtues of respect, gratitude and humility.
32. 32.1 Al-Biruni was motivated to learn Sanskrit because of his interest in India and he spent years in the company of Brahmana priests and scholars. He also wanted to read and learn the Indian literature, to understand this he had to learn Sanskrit.

32.2 Al-Biruni's observations about Sanskrit contributed to cross-cultural understanding by highlighting the complexity and richness of the language to those unfamiliar with it. His description shed light on the intricacies of Sanskrit's vocabulary, grammar and usage, helping to bridge the linguistic and cultural gap between Arabic-speaking scholars and the Indian subcontinent.

32.3 Al-Biruni compared Sanskrit to Arabic by noting similarities in their linguistic structures and complexities. He likened Sanskrit's vast range of words and inflections to that of Arabic, emphasising how both languages employed various names and derivatives to describe the same thing. Additionally, Al-Biruni pointed out the usage of one word to represent multiple subjects in both Sanskrit and Arabic, necessitating the use of qualifying epithets for proper comprehension. By drawing parallels between Sanskrit and Arabic, Al-Biruni highlighted commonalities in linguistic features and complexities, fostering mutual understanding and appreciation between the two language systems.

33. 33.1 The money-lenders oppressed the ryots by exploiting their financial vulnerability to beg for money, clothes and grain. The money-lenders sold necessary goods like clothes and grain to the ryots at inflated prices, typically demanding 25 to 50 per cent more than what was charged to customers paying in cash.

33.2 The harvest was taken away by the money-lenders for several reasons:

By withholding receipts for the harvested crops, the money-lenders could manipulate the accounts and avoid acknowledging the true extent of the ryots' contributions.

Seizing the harvest allowed the money-lenders to further trap the ryots in a cycle of debt and dependency, ensuring their continued subjugation and exploitation.

33.3 Two features of the Ryotwari system are:

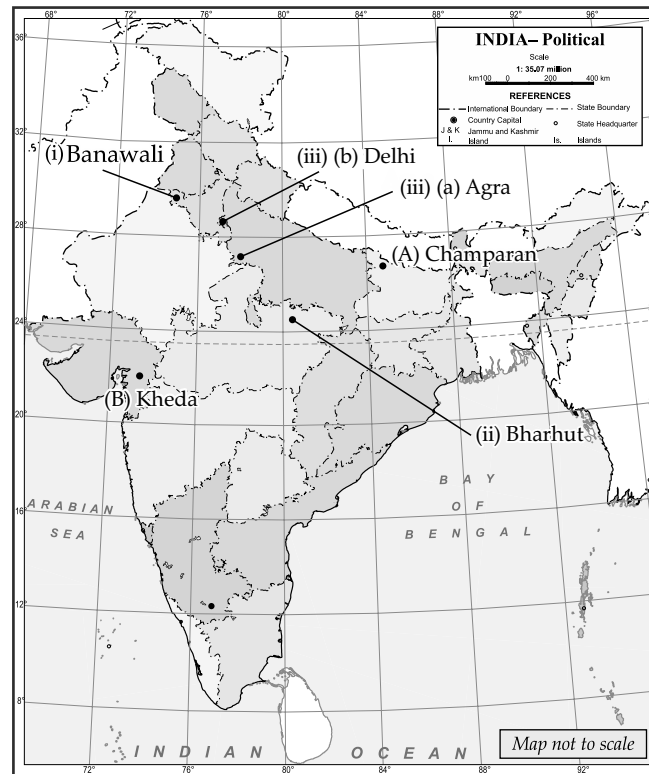
Under the Ryotwari system, individual peasant farmers (ryots) were recognised as the owners of the land they cultivated. They held legal title to the land and were responsible for paying land revenue directly to the colonial government.

The land revenue payable by the ryots was determined based on the quality and productivity of the land. Revenue assessments were conducted periodically (resurveyed every 30 years) to evaluate the land's potential yield and fix the corresponding tax obligations.

SECTION- E

(5 × 1 = 5)

34. 34.1
- (i) Banawali – A matured Harappan Site
- (ii) Bharhut – A Buddhist Site
- (iii) (a) Agra – Territory under Mughal's control
- OR**
- (b) Delhi – Territory under Mughal's control



Delhi Set – 2

61/5/2

SECTION– B**(6 × 3 = 18)**

23. Familial values and Kinship of Mahabharata have been analysed by historians for it states about the society in ancient India.

Mahabharata states about patriliney and the war of succession between two warring cousins. It provides insight about war strategies and different ideals and the conflicting ideas in the war.

Adi Parvan of the Mahabharata depicts about the relation of Brahmana with other varnas through the story of Drona and Eklavya.

Marriage of Pandavas to Draupadi and the marriage of Bhima and Hidimba states about different forms of marriage practised in ancient Indian society.

24. The most striking feature of the Bhakti traditions was the prominent role of women. For example, Andal, a female Alvar, composed verses expressing her deep love for Vishnu, which are still sung today. Similarly, Karaikkal Ammaiyar, a devotee of Shiva, pursued extreme asceticism to achieve her spiritual goals. Despite renouncing social obligations, they didn't join traditional orders or become nuns, challenging patriarchal norms through their existence and compositions. Similarly was the case of Mirabai in northern India who devoted herself to the worship of Lord Krishna and according to some traditions took Raidas as her guru challenging the notions of caste.
25. During the sixteenth and seventeenth centuries, panchayats served multiple functions in villages. They enforced caste boundaries, supervised village affairs, managed finances for common purposes like entertaining revenue officials and disaster relief, oversaw the conduct of community members

and levied fines or imposed punishment, including temporary expulsion, to maintain social order and uphold caste norms. The headman supervised accounts and played a crucial role in decision-making, often with the consent of village elders.

26. (a) The rebel proclamations of 1857 appeared for unity by emphasising the common cause shared by Hindus and Muslims against British rule. They addressed all sections of the population, regardless of caste or creed, portraying the rebellion as a collective struggle where both Hindus and Muslims had equal stakes. The proclamations highlighted the Pre-British era, glorifying the harmonious coexistence of different communities under the Mughal empire. They invoked religious figures like Muhammad and Mahavir, symbolising unity beyond religious divides. Despite British attempts to stoke religious divisions, the rebels emphasised solidarity, fostering a sense of shared identity and purpose among Hindus and Muslims alike. These proclamations addressed the Zamindars, merchants, public servants, artisans to unify against their common enemy British who destroyed their social, economic and political structures and subjugated them to serve their needs by creating factions within the populace.

OR

- (b) The grievances of the sepoys against the British preceding the 1857 uprising emerged from a shift in the relationship between officers and sepoys. Initially, officers maintained friendly relations, but by the 1840s, they began treating sepoys as racial inferiors, leading to abuse and physical violence. The introduction of greased cartridges, seen as an insult to

religious beliefs, exacerbated tensions. Additionally, sepoys' grievances included mistreatment, lack of trust and increasing racial abuse by their officers.

SECTION- C (8 × 3 = 24)

29. (a) The Mahanavami Dibba of Vijayanagara was famous for its role in hosting elaborate rituals and ceremonies during the Mahanavami festival, which marked the ninth day of the ten-day Hindu festival celebrated during September and October. This massive platform, rising to a height of 40 feet from a base of about 11,000 square feet, was a focal point for the display of prestige, power and suzerainty by the Vijayanagara kings.

During the Mahanavami festival, the platform supported a wooden structure and served as the stage for various significant rituals and activities. These included the worship of images, the worship of the state horse and sacrificial offerings of buffaloes and other animals. Additionally, the festival featured diverse cultural events such as dances, wrestling matches and processions of adorned horses, elephants, chariots and soldiers.

One of the most notable aspects of the Mahanavami festival was the symbolic significance attached to the ceremonies performed. The rituals and processions were not merely displays of opulence but also conveyed deep symbolic meanings related to royal authority, military prowess and divine blessings.

The Mahanavami Dibba's association with the grandeur of the Vijayanagara empire and its role in hosting important religious and cultural ceremonies make it a significant archaeological and historical site, attracting scholars and visitors alike seeking to unravel its mysteries and understand its place in the rich tapestry of Indian history and culture.

OR

- (b) Vijayanagara city was chosen as the capital of the Vijayanagara Empire due to several reasons:
Sacred Traditions: The area had a rich history of sacred traditions, including associations with the monkey kingdom of Vali and Sugriva from the Ramayana, as well as the penance of Pampadevi to marry Virupaksha, the guardian deity of the

kingdom. These sacred connections made it a spiritually significant location.

Strategic Location: Situated on the banks of the Tungabhadra River, Vijayanagara was strategically located for trade and defense, with natural defenses provided by the rocky terrain.

Religious Significance: The presence of temples, including the Virupaksha temple, made it a religious center and symbolised the rulers' association with divine authority.

Economic Importance: Temples also functioned as economic centres, attracting pilgrims, traders and artisans. The presence of thriving economic activities around temples contributed to the prosperity of the region and made it an attractive location for establishing a capital city.

Five features of this city were as follows:

- (i) Gopurams were the towering gateways, serving as entrances to temple complexes and often adorned with elaborate sculptures and carvings.
- (ii) Additional distinguishing elements comprise mandapas or pavilions, alongside extensive pillared corridors frequently encircling the shrines within the temple compound. Rayas like Krishnadeva Raya built elaborate gopuram and mandapas to the Virupaksha temple.
- (iii) The Hazara Rama temple, likely reserved for the king and his family, features sculpted panels portraying scenes from the Ramayana on its inner walls, despite missing central shrine images.
- (iv) The Vijayanagara seven layered fortress walls, admired for their massive masonry construction, enclosed not only the city but also agricultural tracts, showcasing a strategic defence approach that prioritized protecting the agricultural belt and urban core.
- (v) The strategic location of Vijayanagara in a natural basin formed by the Tungabhadra River, surrounded by granite hills, facilitated the construction of reservoirs and water channels. The Kamalapuram tank, built in the 15th century and the Hiriya canal, attributed to the Sangama dynasty, were crucial for irrigation and water supply to the city.

SECTION- B (6 × 3 = 18)

23. The statement "Mahabharata is a dynamic text" implies that the epic is not static but continuously evolves and adapts over time. Different retellings, adaptations and interpretations of the Mahabharata demonstrate its fluidity and ability to resonate with diverse audiences across cultures and generations. The story undergoes transformations through various mediums such as literature, art and performing arts, reflecting the ongoing dialogue between different communities and writers and addressing contemporary social, cultural and ethical issues. This is evident in retelling of Mahabharata in its retelling by Mahashweta Devi in her work "Kunti

O Nishadi".

24. The Virashaiva tradition, led by Basavanna, emerged in the twelfth century in Karnataka. Followers, known as Lingayats, worship Shiva in his linga manifestation. They challenge caste hierarchy and reject practices like cremation, instead opting for ceremonial burial. Lingayats believe in union with Shiva after death and reject the concept of rebirth. They promote equality, discourage caste-based discrimination and advocate for practices like post-puberty marriage and widow remarriage. This tradition is documented in Kannada vachanas.
25. During the sixteenth and seventeenth centuries, Panchayats derived their income from various sources. One major source was contributions made by

individuals to a common financial pool. Additionally, they received funds from fines and levies imposed on community members for various infractions. Revenue generated from land taxes and agricultural produce also contributed to the Panchayat's income. Moreover, occasional grants from the ruling authority or wealthy patrons further supplemented their finances.

26. (a) Awadh emerged as a major centre of the Revolt of 1857 due to a chain of grievances that linked various segments of society. The annexation by the British not only displaced the Nawab but also dispossessed the powerful taluqdars, disrupting the social order. The British Summary Settlement of 1856 undermined taluqdars' authority, reducing their control from 67% to 38% of villages in Awadh, hitting southern taluqdars hardest. The dispossession of taluqdars disrupted traditional ties of loyalty, leaving peasants exposed to exploitative British revenue policies without the former support and consideration from taluqdars. This breakdown of traditional power structures and exploitation fuelled intense resistance, with taluqdars and peasants joined forces against British rule, particularly in areas like Awadh.

OR

- (b) The British suppressed the revolt of 1857 by passing special laws granting military officers and Britons the power to try and punish suspected rebels, often resulting in death sentences. They deployed reinforcements from Britain and mounted a two-pronged attack, reconquering Delhi and gradually reclaiming territory in the Gangetic plain. Recognising the popular support for the uprising, they used military power extensively and also employed tactics such as promises of land restoration to loyalists to break unity among rebels.

SECTION- C

(8 × 3 = 24)

28. (a) Magadha emerged as the most powerful Mahajanpada between the 6th and 4th centuries BCE owing to several factors.

Firstly, Magadha's strategic geographical location played a pivotal role in its ascendancy. Situated in present-day Bihar, Magadha had fertile agricultural lands resulting high agricultural productivity. This surplus agricultural output not only sustained its population but also provided a strong economic foundation for its growth and expansion.

Magadha had access to abundant natural resources, particularly iron mines located in present-day Jharkhand. These iron mines facilitated the production of tools and weapons, thereby equipping Magadha's army with superior weaponry compared to its contemporaries.

The presence of elephants, crucial components of ancient Indian warfare, further enhanced Magadha's military capabilities. The forests of Magadha provided a habitat for elephants, which were utilised in warfare for their strength and intimidation factor.

Magadha's geographical position along the Ganga

and its tributaries facilitated easy and cost-effective communication and transportation. The riverine network served as a vital trade route, fostering economic prosperity and cultural exchange.

The rise of Magadha is chiefly attributed to the policies of its ambitious rulers and their able ministers. Kings like Bimbisara, Ajatasattu and Mahapadma Nanda pursued expansionist policies, annexing neighbouring territories and consolidating power.

The shift of the capital from Rajagaha to Pataliputra in the 4th century BCE facilitated strategic location along the Ganga River for efficient and centralised control, consolidating Magadha's political authority.

OR

- (b) The Mauryan empire is rightfully regarded as a major landmark in Indian history due to several reasons.

The Mauryan empire represented the first centralised and expansive political entity in ancient India. Under the leadership of Chandragupta Maurya, the empire emerged as a formidable power, encompassing vast territories stretching from present-day Afghanistan to the Ganges plain in India. This consolidation of diverse regions under a single authority marked a pivotal shift in Indian political landscape, laying the foundation for future imperial administrations.

The Mauryan empire established a sophisticated administrative framework that facilitated governance across its vast domains. The capital city of Pataliputra served as the nerve centre of the empire, from where administrative affairs were coordinated and controlled. The empire's administrative organisation, as evidenced by Ashokan inscriptions, was structured around provincial centres such as Taxila, Ujjayini, Tosali and Suvarnagir(i). These centres played crucial roles in maintaining regional stability and ensuring effective governance.

The Mauryan empire's emphasis on efficient communication and transportation networks exemplifies its significance. The empire invested in the development of infrastructure, including roadways and riverine routes, to facilitate trade, commerce and administrative connectivity.

The Mauryan empire's patronage of dhamma, under the reign of Emperor Ashoka, represents a unique aspect of its governance. Ashoka's propagation of dhamma, characterised by ethical principles of non-violence, tolerance and compassion, aimed at fostering social cohesion and moral upliftment.

In the 19th and early 20th centuries, the emergence of the Mauryan empire was seen as a significant milestone in early Indian history. Indian historians, under colonial rule, found the concept of an ancient Indian empire intriguing. The archaeological discoveries associated with the Maurya's, including stone sculptures, showcased imperial grandeur. Ashoka's distinct message of humility and governance in his inscriptions made him particularly revered by nationalist leaders in the 20th century.

SECTION- A

(21 × 1 = 21)

1. Option (D) is correct

Explanation: The Archaeological Survey of India (ASI) is a Government of India organisation and it was founded during British Raj in 1861 by Sir Alexander Cunningham who also became its first Director-General.

2. Option (D) is correct

Explanation: Manda – Jammu
Rakhigarhi – Haryana
Nageshwar – Gujarat
Klaibangan – Rajasthan

3. Option (B) is correct

Explanation: I. Beginning of Gupta rule – 4th century CE
II. End of Mauryan empire – 2nd century BCE.
III. Rise of Pallavas in Tamil Nadu – 3rd century CE
IV. Rise of Harshavardhana as a king of Kannauj – 7th century CE

4. Option (B) is correct

Explanation: Kailash Temple is situated at Ellora and is believed that it was constructed by excavating approx. 2,00,000 tones of rock and is possible the world's largest monolithic structure.

5. Option (C) is correct

Explanation: The Buddha delivered his first sermon, known as the Dhammacakkappavattana Sutta or "Setting in Motion the Wheel of Dharma," at a place called Deer Park in Sarnath, near the modern-day city of Varanasi (Benares), in Uttar Pradesh, India. This event is commonly referred to as the "First Turning of the Wheel of Dharma" and marks the beginning of Buddha's teaching career after attaining enlightenment.

6. Option (C) is correct

Explanation: Ghatotkacha played a significant role in the Kurukshetra War, supporting the Pandavas with his extraordinary abilities and prowess in combat

7. Option (A) is correct

Explanation: Both (A) and (R) are true and (R) is the correct explanation of (A).

8. Option (A) is correct

Explanation: Karaikkal Ammaiyar, also known as Punithavathi or Karaikkal Amma, was a Tamil poet-saint and one of the 63 Nayanars, who were devotees of the Hindu god Shiva. She lived during the 6th century CE in the region of Karaikkal, which is now part of the Union Territory of Puducherry in India.

9. Option (D) is correct

Explanation: The Chalukya dynasty had already established itself and significantly declined before the emergence of the Vijayanagara empire. The Chalukyas were prominent in Karnataka and other parts of southern India from the 6th to the 12th century, primarily in the Deccan region. By the time the Vijayanagara empire rose to power in the 14th century, the Chalukya dynasty had largely faded away. Therefore, the rise of the Chalukyas in

Karnataka is not a contemporaneous event with the Vijayanagara empire.

10. Option (C) is correct

Explanation: The Battle of Talikota, fought in 1565, was indeed a significant event in the history of the Vijayanagara empire. It resulted in a disastrous defeat for Vijayanagara forces against the combined armies of the Deccan Sultanates, leading to the decline of the empire.

11. Option (B) is correct

Explanation:

- I. Nicolo de Conti – c. Italy
- I. Abdur Razzak – a. Persia
- III. Duarte Barbosa – b. Portugal
- IV. Afanasi Nikitin – d. Russia

12. Option (D) is correct

Explanation: Tractors were not available during the Mughal era; they are a modern agricultural technology. The other options—abundance of land, availability of labour and mobility of peasants—were indeed significant factors contributing to the expansion of agriculture in the Mughal state.

13. Option (A) is correct

Explanation:

- I. Jama – d. The amount of revenue assessed
- II. Khet Batai – c. Field is divided when it is sown for levying revenue
- III. Lang Batai – b. After cutting the crops, putting it in heaps and divided equally
- IV. Hasil – a. The amount actually collected

14. Option (C) is correct

Explanation: The correct pairing:

- (A) Shaikh Moinuddin Chishti – Ajmer
- (B) Khwaja Qutubuddin Bakhtiyar Kaki – Delhi
- (C) Shaikh Nizamuddin Auliya – Delhi
- (D) Shaikh Fariduddin Ganj-i-Shakar – Ajodhan (Pakistan)

15. Option (B) is correct

Explanation: During British colonial rule in India, the Paharias, who were an indigenous tribal group, often resisted British authority. Augustus Cleveland, as the British collector of Bhagalpur, recognised the need for a more conciliatory approach to deal with the Paharias instead of resorting solely to coercive measures.

16. Option (C) is correct

Explanation:

- II. Starting of Permanent Settlement in Bengal: The Permanent Settlement, also known as the Zamindari System, was introduced by the British in Bengal in 1793 during the tenure of Governor-General Lord Cornwallis.
- IV. Ryotwari settlement in Bombay Deccan: The Ryotwari system, a land revenue system where individual cultivators directly paid revenue to the British government, was implemented in the Bombay Deccan region in the early to mid-19th century.

III. Santhal Rebellion: The Santhal Rebellion, led by the Santhal tribe in present-day Jharkhand, Bihar and West Bengal, occurred between 1855 and 1856, making it the most recent event chronologically among the options given.

I. Limitation Law passed by the British: The Limitation Act, which set limits on the time within which legal actions could be brought, was enacted by the British colonial administration in India in 1859.

17. Option (D) is correct

Explanation: On 26 November 1949, the Constituent Assembly of India adopted the Constitution of India. This day marks the completion of the drafting process and the formal signing of the Constitution by the members of the Constituent Assembly.

18. Option (C) is correct

Explanation:

- (A) Kanpur – Nana Saheb
- (B) Bihar – Kunwar Singh
- (C) Lucknow – Birjis Qadr
- (D) Singhbhum – Gonoo

19. Option (D) is correct

Explanation: It is a Sanskrit word meaning "truth-force" or "soul-force." Satyagraha is a philosophy and practice of nonviolent resistance developed by Mahatma Gandhi, emphasising the power of truth and moral courage in the face of injustice.

20. Option (C) is correct

Explanation: The British official described here is Lord William Bentinck, who served as the Governor-General of India from 1828 to 1835. He is known for his progressive policies aimed at social reform in India, including the abolition of the Sati system (the practice of widows immolating themselves on their husband's funeral pyre) and the promotion of education, particularly Western education, in India. Bentinck's tenure saw significant efforts towards social and administrative reform in British India.

21. Option (D) is correct

Explanation: It was Gopal Krishna Gokhale who advised Mahatma Gandhi to visit British India and learn about the land and its people. Gandhi considered Gokhale as one of his mentors and greatly respected his guidance. Gokhale encouraged Gandhi to travel extensively within India to understand the social, economic and political conditions of the country.

SECTION – B

(6 × 3 = 18)

22. (a) The main craft productions in Harappan culture were bead making, shell cutting, seal making, cubical weights making, stone blades making, etc. These things were found in Afghanistan, Jammu, Baluchistan and Gujarat. On this basis, archaeologists identified that these were the centres of craft production.

OR

22. (b) The statement means that one of the most unique things about Harappan cities was their well-thought-out system for managing water

and waste. In simple terms, this means that the people who built these cities paid a lot of attention to how they would handle things like rainwater and sewage. They designed sophisticated networks of drains and channels to carry away dirty water and waste from homes and streets, helping to keep the cities clean and healthy. This careful planning shows that the Harappans were quite advanced in their understanding of urban infrastructure and sanitation for their time.

23. The statement means that according to Jaina teachings, the cycle of birth and rebirth (also known as reincarnation) is influenced by karma. In simple terms, this means that the actions a person does in their life affect what happens to them after they die. Good actions lead to positive consequences in future lives, while bad actions lead to negative consequences. So, according to Jainism, the quality of a person's next life is determined by the kind of karma they accumulate in their current life.

24. (i) Hampi, the capital city of the Vijayanagara empire, was discovered by Colonel Colin Mackenzie. Mackenzie, who was a well-known engineer, surveyor and a cartographer visited Hampi in 1800.

(ii) He prepared the first survey of Hampi(i) In preparing it he collected most of his information from the priest of Virupaksha and the Pampadevi temple working as the first Surveyor General of India (1815–1821).

(iii) He tried to understand the past of India in a better way. He surveyed historical sites so that their governance could be made easy and efficient. His efforts gave a new impetus to the future researchers.

(iv) As early as 1836, an epigraphist began to collect inscriptions from the Virupaksha temple. He was Alexander Greenlaw.

25. During the sixteenth and seventeenth centuries, women were considered an important resource in agrarian society for several reasons:

(i) **Labour in Agriculture:** Women played a crucial role in agricultural activities, such as planting, weeding, harvesting and processing crops. Their labour was essential for ensuring the success of farming operations and providing food for the community.

(ii) **Household Management:** Women were responsible for managing household tasks, such as cooking, cleaning and caring for children and the elderly. Their work ensured the well-being of family members and the smooth functioning of household activities.

(iii) **Reproduction and Continuation of Family Lineage:** In agrarian societies, having children was important for the continuation of the family lineage and for providing additional labour for farming activities. Women were responsible for bearing and raising children, which was seen as crucial for the future of the family and community.

26. In the beginning of the nineteenth century, Santhals settled in the periphery of Raj Mahal hills due to several reasons:

- (i) **Search for Livelihood:** The Santhals were traditionally hunter-gatherers and shifting cultivators. However, they faced pressure from the expanding British rule and the arrival of settlers in their traditional homelands. Seeking new opportunities for livelihood, many Santhals migrated to the periphery of Raj Mahal hills, where they could practice their traditional agricultural and pastoral activities in relatively undisturbed areas.
- (ii) **Geographical Features:** The Raj Mahal hills provided a suitable environment for settlement by the Santhals. These hills offered fertile land for cultivation, abundant forests for hunting and gathering and water sources for irrigation and drinking purposes. The rugged terrain of the hills also offered some protection from external threats, allowing the Santhals to establish their communities in relative isolation.
- (iii) **Strategic Location:** The periphery of Raj Mahal hills was strategically located near trade routes and markets, providing opportunities for trade and interaction with neighbouring communities. This allowed the Santhals to access essential goods and services, as well as engage in economic activities such as selling surplus agricultural produce or handicrafts.
27. (a) (i) **Cartridges of the Enfield rifles:** Bullets coated with the fat of cows and pigs and biting those bullets would corrupt their caste and religion. This myth is said to have originated from these North Indian sepoy lines.
- (ii) **Flour:** Rumours about flour mixed with bone dust claim that the British conspired to abolish the caste and religion of both Muslims and Hindus. The rumour that the British had contaminated the wheat sold in the market with pig and cow bonedust was spread by a number of locals. Because of this, neither the general public nor the sepoys in different cantonments would handle or eat their flour. Many perceived it as a British attempt to evangelise Indians. These rumours were refuted by the British, but nobody paid any attention.
- (iii) **Chapattis:** All explanations for moving chapattis from one community to another have failed. Five chapattis were given to the village watchman at night by someone. He was instructed to make five more chapattis and distribute them in the village after that. Most people were still unsure of the importance of and rationale for this distribution of chapattis.
- (iv) **Lota and khalasi issue:** Khalasi from a lower caste asked a Brahmin sepoy to give him some water from his container of water. The sepoy refused to give him his container saying that touch by a lower caste would pollute the water.

(Any three points)

OR

- (b) The British were keen to acquire Awadh for several reasons:
- (i) **Economic Wealth:** Awadh was known for its

fertile land and prosperous agriculture, which produced valuable crops such as rice, sugarcane and opium. The British saw Awadh as a lucrative source of revenue and sought to exploit its economic wealth for their own benefit.

- (ii) **Strategic Location:** Awadh was strategically located in the heart of Northern India, making it an important region for political and military control. Acquiring Awadh would strengthen British control over the Indian subcontinent and provide a strategic foothold for further expansion and consolidation of their empire.
- (iii) **Political Stability:** The British viewed Awadh as a region with political instability and perceived weaknesses in governance. They saw an opportunity to intervene and assert their authority, claiming to bring stability and order to the region under British rule.

SECTION- C

(3 × 8 = 24)

28. (a) (i) Dharmasutras and Dharmashastras compiled between c. 500–200 BCE lay down code of social behaviour and ideal order in great details.
- (ii) Caste status was determined by birth and was prescribed under the four fold Varna hierarchy. The kshatriyas were to "engage in warfare" protect people, administer justice, study the vedas, get sacrifices performed and give gifts.
- (iii) The Dharmasutras and Dharmashastras explained that only kshatriyas could be kings. However, several important ruling lineages had different origins.
- (a) Mauryas: Brahmanical texts describe them of low origin while Buddhist texts term them as kshatriyas.
- (b) The Sungas and Kanvas, the successors of Mauryas were Brahmans.
- (c) The Shaka rulers were regarded as Mlechchhas, barbarians or outsiders by Brahmans.
- (d) The Satavahana rulers were Brahmans.

OR

- (b) (i) The diversity of the subcontinent, there were and always have been populations, whose social practices were not influenced by Brahmanical ideas.
- (ii) As they figured in Sanskrit texts are often described as uncivilised. Hunting and gathering were the important means for subsistence.
- (iii) Categories such as the nishada, to which Ekalavya is supposed to have belonged, are examples.
- (iv) People, who were viewed with suspicion included populations such as nomadic pastoralists and could not be easily accommodated within the frame work and spoke non-Sanskritic languages, were known as mlechchhas.
- (v) The Brahmanas considered some people as being outside the system. They developed a social divide by classifying certain social categories as untouchable.

- (vi) Some activities were regarded as particularly polluting. These included handling corpses and dead animals. Such people were designated as chandalas.
 - (vii) Historians tried to find out whether chandalas accepted the life of degradation prescribed in the Shastras. Whenever Brahmanical authorities encountered new groups that did not easily fit into the four fold varna system, they classified them as a jati.
 - (viii) Only Kshatriyas could be kings several important ruling lineages probably had different origins. Satavahanas were the metonymics.
29. (a) Bernier's description of land ownership of Mughals:
- (i) Bernier's said that there was no private property during Mughal India.
 - (ii) He believed in virtues of private property.
 - (iii) He saw crown ownership as harmful for both state and the people.
 - (iv) He thought Mughal emperors owned the entire land.
 - (v) This had disastrous consequences for the state and society.
 - (vi) Owing to crown ownership the land holders could not pass the property to their children.
 - (vii) They were averse to long term investment in the sustenance and expansion of production.
 - (viii) This had led to uniform ruination of agriculture.
 - (ix) The French philosopher Montesquieu used this account to develop the idea of oriental despotism according to which rulers in Asia (the Orient or the East) enjoyed absolute authority over their subjects who were kept in conditions of subjugation and poverty arguing that all land belonged to the king and the private property was nonexistent.

OR

- (b) During his travels, Ibn Battuta visited Delhi and Daulatabad, offering insights into these cities:

Delhi:

- (i) Ibn Battuta was impressed by Delhi's grandeur and wealth, considering it one of the most magnificent cities he had seen.
- (ii) He admired Delhi's bustling markets, busy streets and lavish palaces, which reflected the prosperity of the Delhi Sultanate.
- (iii) However, he noted Sultan Muhammad bin Tughlaq's authoritarian rule, witnessing the chaos caused by his eccentric policies, like moving the capital to Daulatabad.

Daulatabad:

- (i) Ibn Battuta saw Daulatabad's impressive fortress city atop a steep hill, surrounded by strong defenses.
- (ii) He praised its strategic location and defensive capabilities, making it ideal for a capital city.
- (iii) Despite its strengths, Ibn Battuta observed the challenges faced by Daulatabad's residents due to its remote location, harsh climate and scarcity of resources.

- (iv) Overall, Ibn Battuta's accounts reveal both the grandeur and challenges of Delhi and Daulatabad during his travels, shedding light on the governance, society and urban life in the Delhi Sultanate.

30. (a) The main proponents for a strong centre were Jawaharlal Nehru, B.R. Ambedkar, Gopalaswamy Ayyangar and Balkrishna Sharma. The distinct bias of the constituent assembly in favour of a strong centre, right of the Union over those of the States needs to be understood in the light of violence of the time following partition. Arguments in favour:
- (i) J.L. Nehru—To ensure peace, for coordinating vital matters of communication, will be able to speak effectively for the whole country in the international sphere.
 - (ii) B.R. Ambedkar—Powers of the centre had to be greatly strengthened to stop communal frenzy.
 - (iii) Balkrishna Sharma—Only a strong centre can plan for the well-being of the country, mobilise resources and establish proper administration. Defend the country against foreign aggression.
 - (iv) Powers to legislate were divided between the centre and state on the basis of three lists—the union, concurrent and state list.
 - (v) Union list contained 97 subjects of national importance, only central government could legislate on them.
 - (vi) 66 subjects are covered under the state list and state could pass laws on them.
 - (vii) Both the centre and state could pass laws on current lists, only forty seven subjects.
 - (viii) Article 356, gave the centre powers to take over a state administration on the recommendation of governor.

OR

- (b) Several members of the Constituent Assembly played significant roles in shaping India's Constitution and guiding the nation through the process of independence. Here are some examples of their important contributions:
- (i) **Dr. B.R. Ambedkar:** As the Chairman of the Drafting Committee, Dr. B.R. Ambedkar played a pivotal role in drafting the Constitution of India. His expertise in law and deep understanding of social issues helped ensure that the Constitution reflected the principles of equality, justice and fundamental rights for all citizens. He also championed the cause of marginalised communities and fought against discrimination, leading to the inclusion of provisions for affirmative action and social justice in the Constitution.
- (ii) **Jawaharlal Nehru:** Jawaharlal Nehru, the first Prime Minister of independent India, was a prominent member of the Constituent Assembly. His visionary leadership and commitment to democracy, secularism and socialism influenced the drafting of the Constitution and the formulation of key policies and principles of the new nation. Nehru's emphasis on scientific

temper, education and economic development laid the foundation for India's modernisation and progress.

- (iii) **Sardar Vallabhbhai Patel:** Known as the "Iron Man of India," Sardar Vallabhbhai Patel played a crucial role in the integration of princely states into the Indian Union. His efforts to unite the diverse territories and communities of India helped preserve national unity and territorial integrity. Patel's leadership during the partition and his contributions to nation-building earned him the respect and admiration of his peers in the Constituent Assembly.
- (iv) **Rajendra Prasad:** Dr. Rajendra Prasad, the first President of India, provided steady and principled leadership to the Constituent Assembly as its President. His wisdom, integrity and commitment to democratic ideals guided the deliberations of the Assembly and facilitated consensus-building among its members. Prasad's role in upholding parliamentary traditions and ensuring the smooth functioning of the Assembly was instrumental in the successful completion of the constitutional process.
- (v) **Sarojini Naidu:** Sarojini Naidu, the "Nightingale of India," was the first woman to preside over the Constituent Assembly. Her presence and advocacy for women's rights brought attention to gender issues and contributed to the inclusion of provisions for gender equality and women's empowerment in the Constitution. Naidu's eloquence and passion for social reform inspired her fellow members and helped shape the democratic values enshrined in the Constitution.

SECTION- D

(3 × 4 = 12)

31. 31.1. Devanampiya Piyadassi refers to the king who is speaking in the passage.
- 31.2. In the past, there were no arrangements for managing affairs or receiving regular reports. However, Devanampiya Piyadassi introduced a new system where individuals called Pativedakas were tasked with reporting to him about the affairs of the people at all times, regardless of his location or activity.
- 31.3. (i) Devanampiya Piyadassi instructed the Pativedakas to report to him about the affairs of the people at all times, anywhere he might be, whether he was eating, in his inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden.
- (ii) He then indicated that he would handle the affairs of the people everywhere, implying that he would make decisions and take action based on the reports received from the Pativedakas.
32. 32.1. Kabir's description:
- (i) There is only one God in the world. He is known by many names.
- (ii) He condemned any kind of rituals or sacrifices.
- 32.2. (i) All religious distinctions are man-made
- (ii) There is only one God

(iii) He is known as Ram, Rahim, Allah, etc.

(iv) He says that religions emphasise on unnecessary rituals and keep fighting with each other.

32.3. Kabir advocated an inclusive and compassionate view of humanity through his teachings and poetry in several ways:

- (i) **Equality:** Kabir emphasised the equality of all human beings, regardless of their social status, caste, religion, or background. He rejected discrimination and hierarchy, promoting the idea that all individuals are equally worthy and deserving of respect.
- (ii) **Unity:** Kabir taught that humanity is interconnected and that divisions based on religion, caste, or other differences are superficial. He encouraged people to recognise their shared humanity and to treat each other with kindness and compassion.
- (iii) **Compassion:** Kabir emphasised the importance of compassion and empathy towards others. He urged people to cultivate a sense of empathy and understanding, to alleviate the suffering of others and to act with kindness and generosity.
- Inclusivity:** Kabir's teachings were inclusive and welcoming to people from all walks of life. He invited individuals from different religious backgrounds and social statuses to embrace his message of love, unity and spiritual awakening.

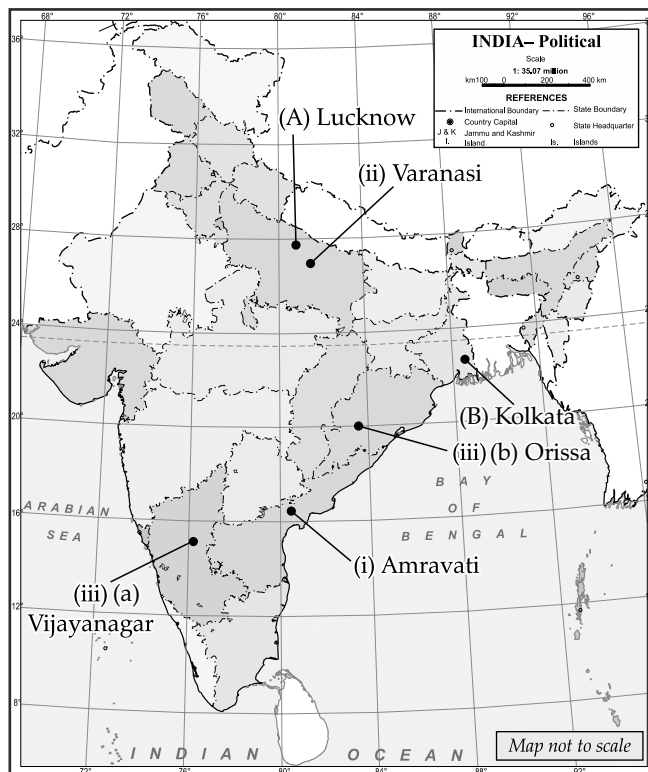
(Any two points)

33. 33.1 Mahatma Gandhi was critical of machines because he believed that in the modern age, machines were enslaving humans and displacing labour. He objected to the craze for labour-saving machinery, which resulted in unemployment and poverty for thousands of people. Gandhi wanted to save time and labour not just for a fraction of mankind but for all and he opposed the concentration of wealth in the hands of a few.
- 33.2 The wheel, specifically the charkha (spinning wheel), was considered an exquisite piece of machinery because it symbolised a human society that did not glorify machines and technology. Gandhi believed that the charkha could provide supplementary income to the poor and make them self-reliant. He also saw the wheel as a means to regulate the use of machinery and prevent its unchecked growth. Additionally, the charkha itself was considered a beautiful and efficient tool for spinning cloth.
- 33.3 (i) Mahatma Gandhi glorified the charkha by promoting it as a symbol of self-reliance, equality and non-violence. He saw the charkha as a means to empower the poor and provide them with supplementary income.
- (ii) Gandhi advocated for the use of the charkha to regulate the use of machinery and prevent the concentration of wealth in the hands of a few.
- (iii) He believed that by spinning one's own cloth (khadi), individuals could contribute to their own well-being and the welfare of society as a whole.

SECTION- E

(5 × 1 = 5)

34. 34.1



34.2

Outside Delhi Set – 2

61/4/2

SECTION – B

(6 × 3 = 18)

23. Jainism spread to different parts of India through several ways:

- (i) **Missionary Activities:** Jain monks and nuns travelled to various regions of India to spread the teachings of Jainism. They preached the principles of non-violence, truthfulness and compassion, attracting followers who were drawn to the message of spiritual liberation.
- (ii) **Patronage by Kings and Merchants:** Many kings and wealthy merchants became patrons of Jainism, providing support and resources for the construction of temples, monasteries and educational institutions. Their patronage helped to establish Jain communities in different parts of India.
- (iii) **Trade and Commerce:** Jainism spread along trade routes as Jain merchants travelled across the Indian subcontinent for business purposes. These merchants carried Jain teachings with them and established Jain communities in trading centres and port cities, contributing to the spread of Jainism to distant regions.

24. The Amar Nayaka System—a political innovation

- (i) Amara Nayaka System was derived from the Iqta System of the Delhi Sultanate.

- (ii) Amara is believed to be derived from the Sanskrit word 'Samara' meaning battle or war.

- (iii) Amara Nayaka were military commanders who were given territories to govern by the raya.

25. A large number of sculptors lived in the villages in the 16th and 17th centuries. From the Marathi documents and the British surveys, it is clear that in many villages, the sculptors amounted to 25% of the total population of the village.

Sometimes it was difficult to distinguish between the sculptors and the farmers. It was so because there were many groups which performed both the functions. The farmers also did many other jobs like designing of cloth, pottery and repair and making of agricultural instruments. Besides potters, iron-smiths, weavers and barbers also rendered their service to the village. They got either a piece of land or a part of crop for the service rendered by them. In the 18th century, the zamindars, the iron-smiths, the weavers and the gold-smiths of Bengal used to get daily allowance for food in respect of their services. It was called the Jajmani System.

26. The main reasons for the anger of Ryots against moneylenders are as follows:

- (i) In rural India it was traditional rule that the interest will always remain less than the principal amount. However, in many cases interest payable was more

than the principal itself. In one case the interest was ₹ 2000 against principal amount of ₹ 100.

- (ii) No receipt was paid in case of payment of loan partly or fully. This opened the scope of manipulation by the moneylenders.
- (iii) Ryots complained about forging of documents and other fraudulent activity by the moneylenders.
- (iv) Ryots believed that moneylenders were insensitive to them and made an arrogant and exploitative lot. **(Any three points)**
27. (a) Sources for reconstructing the event of 1857:
- (i) Proclamations and ishtahars (notifications) issued by rebel leaders to propagate their ideas and persuade people to join the revolt.
- (ii) The Azamgarh Proclamation, 25 August 1857.
- (iii) Letters written by the rebels to their family members and friends
- (iv) Colonial sources which include letters and diaries, autobiographies and official histories.
- (v) Visual sources include British pictures and paintings with the theme of rebellion.

OR

- (b) Historians have depicted the role of the Rani of Jhansi, Rani Lakshmibai, in the Revolt of 1857 in various ways:
- (i) **Symbol of Resistance:** Many historians see Rani Lakshmibai as a symbol of Indian resistance against British rule. She's remembered as a brave leader who fought fiercely against British forces, inspiring others to join the fight for freedom.
- (ii) **Military Leader:** Some historians emphasise Rani Lakshmibai's role as a military leader. They highlight her bravery and strategic skills in leading her troops into battle against the British, even though she faced overwhelming odds.
- (iii) **Nationalist Icon:** Rani Lakshmibai is often portrayed as a nationalist icon, someone who stood up for India's independence and sacrificed her life for the cause. Her legacy continues to inspire people in their struggle for freedom and equality.

SECTION- C

(3 × 8 = 24)

28. (a) Brahmanical texts were not universally followed in ancient times.
- (i) Women were expected to give up the gotra of the father after marriage. However, the women married Satavahana rulers continued to have names derived from other gotra. They did not adopt husband's gotra.
- (ii) According to the Shastras, only Kshatriyas could become rulers. But there were many ruling families that claims to be Brahmanas or Vaishyas.
- (iii) There were population whose practises were not influenced by Brahmanical ideas such as Nishadas, nomadic pastoralists.
- (iv) There were instance of multiple occupations of the same caste such as silk weavers of Mandasor.
- (v) Instances of Chandalas not accepting the life of degradation prescribed in the Shastras.
- (vi) Generally marriage took place within the caste.
- (vii) Sometimes marriage took place outside the caste such as Bhima and Hidimba.
- (viii) Women were not allowed to share the property of their father. Exceptions are there such as Prabhavati Gupta.

OR

- (b) (i) Mahabharata is a dynamic epic and it contains vivid description of battles, forests, palaces and settlement. It was originally written in Sanskrit. Today it is available in world's leading languages.
- (ii) It depicts an on-going dialogue between the people and communities and on another hand with the authors. Many stories originated in the different region have been incorporated in it.
- (iii) It has become a big epical text. The main story of the novel have been narrated in different ways. Its many episodes depicted the painting and sculptures prevailing in the society at that time.
- (iv) These paintings and sculptures provide a wide varieties of themes and performing act like dancing.

Outside Delhi Set - 3

61/4/3

SECTION - B

(6 × 3 = 18)

23. The statement means that according to Buddha, the social world, meaning how people live together and organise society, is made by humans and not by gods. In simple terms, Buddha believed that humans are responsible for creating their own societies, rules and customs, rather than these things being given or dictated by gods or divine beings. This perspective emphasises the importance of human actions and choices in shaping the world we live in, rather than attributing everything to supernatural forces.
24. Krishnadeva Raya was the most powerful of the Vijayanagara kings. He defeated the Adil shah of Bijapur, Golkonda and the Raja of Odisha. He was a kind but ruthless administrator and a very able general who fought along with his soldiers. He's

credited with building so as well fine temples and Gopurams. He was a poet. He encouraged artists and expanded trade. The great mathematician Nilkantha was encouraged by him. Vijaynagar was at its peak in his times.

25. (i) While Akbar established the land revenue system, Raja Todarmal provided a uniform system to land revenue as land measurement.
- (ii) The revenue was fixed based on the past ten years' average yield of land assessment.
- (iii) One-third part of the average produce was state share.
- (iv) Generally, the payments were made in cash.
26. (i) Santhals were settled in Danim-i-koh area.
- (ii) Moneylenders charged the high rate of interest and took over their land when they were unable to pay the money.

- (iii) The state was levying heavy taxes on them. The Zamindars also had begun to increase their hold over their Damin area.
- (iv) So, the Santhals revolted against the exploitations of the zamindars, moneylenders and the state.
27. (a) During the 1850s, the Britishers exploited Indian Sepoys, or soldiers, in several ways:
- (i) **Low Pay and Poor Conditions:** The British paid Indian Sepoys much less than their European counterparts, despite the Sepoys performing similar duties and facing similar risks. They were also provided with inferior living conditions and inadequate food and supplies.
- (ii) **Discrimination and Disrespect:** Indian Sepoys were often treated with disrespect and discrimination by their British officers. They were given lower ranks and fewer opportunities for advancement compared to British soldiers. This unequal treatment created resentment and discontent among the Sepoys.
- (iii) **Forced Service and Overseas Deployment:** Sepoys were sometimes forced to serve overseas in foreign lands, far away from their homes and families. They were required to fight in wars and conflicts that did not necessarily concern India's interests, serving the British colonial agenda at the expense of their own well-being and autonomy.

OR

- (b) During the 1857 revolt, the rebels' primary goal was to destabilise the British Empire. They desired to establish Indian rule but were unsure of the form of government to use. It also demonstrated the coexistence of various communities in India.
- (i) The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.
- (ii) Both communities fought for the survival of Indian culture and traditions.
- (iii) The leadership of Bahadur Shah Zafar was recognised by both communities.
- (iv) Other communities joined in and demonstrated their opposition to British rule.
- (v) The 1857 revolt symbolised the communal harmony that existed during the 1800s.

(Any three points)

SECTION – C

(8 × 3 = 24)

30. (a) The views of members of the Constituent Assembly on federalism varied, reflecting diverse perspectives and regional interests. Here are some key viewpoints:
- (i) **Strong Centre vs. Strong States:**
- Some members advocated for a strong central government with limited powers delegated to the states. They believed that a centralised authority would promote national unity, stability and efficient governance, especially in a diverse and newly independent country like India.
 - Others argued for a more decentralised federal structure, with greater autonomy and powers vested in the states. They emphasised the importance of preserving the cultural, linguistic and regional identities of different states, while ensuring a fair distribution of resources and opportunities.

(ii) **Unity vs. Diversity:**

- Some members prioritised the principle of unity and integration, emphasising the need for a strong Centre to maintain national cohesion and prevent disintegration along linguistic, religious, or ethnic lines.
- Conversely, other members highlighted the importance of respecting the diversity of India's states and regions. They argued that a flexible federal system would accommodate the unique needs and aspirations of different communities and promote harmony and cooperation among them.

(iii) **Balancing Powers:**

- Many members sought to strike a balance between the powers of the Centre and the states, recognising the importance of both national unity and regional autonomy. They advocated for a federal system that would delineate clear areas of authority for each level of government while establishing mechanisms for cooperation, coordination and conflict resolution.
- Some members proposed innovative solutions, such as concurrent powers shared between the Centre and the states on certain subjects, to address overlapping jurisdictional issues and ensure effective governance.

(iv) **Practical Considerations:**

- Several members took into account the practical challenges of implementing federalism in a vast and diverse country like India. They deliberated on issues such as the distribution of financial resources, the division of administrative responsibilities and the mechanisms for intergovernmental relations.
- Members also considered historical precedents, international best practices and the specific needs and conditions of Indian society in formulating their views on federalism.

OR

- (b) The Constituent Assembly encouraged public debate and it was always influenced by the opinion expressed by public. All the reports of Constituent Assembly published in leading newspapers to help people's participation in framing constitution.
- (i) All India Varnashrama Swarajya suggested that our constitution should enshrine the principal values of ancient Hindu texts.
- (ii) The demand of religious minorities should be specially safeguarded.
- (iii) Some people argued that abattoirs should be closed.
- (iv) Cow-slaughter should be prohibited.
- (v) Caste-based discrimination must be abolished.
- (vi) The people of lower caste demanded reservation of seats in legislature as well as in government departments.
- (vii) The influence of public opinion in shaping the discussions within the Constituent Assembly underscores the democratic and participatory nature of India's constitution-making process.
- (viii) It reflects a commitment to inclusive governance and responsiveness to the needs and aspirations of the people.