CBSE EXAMINATION PAPER-2025

HISTORY

(Solved)

Time allowed : 3 hours | Maximum Marks : 94

General Instructions :

Read the following instructions carefully and follow them :

i. This question paper contains **40 questions.** All questions are **compulsory.**

ii. This question paper is divided into **4 sections.**

iii. **Section A** – questions number **1 to 4** are case based questions

iv. **Section B** – questions number **5 to 26** are multiple choice questions

v. **Section C** – questions number **27 to 34** are short answer

vi. **Section D** – questions number **35 to 40** are long answer

vii. There is no overall choice given in the question paper. However, an internal choice has been provided in few questions.

viii. Use of calculator is NOT allowed.

Section A

Question 1.

Verses from the Upanishads

Here are two verses from the Chhandogya Upanishad, a text composed in Sanskrit c. sixth century BCE:

The Nature of the Self:

This self of mine within the heart, is smaller than paddy or barley or mustard or millet or the kernel of a seed of millet. This self of mine within the heart is greater than the earth, greater than the intermediate

space, greater than heaven, greater than these worlds.

The True Sacrifice:

This one (the wind) that blows, this is surely a sacrifice... While moving, it sanctifies all this; therefore it is indeed a sacrifice.

(1) Mention the main theme of the verse.

[1 Marks]

Answer: The main theme of the verses from the Chhandogya Upanishad revolves around the dual nature of the self. The first verse highlights the paradoxical nature of the self, stating that it is both minuscule, smaller than the smallest seeds, and vast, larger than the earth, space, and even the heavens. This illustrates the transcendent quality of the self, suggesting that it is an eternal and infinite essence that resides within the individual. The second verse emphasizes the concept of sacrifice, portraying the wind as a purifying force that sanctifies all that it touches, suggesting that true sacrifice embodies movement and life, contributing to the sanctity of existence. Together, these verses encapsulate the core philosophies of self-realization and the significance of sacrifice in the universe.

Key Points: Theme of the self's dual nature - Both minuscule and vast - Significance of sacrifice through the wind - Self as eternal essence - Connection between self and the universe

(2) Mention the relationship between the self and the wind in the context of these verses.

[1 Marks]

Answer: In the Chhandogya Upanishad, the self is described as both minuscule and vast, existing within the heart and transcending the dimensions of the physical world. The relationship between the self and the wind can be understood through the concept of sacrifice presented in the verses. The wind is characterized as a 'sacrifice' because it moves and sanctifies everything in its path, connecting the physical and spiritual realms. Just like the self, which is greater than all forms of worldly existence yet contained within the heart, the wind embodies a universal force that purifies and sustains life. Therefore, both the self and the wind represent vital energies that connect the individual to the cosmos, illustrating the interconnectedness of existence and the sacred nature of movement and sacrifice in the universe.

Key Points: Self is smaller than physical objects yet greater than the universe - Wind is a symbol of sacrifice and purifying force - Both self and wind represent a connection to the cosmos and embody universal principles.

(3) How does this source reflect the philosophical ideas of the Upanishads?

[2 Marks]

Answer: The verses from the Chhandogya Upanishad reflect the core philosophical ideas of the Upanishads by emphasizing the dual nature of the self. The first verse illustrates the paradox of the self being both minuscule and immense, suggesting that the true essence of individual identity transcends physical form and limitations. This aligns with the Upanishadic view that the 'Atman' or soul is eternal and beyond material confines. The second verse highlights the concept of sacrifice through the act of the wind, representing a holistic understanding of the natural world and the interconnectedness of all elements. This connects to the Upanishadic belief in the unity of existence and the idea that every action can be seen as a form of sacrifice, leading to a deeper sanctity in everyday life. Thus, these verses encapsulate the Upanishadic exploration of self-identity, cosmic significance, and the nature of sacrifice.

Key Points: Nature of the self; Paradox of the self's size; Duality of physical and spiritual existence; Concept of sacrifice in the natural world; Interconnectedness of existence

Question 2.

Amir Khusrau and the Qaul

Amir Khusrau (1253-1325), the great poet, musician and disciple of Shaikh Nizamuddin Auliya, gave a unique form to the Chishti 'sama' by introducing the qaul (Arabic word meaning 'saying'), a hymn sung at the opening or closing of qawwali. This was followed by sufi poetry in Persian, Hindavi or Urdu, and sometimes using words from all of these languages. Qawwals (those who sing these songs) at the shrine of Shaikh Nizamuddin Auliya always start their recital with the qaul. Today qawwali is performed in shrines all over the subcontinent.

(1) What unique form did Amir Khusrau introduce to the Chishti 'sama'?

[1 Marks]

Answer: Amir Khusrau introduced the qaul, a unique form of hymn that is performed at the beginning or end of qawwali, to the Chishti 'sama'. This musical form is significant as it sets the tone for the devotional experience, allowing the listeners and performers to engage in a spiritual journey. The qaul incorporates elements of Persian, Hindavi, and Urdu poetry, which reflects the diverse linguistic influences in the region. This innovation helped in deepening the mystical experience of the performers and audiences alike, as the qawwali is integral to evoking divine ecstasy and connecting with God through the performance of sacred music.

Key Points: qaul-introduction-a unique hymn-sung at the opening or closing of qawwali-involves Persian, Hindavi, and Urdu poetry-evokes divine ecstasy

(2) How did the Chishti-sufi traditions shape Amir Khusrau's understanding of spirituality?

[1 Marks]

Answer: Amir Khusrau’s understanding of spirituality was profoundly shaped by the Chishti-sufi traditions that emphasized the importance of mystical experiences and divine connection through music and poetry. The Chishti order prioritized 'sama', or mystical music, which facilitated an emotional and transcendent experience of the divine. Through engaging with qawwalis, particularly the qaul, Khusrau integrated the practice of invoking God's presence into his poetry and music, further embodying the spiritual ethos of the Chishti tradition. Khusrau’s works not only reflected a blend of Persian, Hindavi, and Urdu languages but also echoed the universal longing for divine love and grace that characterized Sufi thought. This melding of cultural and spiritual elements showcased how Chishti teachings influenced him and allowed him to communicate profound spiritual truths through his art, making his contributions significant to the spiritual landscape of the time.

Key Points: Influence of sama' in Chishti tradition-Integration of poetic forms in multiple languages-Emphasis on divine connection through music-Expression of universal spiritual themes in his works

(3) Analyse the significance of the Sufism in the qawwali performances.

[2 Marks]

Answer: Sufism plays a pivotal role in qawwali performances, serving as both a foundation and an inspiration. The essence of qawwali lies in its capacity to evoke divine ecstasy through mystical chants, which are integral to the Sufi tradition. Sufi practitioners, particularly the Chishtis, utilize sama‘, or auditory experiences, to facilitate a deep connection with the divine. This auditory approach not only enhances the spiritual atmosphere but also fosters communal participation among diverse audiences during performances. The qaul, introduced by Amir Khusrau, serves as a key element to initiate or conclude qawwali, encapsulating the wisdom and teachings of Sufism, thus effectively bridging the emotional experiences of the performers and the listeners. Moreover, the practice of ziyarat, or pilgrimage to the shrines of Sufi saints, is also interlinked with qawwali, as it attracts individuals seeking spiritual grace, thereby solidifying the community's connection to Sufism. Through the interplay of poetry, music, and collective remembrance of God, qawwali becomes a form of spiritual expression that transcends linguistic and cultural barriers, further highlighting Sufism's significance in these performances.

Key Points: Mystical chants evoke divine ecstasy-Sama' fosters connection with the divine-Qaul bridges emotional experiences-Community participation through ziyarat

Question 3.

Why the Salt Satyagraha?

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote: The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort... No adjective is strong enough for characterizing this wicked dog-in-the-manger policy. From various sources, I hear tales of such want on destruction of the nation’s property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.

The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself

means more national expenditure and fourthly, to crown this folly, an unheard of tax of more than 1,000 per cent is exacted from a starving people.

This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go.How soon it will be abolished depends upon the strength the people.

The Collected Works of Mahatma Gandhi (CWMG),Vol.49

(1) Why was salt law disliked by the masses?

[1 Marks]

Answer: The salt law was profoundly disliked by the masses for several reasons. First, it imposed an exorbitant tax on a basic necessity, making it unaffordable for many. The salt tax could be as high as 1,000%, which heavily burdened the impoverished population. Secondly, the British monopoly on salt manufacturing stripped Indians of the right to produce their own salt, forcing them to purchase it from shops at inflated prices. This monopolization not only destroyed local industries but also led to the unnecessary destruction of natural resources, as the government would destroy salt that could not be sold profitably. This fourfold curse of the salt monopoly highlighted the exploitation and economic oppression faced by Indians under British rule. Gandhiji's choice to target the salt law was tactical, as salt was a staple in every household, symbolizing the broader disenchantment with British rule and uniting diverse groups in a common cause against colonial injustice.

Key Points: High tax burden on a vital necessity; prohibition of local salt production; destruction of natural resources; exploitation and economic oppression; unifying symbol against colonial rule

(2) Why were salt officers appointed by the British Government?

[1 Marks]

Answer: The British Government appointed salt officers to enforce the salt monopoly and to prevent Indians from making their own salt, which was a basic necessity for every household. The salt officers were tasked with destroying any illegal salt that was produced by Indians or gathered from natural sources. This was necessary for the British to maintain control over the salt trade and to ensure that the high taxes imposed on salt continued to generate revenue for them. The presence of these officers symbolized the oppressive nature of British rule, aimed at suppressing not only the economic independence of Indians but also inciting widespread discontent against colonial policies. Thus, the appointment of salt officers was a crucial part of the oppressive measures that the British employed to enforce their monopoly and extract resources from the Indian populace.

Key Points: Salt monopoly; enforcement of salt tax; suppression of Indian salt production; oppression of local industry; mobilization of public discontent

(3) Why did Lord Irwin fail to understand the significance of Salt March?

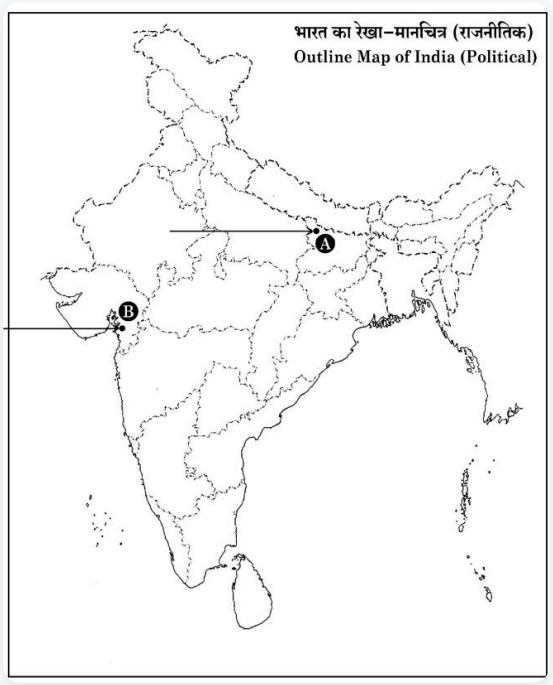
[2 Marks]

Answer: Lord Irwin's failure to understand the significance of the Salt March can be attributed to his inability to recognize the deep-rooted sentiment among the Indian population regarding the salt tax. The salt monopoly was not just a financial burden; it was a symbol of the arbitrary control exercised by the British Raj over a vital necessity for every household. While Gandhi's action was a calculated and strategic move to unite the masses against British rule, Irwin and the British authorities underestimated the emotional and symbolic weight that salt carried for the people of India. They viewed the march merely as a protest against a specific tax rather than understanding the broader implications it had for mobilizing national sentiment against colonial rule. Additionally, the British administration's detachment from the realities of Indian life made it difficult for them to appreciate the significance of a campaign that mobilized widespread support among ordinary citizens. Thus, Irwin's lack of insight into the cultural and emotional resonance of salt as a core component of daily life contributed to his underestimation of the Salt March's impact.

Key Points: Irwin's detachment from Indian sentiment; underestimation of the emotional significance of salt; failure to see the broader implications of Gandhi's protest; view of the march merely as tax-related dissent; lack of understanding of Gandhi's tactical wisdom.

Question 4.

On the given poltical outline map of india locate and label the following places with appropriate symbols:



(1)

Rakhigarhi – a mature Harrappan Site

[1 Marks]

Answer: Rakhigarhi is located in the Hisar district of Haryana, which should be marked on the political map of India. To accurately represent Rakhigarhi, it is crucial to use a symbol that signifies an archaeological site. Rakhigarhi is notable as the largest mature Harappan city, covering an area of 550 hectares. It is significant for its role in studying the genetic history of the Harappans, as DNA was extracted from skeletal remains found at the site and analyzed by prominent research institutions. The label should highlight its importance as one of the key sites of the Harappan civilization.

Key Points: Location in Hisar district, Haryana - Symbol for archaeological site - Largest Harappan city - Area of 550 hectares - DNA studies and genetic history - Importance in understanding Harappan civilization

(2)

Ajanta – a Buddhist site

[1 Marks]

Answer: To locate and label Ajanta on the political outline map of India, I will identify its position in the western part of India, specifically in Maharashtra state. Ajanta is approximately 107 kilometers from Aurangabad and situated near the Waghora River. The symbol to be used for Ajanta is a 'Buddha' icon or a simplified representation of the caves, indicating its significance as a major Buddhist site renowned for its intricate rock-cut caves and ancient murals depicting the life of Buddha.

Key Points: Location in Maharashtra-107 km from Aurangabad-symbol as 'Buddha' icon-rock-cut caves and murals significance

(3)

Mention any one mature Harappan sites in India.

Answer: One notable mature Harappan site in India is Lothal. Located in the state of Gujarat, Lothal was an important center for trade and commerce and is known for its well-planned dockyard, indicating advanced maritime activity. The site features sophisticated drainage systems and urban planning characteristic of the mature Harappan civilization. It played a crucial role in connecting the Indian subcontinent with other regions.

Key Points: Lothal - Gujarat - trade center - well-planned dockyard - advanced urban planning - maritime activity

(4)

Agra – a territory under Mughals

[1 Marks]

Answer: Agra is a historically significant city that was an important territory under Mughal rule. It was renowned for its architectural marvels, especially the Taj Mahal, which symbolizes the glory of the Mughal Empire. In the political outline map of India, Agra can be located in the northern region of the country, situated along the banks of the Yamuna River. It is essential to label Agra with a distinct symbol, such as a star or dot, to indicate its geographical location and historical prominence.

Key Points: Location in northern India-Yamuna River proximity-Mughal architectural significance-Taj Mahal as a key landmark

(5)

On the same map two places have been marked as A and Basthe centres of Indian National movement. Identify them and write their names on the lines drawn nearthem.n

[2 Marks]

Answer: The two places marked as A and B on the political outline map of India are 'Bombay' (Mumbai) and 'Calcutta' (Kolkata). These cities served as significant centres of the Indian National movement during the colonial period, facilitating political discussions, protests, and the organization of various movements led by key figures such as Mahatma Gandhi and other leaders of the Indian National Congress.

Key Points: Bombay (Mumbai) - significant cultural and political centre; Calcutta (Kolkata) - site of major movements; Indian National Congress involvement

(6)

Ajmer – a territory under Mughals

[1 Marks]

Answer: Ajmer is a significant historical city located in Rajasthan, India. It was an important territory under the Mughal Empire, renowned for its cultural and religious significance, particularly the shrine of Khwaja Moinuddin Chishti. When marking Ajmer on the political outline map, it is important to use an appropriate symbol, such as a star or dot, to indicate its importance. The Mughal influence can be highlighted by noting Akbar's visits to the shrine, reflecting the city's prominence during the Mughal period.

Key Points: Importance of Ajmer in Mughal history-Marking Ajmer on the map with an appropriate symbol-Highlighting Akbar's visits and the significance of Khwaja Moinuddin Chishti's shrine

(7)

Mention one Buddhist site in Maharashtra.

[1 Marks]

Answer: One notable Buddhist site in Maharashtra is the Ajanta Caves, which are renowned for their ancient rock-cut sculptures and paintings reflecting Buddhist art and culture. The caves are a UNESCO World Heritage site and attract numerous visitors due to their historical and architectural significance.

Key Points: Ajanta Caves- UNESCO World Heritage site- Rock-cut sculptures- Buddhist art

(8)

Name any two centres of Indian National movement.

[2 Marks]

Answer: Two significant centres of the Indian National Movement were Bombay (now Mumbai) and Calcutta (now Kolkata). Bombay was pivotal due to the Swadeshi movement and other political activities organized by the Indian National Congress. Calcutta served as a major hub for revolutionary activities and political discourse, especially during the early 20th century.

Key Points: Bombay - significant for Swadeshi movement; Calcutta - major hub for revolutionary activities; Indian National Congress presence in both cities

(9)

Name any one territory which was underthe Mughals

[1 Marks]

Answer: One territory that was under the Mughal Empire is 'Bengal.' During the Mughal period, Bengal was an important province due to its rich agricultural land and economic significance. The Mughal emperors recognized its value, and it became a major center for trade and culture within the empire.

Key Points: Bengal - important province under Mughal rule - rich agricultural land - economic significance - center for trade and culture

(10)

Name the capital of Vijayanagara empire

[1 Marks]

Answer: The capital of the Vijayanagara Empire was Vijayanagara, which means 'city of victory'. Founded in the 14th century by the brothers Harihara and Bukka, it became an important city encompassing various cultural and architectural contributions until it was sacked in 1565.

Key Points: Vijayanagara was the capital-Founded by Harihara and Bukka in the 14th century-Meaning 'city of victory'-Sacked in 1565-Important cultural and architectural center

Section B

Question 5. Which one of the following is a correct statement regarding the codes of social behaviour as laid down in Dharmasutras and Dharmashastras during the period of Mahabharata?

[1 Marks]

(A) These norms were to be followed by the Brahmins only.

(B) These norms were being followed universally.

(C) These norms were not followed universally.

(D) Only the rulers followed these norms.

Explanation: The correct answer is 'These norms were not followed universally.' While the Dharmasutras and Dharmashastras prescribed codes of social behavior that were meant to be followed by Brahmanas and the rest of society, the context suggests that in practice, adherence to these norms was complicated by regional diversity and varying social relations, indicating that they were not universally followed.

Question 6. Which one of the following dynasties did Queen Prabhavati belong to?

[1 Marks]

(A) Shakas

(B) Vakataka

(C) Maurya

(D) Kanvas

Explanation: Queen Prabhavati belonged to the Vakataka dynasty, as she was married into this ruling family, which was prominent in the Deccan region during her time.

Question 7.

Two statements are given below as Assertion (A) and Reason (R).Read them carefully and chose correct option.

Assertion (A): Harappa was a well-planned city.

Reason (R): It had a well-planned drainage system.

[1 Marks]

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

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

(C) (A) is not correct but (R) is correct.

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

Explanation:

Both (A) and (R) are correct and (R) is the correct reasoning of (A). The context indicates that Harappa had a carefully planned drainage system, which is a key feature of its urban planning, thus making both the assertion and the reason valid. The drainage system was an integral part of Harappa's urban planning.

Question 8. Which one of the following was a distinctive feature of Harappan architecture?

[1 Marks]

(A) Use of Wood

(B) Use of Marble

(C) Use of Iron

(D) Use of Bricks

Explanation: The distinctive feature of Harappan architecture was the 'Use of Bricks'. The Harappans used standardised mud and burnt bricks for their construction, which indicates a high level of planning and uniformity in their architectural practices.

Question 9.

Match Column-I with Column-II and choose the correct option:

[1 Marks]

Column-I (Sculpture of Sanchi)		Column-II (Symbolic Importance)	
a	Empty seat	i	Indicator of Mahaparinibbana
b	Gajlakshmi	ii	Indicator of good fortune
c	Wheel	iii	Indicator of auspicious
d	Shalbhanjika	iv	Indicator of first sermon of Buddha

(A) a iv b i c iii d ii

(B) a ii b iii c i d iv

(C) a i b ii c iv d iii

(D) a ii b i c iv d iii

Explanation:

The correct option is ai bii civ diii. Each item in Column-I matches with the corresponding item in Column-II based on the relationships or classifications provided in the context.

Question 10.

Identify the ruler from Indian history with following information:

- Ruler of Bhopal;
- Ruled from 1868 to 1901 CE;
- Helped in preserving the Sanchi Stupa

[1 Marks]

(A) Shahjehan Begum

(B) Gulbadan Begum

(C) Rukhsaar Begum

(D) Jehanara Begum

Explanation:

The correct answer is Shahjehan Begum. According to the provided context, she ruled Bhopal from 1868 to 1901 CE and contributed to the preservation of the Sanchi Stupa by providing financial support for its upkeep.

Question 11.

The given sculpture from the fifth century Devgarh temple depicts which of the following deities?

[1 Marks]



(A) Shiva

(B) Rudra

(C) Vishnu

(D) Indra

Explanation:

The correct answer is 'Vishnu.' The context mentions that the Deogarh temple, which dates back to the fifth century CE, contains sculptures representing various deities, including Vishnu. In particular, the context refers to a sculpture of Vishnu reclining on the serpent Sheshnag.

Question 12. Which one of the following statements is correct regarding Virashaiva or Lingayat tradition?

[1 Marks]

(A) They do not bury their dead persons.

(B) They emphasize Brahman as the supreme entity.

(C) They believe that on death they will be united with Shiva.

(D) They are the followers of Vishnu.

Explanation: They believe that on death they will be united with Shiva, which aligns with the context stating that Lingayats believe devotees will not return to this world but will unite with Shiva after death.

Question 13.

Arrange the following in chronological order and choose the correct option: I. Battle of Talikota II. Establishment of Nagalpuram III. Formation of Kamalpuram Tank IV. Emergence of the Sultanate of Golconda

[1 Marks]

(A) I, II, III, IV

(B) II, III, IV, I

(C) IV, I, III, II

(D) III, II, IV, I

Explanation:

The correct chronological order is II, III, IV, I. The Kamalapuram Tank was constructed in the early 15th century, followed by the establishment of Nagalpuram. The Sultanate of Golconda emerged later, and finally, the Battle of Talikota occurred in 1565, marking the defeat of Vijayanagara.

Question 14.

Match Column-I with Column-II and choose the correct option:

[1 Marks]

Column-I (Temple)		Column-II (Location)	
a	Brihadeswara temple	1	Vijayanagara
b	Chennakeshava temple	2	Tamil Nadu
c	Hazara Ram temple	3	Belur
d	Chidambaram temple	4	Tanjavur

(A) a1 b3 c4 d2

(B) a4 b3c1 d2

(C) a2 b4 c3 d1

(D) a1 b3 c2 d4

Explanation:

The correct answer is (C) a4 b3 c1 d2. The matching is as follows: Brihadeswara temple is in Tanjavur, Chennakeshava temple is in Belur, Hazara Ram temple is in Vijayanagara, and Chidambaram temple is in Tamil Nadu.

Question 15. Identify the ruler of India from the sixteenth century with the following information: He went on a pilgrimage to Ajmer fourteen times; He sought blessings for new conquests and the birth of sons from Ajmer Sharif.

[1 Marks]

(A) Sultan Ghias-ud-din Khalji

(B) Shah-Jehan

(C) Akbar

(D) Muhammad Bin Tughlaq

Explanation: The correct answer is Akbar. The context mentions that by the sixteenth century, the shrine in Ajmer had become very popular, and it was Akbar who visited the tomb fourteen times, seeking blessings for his conquests and the birth of sons. The other rulers listed did not have such a connection with the Ajmer pilgrimage during the specified period.

Question 16. Who among the following included the composition of Guru Tegh Bahadur ji in the Guru Granth Sahib?

[1 Marks]

(A) Guru Hargobind Sahibji

(B) Guru Gobind Singhji

(C) Guru Arjan Devji

(D) Guru Harkrishan Sahibji

Explanation: Guru Gobind Singh included the compositions of Guru Tegh Bahadur ji in the Guru Granth Sahib. He was the tenth Guru and compiled the scripture to encompass the hymns of previous Gurus, thus making it a complete spiritual guide for the followers.

Question 17. Which of the following statements is true regarding the land revenue system of the Mughals?

[1 Marks]

(A) The revenue collectors collected tax of land in cash only.

(B) The tax collectors used to collect taxes with the help of Sahukars.

(C) Revenue from the land was the economic mainstay of the empire.

(D) The cultivated lands were taxed without any measurement.

Explanation: The correct option is 'Revenue from the land was the economic mainstay of the empire.' This is accurate as the provided context clearly states that revenue from land was vital for the Mughal Empire, serving as its economic foundation. This implies the importance of land revenue in sustaining the state's administration and economy.

Question 18. Identify the correct statement from the following regarding the role of women in agrarian society of the Mughal State.

[1 Marks]

(A) Only artisanal work were done by women.

(B) Remarriage were not allowed for divorced women.

(C) Women worked in the fields with men.

(D) Women were totally independent.

Explanation: The correct option is 'Women worked in the fields with men.' This is supported by the context which states that women were involved in various agricultural tasks such as sowing, weeding, threshing, and winnowing alongside men, highlighting their crucial role in the agrarian economy.

Question 19. Find the odd one out regarding the revolt of 1857 from the following:

[1 Marks]

(A) Barout : Shah Mal

(B) Singhbhum : Gonu

(C) Hyderabad : Maulavi Ahmadullah Shah

(D) Arrah : Kunwar Singh

Explanation: The correct option is 'Hyderabad : Maulavi Ahmadullah Shah' because all the other pairs relate to the revolts that took place in specific regions during the revolt of 1857, while Maulavi Ahmadullah Shah's prominence in the revolt was more associated with the wider defiance against British rule rather than being part of the key events in the other listed regions.

Question 20. Fill in the blank with the suitable option given below: The Revolt of 1857 marked the end of the _____ dynasty in India.

[1 Marks]

(A) Maratha

(B) Scindhia

(C) Rajput

(D) Mughal

Explanation: The correct answer is 'Mughal'. The revolt is often seen as a significant event that marked the decline of the Mughal dynasty, as it involved the last Mughal emperor, Bahadur Shah II, who became a symbolic figure for the rebels. The historical context indicates that the legitimacy of the revolt was conferred through the authority of Bahadur Shah, highlighting the end of Mughal rule in India.

Question 21. Which of the following statements best describes the effect of the Permanent Settlement on zamindars?

[1 Marks]

(A) They all were replaced by Jotedars.

(B) They sold their land to British.

(C) They gained significant control over land.

(D) They become landless labourers.

Explanation: The correct answer is 'They gained significant control over land.' The Permanent Settlement allowed zamindars to have a fixed revenue demand and classified them as the primary landholders, which enhanced their power and control over land compared to the previous system. They were able to lease out the land and earn rental incomes, turning them into rentiers.

Question 22.

How was the Constituent Assembly influenced by public opinion? Choose the correct option.

I. People aired their viwes outside the Parliament House.

II. People gave their reactions through the press.

III. The members of Constitunet Assembly used to discuss with the public.

IV. Public expressed their viwes in the Constituent Assembly.

[1 Marks]

(A) I, III & IV

(B) I, IV & II

(C) II, III & IV

(D) I, II & III

Explanation: The correct option is I, III & IV. The context indicates that public opinion significantly shaped the discussions within the Constituent Assembly. Public reactions were expressed through various channels, including the press (II), direct interactions with the members of the Assembly (III), and during the Assembly sessions themselves (IV). Therefore, options I, III, and IV collectively highlight how various forms of public expression influenced the Assembly.

Question 23.

Identify the person from the given information:

1. He was the head of Advisory Committee of the Constituent Assembly;
2. He was against the separate electorate;
3. He was the first home minister of free India.

[1 Marks]

(A) Vallabhbhai Patel

(B) Pandit Nehru

(C) Gobind Ballabh Pant

(D) R.V. Dhulekar

Explanation:

The correct answer is Vallabhbhai Patel. He served as the head of the Advisory Committee of the Constituent Assembly, opposed the idea of separate electorates, and was the first Home Minister of free India, as stated in the context provided.

Question 24. On whose advice Gandhiji spent a year in travelling around British India for getting to know the land and its people before entering into politics?

[1 Marks]

(A) Bal Gangadhar Tilak

(B) Gopal Krishna Gokhale

(C) Lala Lajpat Rai

(D) Bipin Chandra Pal

Explanation: The correct answer is Gopal Krishna Gokhale. According to the context, Gandhiji was advised by his political mentor, Gokhale, to travel around British India to understand the land and its peoples before he became involved in politics.

Question 25. Why did Gandhi call for a nationwide campaign against the 'Rowlatt Act'? Choose the appropriate option from the following:

[1 Marks]

(A) The British Government closed all the schools and colleges.

(B) The first World War came to an end.

(C) British Govt. permitted detention without trial.

(D) People expected independence from the British.

Explanation: Gandhi called for a nationwide campaign against the Rowlatt Act because the British Government permitted detention without trial. This act continued the tough measures instituted during World War I, which Gandhi and many Indians saw as a severe repression of civil liberties and a betrayal of the sacrifices made during the war.

Question 26.

Vardhman Mahavir is related to which of the following religion ?

[1 Marks]

(A) (A) Christianity

(B) (C) Buddhism

(C) (D) Jainism

(D) (B) Hinduism

Explanation: Vardhman Mahavir is known as the founder of Jainism, a religion that emphasizes individual agency and the quest for liberation, as mentioned in the provided context. The text specifically states that Mahavir questioned the authority of the Vedas and aligned with the principles of Jainism.

Section C

Question 27. Why were the seals and sealings used by the Harappans to facilitate long distance communication? Explain with examples.

[3 Marks]

Answer: The Harappans used seals and sealings as essential tools for long-distance communication and trade. These seals, often made of steatite, bore inscriptions that likely identified the owner or provided important information about the goods. For example, when sending a bag of goods, the Harappans would seal it with a clay impression of their seal, ensuring authenticity. If the seal was intact upon delivery, it indicated that the contents had not been tampered with. Additionally, motifs like animals on seals conveyed meanings to those who couldn't read, enhancing communication across cultures. This facilitated trade with regions like Mesopotamia, where Harappan products such as carnelian and lapis lazuli were highly valued.

Key Points: Seals serve as identification of goods-owner; Seals indicate tamper-proofing of packages; Motivic designs provide meaning to non-readers; Facilitated trade with regions like Mesopotamia; Key materials traded include carnelian and lapis lazuli.

Question 28. "There were different views of archaeologists on the administration of Harappa." Explain the statement with examples.

[3 Marks]

Answer: Archaeologists hold varying views on the administration of Harappa, reflecting differing interpretations of archaeological evidence. Some believe that Harappan society was egalitarian with no distinct rulers, suggesting equal status among its members. Others propose a more complex scenario with multiple rulers across different cities like Mohenjodaro and Harappa. Additionally, some argue for a centralized authority due to the uniformity in artefacts, like standardized weights, pottery, and bricks. The systematic layout of urban settlements and construction techniques indicates organized governance, possibly hinting at a democratic system where decisions were made collectively. This diversity of thought showcases the richness of archaeological interpretation and the ongoing debates in understanding Harappan civilization.

Key Points: 1. Archaeologists differ on the existence of rulers in Harappa. 2. Some advocate for an egalitarian society, while others suggest multiple regional rulers. 3. Evidence like uniform artefacts and planned settlements indicates organized governance. 4. Centralized authority is inferred from similarities in weights and bricks. 5. Potential for a democratic decision-making process within the society.

Question 29. Explain any three sources to know about Maurya Empire.

[3 Marks]

Answer: To understand the Maurya Empire, historians rely on several significant sources. Firstly, archaeological finds, especially sculptures and inscriptions, provide invaluable insight into the empire's art, architecture, and governance. These artifacts often reveal details about everyday life and societal structure. Secondly, the account of Megasthenes, a Greek ambassador to Chandragupta Maurya, offers a contemporary perspective on the empire's administration and culture, despite existing only in fragments. Lastly, historical texts and inscriptions, including those that discuss the rule

of Asoka, help reconstruct the political landscape and ethical stance of the Mauryan rulers, particularly their support for Buddhism and social welfare.

Key Points: Archaeological finds; Account of Megasthenes; Inscriptions and historical texts

Question 30. Analyse the role of Amara-nayakas in the Vijayanagara empire.

[3 Marks]

Answer: The amara-nayakas played a crucial role in the administration and military structure of the Vijayanagara Empire. Appointed by the raya, these military commanders governed specific territories, collecting taxes and ensuring local governance. They retained a portion of the collected revenue, which was essential for maintaining their forces, including horses and elephants. Their loyalty was demonstrated through annual tribute to the king and personal appearances at the royal court. While the raya exerted control by transferring nayakas between regions, many became power players. By the seventeenth century, the authority of some nayakas surged, leading to internal challenges and shifts in the empire's power dynamics, especially after the central authority moved to the Aravidu dynasty.

Key Points: Role in administration; Tax collection authority; Retained revenue for forces; Loyalty through tribute; Control exerted by king; Rise of power among nayakas; Internal challenges and power shifts

Question 31. Analyse the factors that led the rulers of the Vijayanagara empire to choose the site of Vijayanagara as their capital.

[3 Marks]

Answer: The selection of Vijayanagara as the capital of the Vijayanagara empire was influenced by several key factors. Firstly, its location was strategically advantageous; situated between the Krishna and Tungabhadra rivers, it offered natural defenses and access to fertile lands. Additionally, the presence of significant shrines, particularly those dedicated to the gods Virupaksha and Pampadevi, played a vital role. The Vijayanagara kings claimed divine succession from Virupaksha, thus establishing their legitimacy. Furthermore, the area was rich in cultural and trade opportunities, facilitating economic prosperity. The architectural style and layout of the city reflected its significance as a center of administration and religion. Overall, these factors contributed to the decision to make Vijayanagara the thriving heart of the empire.

Key Points: Strategic location between rivers; Presence of shrines of Virupaksha and Pampadevi; Divine legitimacy claimed by the kings; Economic prosperity through trade; Distinctive architectural style and layout.

Question 32. Describe the role of Panchayats in the Mughal era.

[3 Marks]

Answer: In the Mughal era, panchayats played a crucial role in village governance and social order. They were assemblies of village elders, usually important figures with hereditary rights, and were composed of representatives from various castes. The headman, known as muqaddam or mandal, was chosen by consensus and had to be ratified by the zamindar. Panchayats ensured social harmony by upholding caste boundaries and mediating disputes among villagers. They also had the authority to impose fines for misconduct. Furthermore, panchayats managed village resources, including funds for community projects like flood prevention and irrigation, signifying their importance in local administration and economic management during this era.

Key Points: Panchayats as governing bodies; role of muqaddam; managing social order and disputes; importance in upholding caste boundaries; authority to impose fines; involvement in community projects and economic management.

Question 33. Analyse the policies adopted by William Bentinck to reform Indian society.

[3 Marks]

Answer: Governor General Lord William Bentinck, whose tenure spanned from 1828 to 1835, implemented several transformative policies aimed at reforming Indian society. He recognized the need for social reform and introduced Western ideas of education and governance. One of his notable actions was the abolition of the practice of sati in 1829, which marked a significant step towards the upliftment of women's rights in India. Bentinck also allowed the remarriage of Hindu widows, challenging long-held customs. Furthermore, he initiated the promotion of Western education, thereby encouraging modernization and liberal thinking among the Indian populace. His administration also focused on the annexation of various kingdoms under the pretext of misgovernment, which stirred tensions but was framed as a means to uphold social order. Although the reforms were aimed at uplifting Indian society, they were also part of the broader British agenda to consolidate control over India. Bentinck criticized traditional Indian practices and promoted a more Westernized view of governance and society, leading to substantial changes in the Indian social fabric, yet this also sparked an undercurrent of resistance and resentment among Indians who viewed these measures as an attack on their cultural identity.

Key Points: Abolition of sati-Remarriage of Hindu widows-Promotion of Western education-Annexation of kingdoms-Criticism of traditional practices

Question 34. “During the debates in Constituent Assembly, B.R. Ambedkar told that he wanted a strong centre, much stronger than the centre we had created under the Act of 1935.” Analyse the statement.

[3 Marks]

Answer: B.R. Ambedkar’s assertion for a strong central government during the Constituent Assembly discussions reflects his vision for a stable and united India. Coming from his background as a lawyer and economist, he recognized the fragility of the nation post-independence, with communal violence

threatening its integrity. He believed that a robust central authority was imperative to manage such conflicts and maintain order. This stance was further intensified by the tumultuous political climate of the time, as many assembly members echoed his concerns about the need for greater powers to the Centre. The Government of India Act of 1935 had established a weak Centre, which Ambedkar felt could not effectively address the rising national issues. His perspective highlighted the significance of a cohesive governance structure that could ensure the welfare and unity of a diverse nation like India, ultimately shaping the constitutional framework.

Key Points: Ambedkar's vision for a strong government; reasons behind weak Centre under Act of 1935; rising communal violence; need for effective governance; stability and unity of India; response to provincial autonomy demands

---

Section D

Question 35. Examine the nature and characteristics of the land grants in ancient Indian society.

[8 Marks]

Answer: Land grants in ancient India were intricate socio-political mechanisms that reflected the evolving relationship between the state and its subjects. They typically involved the transfer of land ownership to individuals or religious institutions, documented in inscriptions primarily on copper plates and occasionally on stone. These grants often aimed to expand agricultural activities into new territories or to pacify local rulers and samantas, suggesting a dual strategy of both growth and consolidation of power. The recipients of these grants, predominantly Brahmanas and religious institutions, were expected to adhere to specific dues and obligations, signaling a hierarchical relationship. Moreover, regional variations in the nature of grants existed; some land grants were small, while others involved vast tracts of land, revealing the diversity of land use and ownership. These dynamics also highlight the existence of new rural elites, as land grants could elevate the status of individuals within local communities. Notably, many individuals beyond the reach of government authority, including pastoralists and nomadic groups, largely remained unaffected by these transactions, illustrating the limitations of land grants in encompassing the entire fabric of ancient Indian society. Overall, land grants played a critical role in shaping the socio-economic landscape of ancient India, influencing agricultural practices, societal structures, and state governance.

Key Points: Nature of grants involved both land transfer and obligations; Inscriptions primarily recorded grants to Brahmanas and religious institutions; Land grants aimed to extend agriculture and consolidate power; Regional variations existed in the size and rights of land; Relationship between cultivators and the state; New rural elites emerged due to land grants; Pastoralists and mobile groups often unaffected.

Question 36. Examine the various strategies used to enhance agricultural output from the sixth BCE onwards.

[8 Marks]

Answer: The enhancement of agricultural output from the sixth BCE onwards involved multiple strategies that significantly transformed farming practices. One primary strategy was the introduction of plough agriculture, particularly utilizing the iron-tipped ploughshare in fertile alluvial river valleys such as the Ganga and Kaveri. This allowed for deeper tillage, making efficient use of soil nutrients. Additionally, the adoption of irrigation techniques using wells, tanks, and selective canals was critical in regions with inadequate rainfall, thereby supporting crop growth. By the eleventh century, technological advancements further evolved farming methods, with heavier ploughs and mould-boards being utilized to better turn and aerate the soil. These innovations facilitated the cultivation of staple crops such as wheat, barley, peas, and lentils, significantly increasing agricultural productivity and food security during this period. The effective combination of new technologies and irrigation methods marked a turning point in ancient agriculture, enabling societies to sustain larger populations and foster economic development. Farming practices from this time laid the groundwork for future generations, showcasing the importance of adapting agricultural techniques to enhance output against environmental challenges.

Key Points: 1. Introduction of plough agriculture; 2. Use of iron-tipped ploughshares; 3. Heavy ploughs and mould-boards; 4. Irrigation strategies using wells, tanks, and canals; 5. Cultivation of staple crops (wheat, barley, peas, lentils); 6. Increase in food security and population sustainability.

Question 37. 'Francois Bernier contrasted what he saw in India with the situation in Europe.' Explain the statement with examples.

[8 Marks]

Answer: François Bernier, a prominent French traveler and chronicler of the Mughal Empire, often emphasized the stark contrasts between India and Europe in his writings. He perceived India as a bleak and disheartening place when compared to Europe, particularly in terms of political stability, hygiene, and social organization. For instance, Bernier criticized the Mughal practice of monarchy, highlighting the chaotic succession disputes that he believed would not occur in Europe due to the latter's more established political systems. Furthermore, he observed that the healthcare and sanitary conditions in India were inferior to those in France, an observation he used to argue for European superiority in governance and public health. His intent was to influence European policymakers by drawing unfavorable comparisons and advocating for a more extensive engagement with India. Bernier's works, although sometimes seen as excessively negative, reflect the prevailing Eurocentric attitudes of his time, offering valuable insights into 17th-century perspectives on India and Western civilization.

Key Points: Comparison of political stability between India and Europe-Healthcare and hygiene disparities-Mughals' succession disputes vs. European order-Influence on

European policy-Context of Bernier's writings in Eurocentric views

Question 38. 'Ibn-Battuta has written extensively about his experience in India.' Explain the statement with examples.

[8 Marks]

Answer: Ibn Battuta, the renowned Moroccan traveler of the 14th century, documented his experiences in India through his famous travelogue, Rihla. His writings provide valuable insights into the culture, society, and politics of the time. For instance, upon arriving in Delhi, he highlighted the grandeur of the Sultanate and the sophistication of urban life. He vividly described the local customs, such as the importance of hospitality and the influence of Islam on Indian society. Additionally, Battuta detailed various Indian cities, their markets, and the blend of cultures he observed. His accounts reflect the intricate social fabric of India, showcasing the richness in diversity and traditions. Through his travels, Battuta not only recorded geographical information but also fostered cross-cultural understanding and appreciation. His work serves as a historical document, offering a glimpse into the dynamic exchanges between different civilizations during the 14th century, significantly contributing to our understanding of India's historical narrative.

Key Points: Ibn Battuta's travelogue Rihla; rich details of social and cultural life; observations on hospitality and Islamic influence; depiction of urban life in Delhi; documentation of various cities and markets; fostering cross-cultural understanding; historical significance of his narrative.

Question 39. Imagine you are leading a historical research team. How would you explain the role of Ryotwari System in fostering rural indebtedness and its long-term consequences on Bombay-Deccan peasantry? Explain.

[8 Marks]

Answer: The Ryotwari System, implemented in the Bombay Deccan, significantly influenced the agrarian landscape and led to widespread rural indebtedness among the peasantry. Under this system, revenue collection was directly linked to individual ryots, creating an environment where peasants had to show immediate profitability to pay their dues. Consequently, they often turned to local moneylenders, or sahukars, who provided seemingly endless credit to finance their cultivation, especially when venturing into cotton production. This reliance on loans meant that even a single bad harvest could plunge the ryots deep into debt, as they struggled to repay the loans plus interest. The urge to maximize profits led to intensified farming practices, but this often resulted in soil degradation and diminished yields over time. The long-term consequences of such indebtedness were dire; many ryots lost their lands to moneylenders or were forced into tenant farming, ultimately exacerbating their economic vulnerability. The cycle of debt perpetuated a state of economic dependency that hindered the progress of the peasantry in the Bombay-Deccan region, fostering social unrest and revolting sentiments. Thus, the Ryotwari System not only tied peasants to perpetual debt but also sowed the seeds for future agrarian conflicts, as evidenced by the Deccan Riots.

Key Points: Direct revenue settlement with ryots-Access to unlimited credit from sahukars-Dependency leading to rural indebtedness-Intensified farming and soil degradation-Loss of land to moneylenders-Long-term economic vulnerability-Social unrest and agrarian conflicts

Question 40. You are asked to prepare a report on how the end of the American Civil War affected the cotton boom in the Indian Deccan. How would you assess the changes? Explain.

[8 Marks]

Answer: The end of the American Civil War in 1865 had significant repercussions for the cotton industry in the Deccan region of India. During the Civil War, demand for Indian cotton surged, as American supplies dwindled. Cotton acreage expanded rapidly, doubling from 1860 to 1864, and by 1862, India was supplying over 90% of Britain's cotton imports. This boom opened up access to credit for Indian ryots, as sahukars offered generous loans for cotton planting. However, despite the initial prosperity for some wealthy peasants, the overall impact was mixed. As the American cotton production resumed post-war, Indian exports to Britain began to decline. This resulted in falling prices and increased debt for many ryots who had taken loans based on inflated expectations of market longevity. The boom turned into a bust, leading to financial strain for the majority of cotton producers who were unable to adapt quickly to the changing market dynamics. The transition illustrates the precarious nature of dependency on volatile global markets and the challenges faced by local producers, highlighting the need for diversification in agriculture.

Key Points: Impact of Civil War on cotton demand - Expansion of cotton acreage in Deccan - Access to credit for ryots - Initial prosperity for some rich peasants - Decline in exports and falling prices post-war - Increased debt for majority of producers - Need for market diversification