CBSE EXAMINATION PAPER-2024

HISTORY

(Solved)

Time allowed : 3 hours | Maximum Marks : 94

General Instructions :

Read the following instructions carefully and follow them :

i. This question paper contains **41 questions.** All questions are **compulsory.**

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

iii. **Section A** – questions number **1 to 5** are case based questions

iv. **Section B** – questions number **6 to 27** are multiple choice questions

v. **Section C** – questions number **28 to 35** are short answer

vi. **Section D** – questions number **36 to 41** 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.

Read the given source and answer the questions that follow:

A Tiger-like Husband

This is a summary of a story from the Adi Parvan of the Mahabharata: The Pandavas had fled into the forest. They were tired and fell asleep; only Bhima, the second Pandava, renowned for his prowess, was keeping watch. A man-eating rakshasa caught the scent of the Pandavas and sent his sister Hidimba to capture them. She fell in love with Bhima, transformed herself into a lovely maiden and proposed to him. He refused. Meanwhile, the rakshasa arrived and challenged Bhima to a wrestling

match. Bhima accepted the challenge and killed him. The others woke up hearing the noise. Hidimba introduced herself, and declared her love for Bhima. She told Kuntil have forsaken my friends, my dharma and my kin; and good lady, chosen your tiger-like son for my man... whether you think me a fool, or your devoted servant, let me join you, great lady, with your son as my husband." Ultimately, Yudhisthira agreed to the marriage on condition that they would spend the day together but that Bhima would return every night. The couple roamed all over the world during the day. In due course Hidimba gave birth to a rakshasa boy named Ghatotkacha. Then the mother and son left the Pandavas Ghatotkacha promised to return to the Pandavas whenever they needed him.

(1) How was Hidimba's culture different from Pandavas?

[1 Marks]

Answer: Hidimba's culture was different from that of the Pandavas primarily due to their differing societal structures and values. The Pandavas, being Kshatriyas, followed the principles of dharma, honor, and duty, while Hidimba belonged to a rakshasa tribe that had its own distinct customs, which emphasized strength and survival over social law. Additionally, the rakshasas were often viewed as savage and primal compared to the noble lineage of the Pandavas, showcasing a clash of ideals between their worlds.

Key Points: Hidimba's rakshasa tribe values strength and survival- Pandavas uphold dharma and honor- Cultural clash between primal instincts and noble values

(2) How did this incident prove Kunti's far-sightedness?

[2 Marks]

Answer: Kunti's far-sightedness is evident in her acceptance of Bhima's marriage to Hidimba. By allowing this union, she not only ensured Bhima's happiness but also strategically strengthened the Pandavas' position by bringing Ghatotkacha, a powerful rakshasa, into their family. Kunti recognized the potential benefits of having an ally with unique strengths, which foreshadowed future challenges where Ghatotkacha's abilities would be crucial. This forward-thinking approach demonstrates Kunti's wisdom in recognizing the importance of forming alliances for the greater good of her sons and their mission.

Key Points: Kunti's acceptance of Bhima's marriage; Strategic strengthening of Pandavas' position; Ghatotkacha's potential as a powerful ally.

(3) Why did Kunti approve Hidimba's plea for Bhima?

[1 Marks]

Answer: Kunti approved Hidimba's plea for Bhima because she recognized Hidimba's sincere love for her son and saw the potential for a strong alliance. Additionally, Kunti understood the importance of Bhima's happiness and the need for companionship during their difficult times in the forest.

Key Points: Kunti valued Bhima's happiness-Hidimba's sincere love for Bhima-Possibility of a strong alliance

Question 2.

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.

(1) How did Al-Biruni compare Sanskrit with Arabic?

[1 Marks]

Answer: Al-Biruni compared Sanskrit to Arabic by noting that both languages have a vast range of vocabulary and inflections. He pointed out that, similar to Arabic, Sanskrit can express one idea through various words, both original and derivative, and relies on qualifying epithets to clarify meaning in different contexts.

Key Points: Both languages have a vast vocabulary - Both have multiple words for the same thing - Contextual qualifiers are necessary for understanding

(2) Give an example of Al-Biruni's translated work.

[1 Marks]

Answer: One example of Al-Biruni's translated work is his translation of the 'Sanskrit texts' into Arabic, which helped in the understanding of Indian philosophy and science.

Key Points: Al-Biruni's translation - Sanskrit texts - into Arabic

(3) Why is Sanskrit considered a language with an 'enormous range'?

[2 Marks]

Answer: Sanskrit is regarded as a language with an 'enormous range' due to its vast vocabulary and complex system of inflections. Al-Biruni notes that a single concept in Sanskrit can be expressed through various names, both original and derivative, which reflects the depth and richness of the language. Additionally, a single word can represent multiple subjects, requiring specific qualifiers for clarity, showcasing its flexibility and nuanced expression.

Key Points: vast vocabulary-complex inflection system-multiple meanings for words

Question 3.

Read the following source and answer the questions that follow:

From the Fifth Report

Referring to the condition of zamindars and the auction of lands, the Fifth Report stated:

The revenue was not realised with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In the native year 1203, corresponding with 1796-97, the land advertised for sale comprehended a jumma or assessment of sicca rupees 28,70,061, the extent of land actually sold bore a jumma or assessment of rupees 14,18,756 and the amount of purchase money sicca rupees 17,90,416. In 1204, corresponding with 1797-98, the land advertised was for sicca rupees 26,66,191, the quantity sold was for sicca rupees 22,74,076, and the purchase money sicca rupees 21,47,580. Among the defaulters were some of the oldest families of the country. Such were the rajahs of Nuddea, Rajeshaye, Bishenpore (all districts of Bengal)..... and others, the dismemberment of whose estates at the end of each succeeding year, threatened them with poverty and ruin, and in some instances presented difficulties to the revenue officers, in their efforts to preserve undiminished the amount of public assessment.

(1) Why is it called the *Fifth Report*?

[1 Marks]

Answer: It is called the *Fifth Report* because it was the fifth in a series of reports compiled by the British administration regarding the revenue and land management in India.

Key Points: Fifth in a series-reports on revenue-land management-British administration

(2) Why were the Company’s activities debated in England?

[1 Marks]

Answer: The Company's activities were debated in England due to concerns regarding its revenue collection methods and the impact on zamindars, which led to land auctions and widespread financial distress. The Fifth Report highlighted the delayed revenue collection and the sale of land belonging to prominent families, raising questions about the Company's governance and its implications for local economies.

Key Points: Concerns over revenue collection-Impact on zamindars-Land auctions and financial distress

(3) Analyze two limitations of the *Fifth Report*.

[2 Marks]

Answer: The *Fifth Report* highlights the challenges faced by zamindars, but it has limitations such as a lack of comprehensive solutions to the issues it identifies. Firstly, the report illustrates the auctioning of lands as a symptom of revenue collection failures, yet it does not propose effective reforms to address the root causes of these defaults. Secondly, the report primarily focuses on the financial impact on zamindars without considering the socio-economic consequences for the peasantry, who were affected by the instability of land ownership and revenue collection. Therefore, while the report provides valuable insights, it ultimately falls short in offering a holistic view of the agrarian crisis.

Key Points: Lack of comprehensive solutions to revenue collection failures; Focus on zamindars without addressing socio-economic consequences for peasants

Question 4.

On the given Political outline map of India, locate and label the following with appropriate symbols :

(1)

Ujjaiyini — A Mahajanpada

[1 Marks]

Answer:

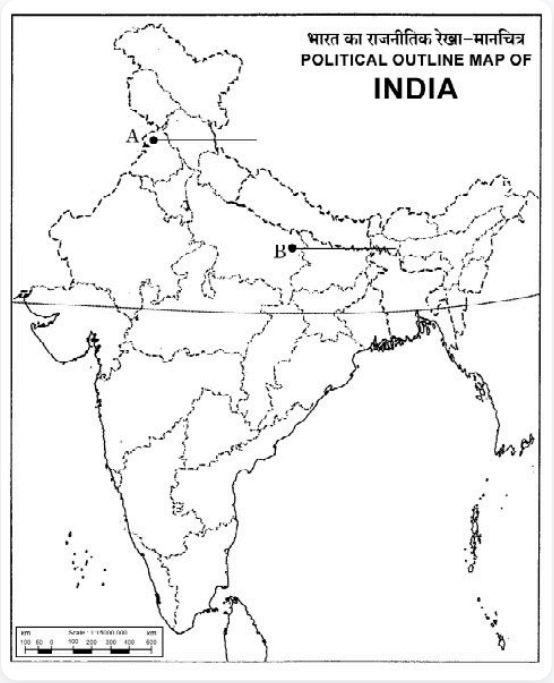
b

Key Points:

a

Question 5.

On the given Political outline map of India, locate and label the following with appropriate symbols :



(1)

Ujjaiyini — A Mahajanpada

[1 Marks]

Answer:

b

Key Points:

b

(2)

Kalibangan was a major Mature Harappan site of the Indus Valley Civilization.

It is located in present-day Kalibangan, in Rajasthan, on the banks of the (now dry) Ghaggar River.

On the given political outline map of India, Kalibangan is marked at Point A (in north-western India, Rajasthan region).

[1 Marks]

Answer:

.Kalibanga — A matured Harappan Site

Key Points:

a

(3)

Panipat is located in present-day Haryana, near Delhi in northern India.

On the given map, this corresponds to Point A (the north-western marked location).

So, the correct answer is: A.

[1 Marks]

Answer:

Panipat — A territory under the control of Mughals

Key Points:

A

(4)

Thanjavur — An empire of the Medieval Period.

[1 Marks]

Answer:

Thanjavur (Tanjore) is located in present-day **Tamil Nadu**, in southern India.
It was the capital of the **Chola Empire**, an important medieval empire.

On the map, this corresponds to **Point B**.

Key Points:

B

(5)

On the same outline map, two places regarding the centre of the Indian National Movement have been marked as 'A' and 'B'. Identify them and write their correct names on the lines drawn near them.

[2 Marks]

Answer:

A — Amritsar

B — Champaran

on the given outline political map of India:

Point A is marked in north-western India (Punjab region).

Point B is marked in eastern India (Bihar region)

Key Points:

A — Amritsar

Amritsar is associated with the Jallianwala Bagh massacre (1919), a major turning point in the freedom struggle.

B — Champaran

Champaran is famous for the Champaran Satyagraha (1917) led by Mahatma Gandhi — his first major movement in India.

(6)

Name any two Budhhist sites of the matured Harappan period.

[2 Marks]

Answer:

Harappa

Mohenjo-daro

Key Points:

Harappa

One of the major cities of the Indus Valley Civilization.

Mohenjo-daro

Famous for the Great Bath and advanced drainage system.

(7)

Name any one territory under Mughal Empire.

[1 Marks]

Answer:

Panipat

Key Points:

Panipat was under Mughal control and is famous for the First and Second Battles of Panipat, which helped establish and strengthen Mughal rule in India.

(8)

Name the capital of Vijayanagar Empire.

[1 Marks]

Answer:

Hampi.

Key Points:

he capital of the Vijayanagara Empire was Hampi.

Hampi, located in present-day Karnataka, was a grand and prosperous city known for its temples, markets, and magnificent architecture.

(9)

Name any two centres related with Indian Nationalist Movement.

[2 Marks]

Answer:

Champaran

Amritsar

Key Points:

Champaran

Associated with the Champaran Satyagraha (1917)

First major movement led by Mahatma Gandhi in India

Amritsar

Site of the Jallianwala Bagh massacre (1919)

A turning point in India's freedom struggle

Section B

Question 6.

Which of the following dynasties queen Prabhavati belonged to?

[1 Marks]

(A) Kushana

(B) Gupta

(C) Maurya

(D) Vakataka

Explanation:

Queen Prabhavati Gupta belonged to the Vakataka dynasty, as she was married into this ruling family that was powerful in the Deccan. The context specifically mentions her association with the Vakatakas.

Question 7.

Which of the following pairs is correctly matched?

[1 Marks]

List-I (Harappan Site)		List-II (Location)
i. Manda	–	Uttar Pradesh
ii. Rakhigarhi	–	Sindh
iii. Nageshwar	–	Gujarat
iv. Kalibanga	–	Rajasthan

(A) ii and iv

(B) iii and iv

(C) iii and i

(D) i and iv

Explanation:

The correct pairs are iii and iv. Nageshwar is located in Gujarat and Kalibanga is in Rajasthan, making this pair correctly matched based on the known locations of these Harapan sites.

Question 8.

Which of the following is the correct chronological sequence of the ruling dynasties of India?

[1 Marks]

(A) Mauryas, Shakas and Guptas

(B) Guptas, Shakas and Mauryas

(C) Kushans, Mauryas and Guptas

(D) Mauryas, Guptas and Shakas

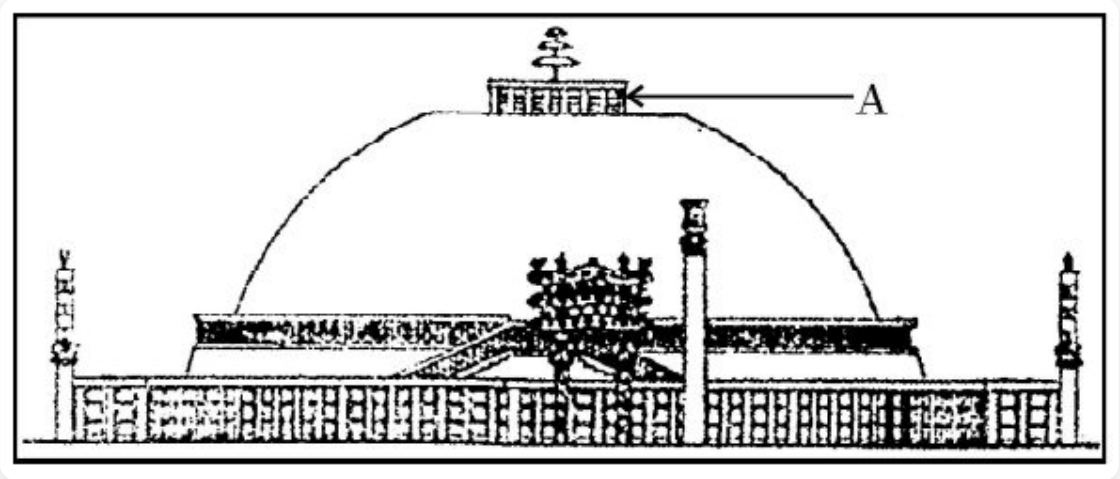
Explanation:

The correct sequence is 'Mauryas, shakas and guptas'. The Mauryan Empire was established first, followed by the Gupta Empire, and then the Shaka rulers. It is important to note the timeline of each dynasty, with the Mauryas reigning from approximately 322 to 185 BCE, the Guptas from around 320 to 550 CE, and the Shakas coming into prominence later.

Question 9.

look at figure given below and identify the structual feature marked as 'A' sachi stupa from the following option.

[1 Marks]



(A) Yashti

(B) Anda

(C) Chhatri

(D) Harmika

Explanation:

The harmika in the Sanchi Stupa is a square railing or fence located atop the dome (anda), symbolizing a sacred enclosure or the abode of the gods.

Question 10.

In which of the following places buddha gave his first sermon

[1 Marks]

(A) bodhgya

(B) kushinagar

(C) sarnath

(D) lumbini

Explanation:

The Buddha gave his first sermon at Sarnath, where he taught the Four Noble Truths and the Eightfold Path after attaining enlightenment.

Question 11.

which of the following countries ' durate barbosa ' belonged to?

[1 Marks]

(A) france

(B) portugal

(C) Russia

(D) spain

Explanation: Durate Barbosa belonged to Portugal, as he was a notable figure during the Age of Exploration, during which Portugal played a significant role in maritime exploration.

Question 12.

Which of the following statements regarding 'Nath' sect of medieval india is not correct?

[1 Marks]

(A) Amir khusro was the prominent one from this sect.

(B) Nath sect mostly came from artism groups.

(C) They were the devotional people from north india .

(D) The expressed themselves in common language.

Explanation:

The statement 'Amir Khusro was the prominent one from this sect.' is not correct because Amir Khusro was primarily associated with the Sufi tradition and is not known as a prominent figure within the Nath sect, which was more related to the traditions of yoga and mysticism.

Question 13.

Why was vijayanagar named as hampi?select the appropriate option from the following:

[1 Marks]

(A) This name was derived by colin meckenzie, an antiquarian.

(B) This name was given by krishnadeva raya to vijaynagar

(C) This name was devoted to vithhla and virupaksha deities.

(D) This name was derived from the local goddess named pampadev.

Explanation:

This name was derived from the local goddess named pampadev. The city of Hampi, which was part of the Vijayanagara Empire, is believed to have been named after this local deity.

Question 14.

Match the following:

[1 Marks]

List-I (Lands in Mughal Empire)		List-II (Features)	
i.	Polaj	a.	Land always being cultivated
ii.	Parauti	b.	Land fallow for three to four years
iii.	Chachhar	c.	Land fallow a year
iv.	Banjar	d.	Land uncultivated for five years

(A) I-a,II-b,III-c,IV-d

(B) I-a,II-c,III-b,IV-d

(C) I-b,II-a,III-c,IV-d

(D) I-d,II-c,III-b,IV-a

Explanation:

The correct matches are: Polaj (Land always being cultivated), Parauti (Land fallow for three to four years), Chachhar (Land fallow a year), and Banjar (Land uncultivated for five years). Each type of land is defined by its cultivation status and duration of fallow, which corresponds to the features listed.

Question 15.

Arrange the following in chronological orders and select the correct order from the given options:

(I) Santhal Rebelion

(II) Riots in Deccan villages

(III) Permanent settlement in Bengal

(IV) First revenue settlement in bombay deccan

[1 Marks]

(A) III, IV, I, II

(B) III, I, IV, II

(C) I, IV, III, II

(D) II, IV, I, III

Explanation: The correct chronological order is III, IV, I, II. The Permanent Settlement in Bengal was introduced in 1793, followed by the First Revenue Settlement in Bombay Deccan around the early 19th century (around 1820). The Santhal Rebellion occurred in 1855-56, and the Riots in Deccan villages took place during the late 19th century, particularly from 1875 onwards.

Question 16.

Read the given information and identify the leader of 1857 revolt from the following option:

[1 Marks]

- Nawab of Awadh
- Was dethroned and exiled to Calcutta
- British wrongly assumed him as unpopular ruler

(A) Bahadur shah

(B) Wajid ali shah

(C) Birjis qudar

(D) Shah alam

Explanation:

The correct answer is Wajid Ali Shah, the Nawab of Awadh, who was a significant figure in the 1857 revolt. He was deposed and exiled by the British, who wrongly assumed he was an unpopular ruler. His leadership played a crucial role in the uprising.

Question 17.

who among the following demanded justice for women, not reserved seats or seprate electorates in the constituent assembly?

[1 Marks]

(A) Rajkumari amrit kaur

(B) Begum aizuz rasul

(C) Hansa mehta

(D) Malti choudhary

Explanation:

Hansa mehta

is the correct option because she advocated for justice and equality for women without seeking special reservations or separate electorates in the constituent assembly, focusing on their rightful place in society instead.

Question 18.

Given below are the two statements ,one labelled as assertion(A) and other labelled as reason(R):

Assertion(A): lahore session of congress in 1929 is significant

Reason(R): Proclamation of commitment to ' poorna sawaraj ' or complete independence was passed .

[1 Marks]

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

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

(C) (R) is correct and (A) is not correct

(D) (A) is correct and (R) is not correct

Explanation: Both(A) and (R) are correct and (R) is the correct explanation of (A) because the Lahore session of the Congress in 1929 was indeed significant due to the passing of the resolution for 'poorana swaraj', which marked a pivotal moment in India's struggle for complete independence.

Question 19.

Which of the following is correctly matched

[1 Marks]

(First Millennium Thinker)		(Country they Belonged)
(A) Zarathustra	–	Iran
(B) Kungzi	–	Japan
(C) Socrates	–	Rome
(D) Mahavira	–	Sri Lanka

(A) C

(B) A

(C) D

(D) B

Explanation:

The correct option is (A) Zarathustra, who is indeed from Iran (Persia). All other options are incorrect as Kungzi (Confucius) is from China, Socrates is from Greece, and Mahavira is from India.

Question 20.

Which of the following regions of harappa was called as ' Ganeshwar jodhpur culture'?

[1 Marks]

(A) Nageshwar

(B) Amri

(C) Khetri

(D) Chanhudaro

Explanation: 'Ganeshwar Jodhpur culture' is associated with the Khetri region, known for its distinct archaeological findings related to the Harappan civilization. The other options do not correspond to this specific cultural designation.

Question 21.

Which one of the following statements regarding the vedic tradition is incorrect?

[1 Marks]

(A) The early vedic tradition was compiled between BCE 1000 to 1600 CE

(B) The rigveda consists of hymns in praise of agni , indra and soma

(C) Many vedic ideas were found in upnishads.

(D) The rajasuya and ashvamedha yajnas were performed by kings

Explanation: The statement 'The early vedic tradition was compiled between BCE 1000 to 1600 CE' is incorrect because the early Vedic texts, including the Rigveda, were composed between approximately 1500 to 1200 BCE, not after 1000 BCE. The other statements are accurate descriptions of the Vedic tradition.

Question 22.

Match the following :

[1 Marks]

	List-I (Cult)		List-II (Saints)
a.	Alvar	1.	Guru Gobind Singh
b.	Nayanar	2.	Andal
c.	Sufism	3.	Karaikkel-Ammaiyaar
d.	Sikhism	4.	Baba Farid

(A) A-3,B-2,C-4,D-1

(B) A-1,B-3,C-4,D-2

(C) A-2,B-3,C-4,D-1

(D) A-2,B-4,C-3,D-1

Explanation:

The correct matches are A-2 (Alvar - Andal), B-3 (Narayan - Karaikkel-Ammaiyaar), C-4 (Sufism - Baba farid), D-1 (Sikhism - Guru Gobind Singh). Alvars are known for their devotion in Tamil literature, particularly associated with Andal. Narayan is associated with Baba Farid, a Sufi saint. Sufism aligns with Karaikkel Ammaiyar, a key figure in Tamil Shaivism with Sufi influences. Sikhism is represented by Guru Gobind Singh.

Question 23.

Which of the following pair is correctly matched?

[1 Marks]

(A) Kanpur - Tantya tope

(B) Uttar Pradesh - Gonoo

(C) Bihar - Kunwar singh

(D) Madhya pardesh - Shahmal

Explanation: The correct answer is Bihar - Kunwar Singh. Kunwar Singh was a prominent leader in the 1857 revolt from Bihar, making this pair correctly matched. The other options either misattribute historical figures or locations.

Question 24.

Which of the following informations are correct about ain-i- akbar?

(I) Written by Abdul Razi in arabic language

(II) Manzil- abadi, concern the imperial households

(III) Sipah-abadi , covers the military and civil administrative

(IV) Mulk- abadi, deals with the fiscal side of the fiscal side of the empire.

[1 Marks]

(A) II , I and IV

(B) II , III and IV

(C) II , III and I

(D) II , III and I

Explanation: The correct options are II, III, and IV. Ain-i-Akbari, written by Abu'l-Fazl ibn Mubarak, details the administrative structures of the Mughal Empire. Manzil-abadi refers to the imperial households, Sipah-abadi covers the military and civil administration, and Mulk-abadi pertains to the

fiscal aspects of the empire. Option I is incorrect because Ain-i-Akbari was written in Persian, not Arabic.

Question 25.

Who among the following in the constituent assembly proposed ' horizontal tricolour national flag of saffron , white and green in equal proportion?

[1 Marks]

(A) K.M munshi

(B) Jawahr lal nehru

(C) Mahatma gandhi

(D) Rajendra prasad

Explanation:

The correct answer is Jawahr lal. He proposed the design of the national flag to symbolize unity and peace, featuring three horizontal stripes of saffron, white, and green.

Question 26.

Who among the following travellers was from portugal ?

[1 Marks]

(A) Antonio Monserrate

(B) Francios bernier

(C) Domingo paes

(D) Peter Mundy

Explanation:

Domingo Paes was a Portuguese Jesuit and missionary who traveled to India in the 16th century, making him the correct option among the listed travellers from Portugal.

Question 27. Given below are the two statements, one labelled as assertion(A) and other labelled as reason(R): Assertion(A): zamindars defaulted on payments in the permanent settlement. Reason(R): prices of the agricultural produce were low.

[1 Marks]

(A) (A) is correct and (R) is not correct

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

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

(D) (R) is correct and (A) is not correct

Explanation: The assertion that zamindars defaulted on payments in the Permanent Settlement is correct because zamindars had to pay a fixed revenue to the Company regardless of their actual income. The reason given, that prices of agricultural produce were low, is also correct and explains why zamindars defaulted. Low prices meant ryots could not pay rent to zamindars, who in turn could not pay the fixed revenue demand. Therefore, both A and R are correct, and R correctly explains A.

Section C

Question 28. "Mohenjodaro was a planned Urban Centre." Support the statement with suitable arguments.

[3 Marks]

Answer: Mohenjodaro exemplifies an advanced urban settlement of the Indus Valley Civilization, showcasing meticulous urban planning. The city's layout features a grid of streets aligned with precise cardinal directions, demonstrating a systematic approach to city design. Furthermore, the presence of sophisticated drainage systems and sanitary facilities indicates an advanced understanding of hygiene. Public buildings, such as the Great Bath, suggest a focus on communal activities and governance. Mohenjodaro also had residential areas marked by uniform brick houses, highlighting the importance of order and organization in urban living.

Key Points: Grid system of streets-Advanced drainage and sanitation-Central public buildings like the Great Bath-Uniformity in residential architecture-Strategic urban layout indicating organized planning

Question 29. Describe the main teachings of Buddhism.

[3 Marks]

Answer: Buddhism, founded by Siddhartha Gautama, also known as the Buddha, emphasizes the Four Noble Truths and the Eightfold Path as its core teachings. The Four Noble Truths articulate the nature of suffering (Dukkha), the origin of suffering (Samudaya), the cessation of suffering (Nirodha), and the path leading to the cessation of suffering (Magga). The Eightfold Path provides practical guidance, consisting of Right Understanding, Right Intent, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These teachings advocate for ethical conduct, mental discipline, and wisdom as a means to achieve enlightenment (Nirvana), freeing individuals from the cycle of birth, death, and rebirth (Samsara). Buddhism encourages compassion and mindfulness, promoting a way of life that fosters harmony and understanding.

Key Points: Four Noble Truths-Eightfold Path-Nirvana

Question 30. Describe the teachings of Jainism.

[3 Marks]

Answer: Jainism is an ancient Indian religion known for its specific teachings regarding non-violence (Ahimsa), truth (Satya), and asceticism. Central to Jain philosophy is the concept of Ahimsa, which extends to all living beings, advocating for a lifestyle that avoids harm. Jainism emphasizes the importance of truthfulness in thought, word, and action, prompting followers to lead a life of honesty and integrity. Additionally, the principle of Aparigraha encourages non-attachment to material possessions, fostering a sense of detachment from worldly desires. Jain teachings stress the significance of karma and the cycle of birth and rebirth, urging adherents to attain liberation (moksha) through right knowledge, right faith, and right conduct (the Three Jewels). The practice of meditation and self-discipline plays a crucial role in achieving spiritual purity and enlightenment.

Key Points: Ahimsa (non-violence)-Satya (truth)-Aparigraha (non-attachment)-Three Jewels (right knowledge, right faith, right conduct)-Karma and rebirth

Question 31. Kabir is known as one of the saints whose philosophy has greatly influenced the Bhakti Movement. Justify the statement with suitable points.

[3 Marks]

Answer: Kabir, a pivotal figure in the Bhakti Movement, is renowned for his profound philosophical insights that transcended societal divides. He emphasized a direct personal connection with the divine, advocating for a relationship with God that bypassed rituals and dogmas prevalent in organized religions. Kabir's poetry and couplets, rich in metaphors and simplicity, conveyed deep spiritual truths, making them accessible to the masses. Additionally, he critiqued caste discrimination and religious orthodoxy, promoting unity and devotion to one God. His universal teachings resonate with the essence of the Bhakti Movement, which emphasized love, devotion, and equality, and rejected the social hierarchy that often divided communities. Thus, Kabir's influence remains a cornerstone of this spiritual renaissance that sought to democratize access to spirituality and foster communal harmony.

Key Points: Emphasis on direct connection with God-Critique of rituals and dogmas-Poetry conveying spiritual truths-Advocacy for equality and unity-Rejection of caste discrimination-Influence on shaping Bhakti Movement principles

Question 32. How revenue from the land was the economic mainstay of the Mughal Empire? Explain with examples.

[3 Marks]

Answer: Revenue from land was the backbone of the Mughal Empire's economy. The empire implemented a comprehensive land revenue system, known as the zamindari system, which involved local landlords collecting taxes from peasants. This system allowed the Mughal rulers to enjoy a steady flow of income. For instance, Akbar introduced the 'Jizya,' and 'Ain-i-Dahsala' revenue calculation methods which enhanced agricultural revenue. This revenue funded the empire's military, administrative costs, and infrastructure projects, sustaining and expanding the empire. Additionally, increased agricultural productivity due to innovations and better irrigation techniques led to higher tax revenues. Examples like the flourishing trade in textiles and the export of goods, funded by agricultural surplus, showcase how land revenue was pivotal for the empire’s economic stability and growth.

> **Key Points: Zamindari system-Peasant tax collection-Akbar's revenue reforms-Increased agricultural productivity-Funding military and administration-Impact on trade and empire stability**

Question 33. Explain the role of village panchayats in the Mughal rural society.

[3 Marks]

Answer: In Mughal rural society, village panchayats played a crucial role in local governance and community administration. These councils, composed of respected elders and representatives, were responsible for adjudicating disputes, maintaining law and order, and collecting taxes. They acted as intermediaries between the villagers and the Mughal authorities, ensuring that the needs and grievances of the local population were communicated effectively. Additionally, panchayats oversaw agricultural practices and resource management, contributing to the overall welfare of the village. Their decisions upheld traditional customs, thereby fostering social cohesion and stability in rural areas.

> **Key Points: Local governance-responsible for disputes and law enforcement-intermediaries for villagers and authorities-tax collection-agricultural practices-resource management-social cohesion**

Question 34. How did the rebels of 1857 give emphasis on the vision of unity? Explain with examples.

[3 Marks]

Answer: The rebels of 1857, often referred to as the First War of Indian Independence, showcased a vision of unity among diverse groups against British colonial rule. They included soldiers from various backgrounds, such as Hindus and Muslims, who united under the common cause of freedom. For instance, the syncretic leadership of figures like Bahadur Shah II, who was a Mughal Emperor, symbolized the collective spirit transcending religious divides. Another example is the participation of Rani Lakshmibai, who rallied support from different communities, emphasizing a united front. The proclamation of the rebels calling for the end of British rule and the restoration of Indian sovereignty

further illustrated their commitment to unity, aiming to inspire various sects to join forces for independence.

Key Points: Diverse participation of Hindus and Muslims; Leadership of Bahadur Shah II; Rani Lakshmibai's efforts; Proclamation for unity against British rule

Question 35. Explain the arguments given in favour of strong Centre in the Constituent Assembly.

[3 Marks]

Answer: During the debates in the Constituent Assembly, several arguments were made in favor of a strong Centre. Firstly, a strong Central government was seen as necessary to maintain national unity and integrity in a diverse country like India. The framers of the Constitution worried that too much autonomy could fuel regional disparities and discontent. Secondly, a strong Centre could effectively manage and coordinate policies across states, ensuring uniformity in governance. Moreover, given the historical context of colonial rule, a powerful Centre was essential to safeguard against the threats of disintegration and communalism. Lastly, proponents argued that a centralized authority is more capable of dealing with external threats and maintaining law and order throughout the country. Thus, these arguments collectively shaped the vision of a strong Centre.

Key Points: National Unity - Regional Disparities - Policy Coordination - Historical Context - Safeguarding against Disintegration - External Threats - Law and Order Maintenance

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Section D

Question 36. How were the inscriptions of Maurya period deciphered? Explain the limitations of epigraphy.

[8 Marks]

Answer: The inscriptions of the Maurya period, primarily written in Brahmi and Kharosthi scripts, were deciphered largely due to the efforts of scholars like James Prinsep in the 19th century. Prinsep's breakthrough came when he recognized that the inscriptions contained phonetic elements, leading to the identification of basic letters and their sounds. Additionally, bilingual inscriptions, such as the Edicts of Asoka, provided critical context, enabling researchers to compare known languages with the ancient scripts. This deciphering process was significant as it unveiled the rich history, governance, and philosophies of the Mauryan Empire. However, there are several limitations to epigraphy. Firstly, many inscriptions are either eroded or incomplete, which complicates interpretation and understanding. Secondly, context is often lost—many inscriptions lack accompanying historical records or archaeological evidence, making it difficult to accurately interpret their significance. Additionally, the linguistic evolution over time can alter meanings, creating challenges for modern scholars. Finally, the regional variations in script and dialect can lead to misinterpretations. Therefore,

while epigraphy offers invaluable insights into ancient cultures, these limitations must be recognized to avoid overreaching conclusions.

Key Points: 1. Deciphering by scholars like James Prinsep; 2. Recognition of phonetic elements; 3. Importance of bilingual inscriptions; 4. Erosion and incompleteness of inscriptions; 5. Loss of contextual information; 6. Linguistic evolution affecting meanings; 7. Regional script variations causing misinterpretations.

Question 37. How do Historians come to know about Maurya period? Explain the administrative structure of Mauryan empire.

[8 Marks]

Answer: Historians gather information about the Maurya period through various sources, including archaeological evidence, ancient texts, inscriptions, coins, and accounts from foreign travelers. The Arthashastra, attributed to Kautilya, is a crucial text that offers insights into the political and economic system of the empire. Archaeological sites, like Pataliputra, reveal urban planning and structural forms of governance. The Mauryan Empire, established by Chandragupta Maurya, had a well-developed administrative structure. The emperor was the supreme ruler and authority, supported by a council of ministers. Provinces were governed by viceroys or governors, ensuring local administration aligned with imperial policies. Below the provincial level, local officials managed cities and villages, handling taxation, justice, and law enforcement, facilitating central control. This intricate system allowed for a unified governance model while accommodating local customs. The efficiency of the Mauryan administration, characterized by a bureaucracy that included spies and bureaucratic divisions, illustrated the empire's capability in governance and law enforcement, vital for the maintenance of order and economic stability. Furthermore, the Maurya Empire's emphasis on trade and infrastructure, such as roads and waterways, further demonstrates its advanced administrative capabilities.

Key Points: Sources of information: archaeological evidence, ancient texts, inscriptions; Importance of Arthashastra for insights; Structure: emperor at the top, councils of ministers, provincial governors; Local officials manage cities/villages; Importance of bureaucracy and spies; Trade and infrastructure as part of administration.

Question 38. Analyse the features of the sacred centre of Vijaynagar Empire.

[8 Marks]

Answer: The sacred centre of the Vijayanagar Empire, primarily located at Hampi, served as the religious and cultural heart of the empire. At its core was the Virupaksha Temple, dedicated to Lord Shiva, which showcased exquisite architecture with intricate carvings, high towers, and a bustling temple complex. The presence of numerous other temples, such as the Vittala Temple with its iconic stone chariot, reflected the religious diversity and patronage in the region. The sacred centre was not only a focal point for worship but also a site of annual festivals, drawing pilgrims and visitors from far and wide. Its strategic location facilitated trade and cultural interactions, reinforcing the empire's significance as a power hub. The artistic expressions in sculpture and architecture further

demonstrated the sophisticated craftsmanship of the Vijayanagar period, highlighting an amalgam of native and Dravidian architectural styles. The sacred landscape, with its numerous water tanks and step wells, also emphasized the importance of water in religious rituals, showcasing the empire's advanced engineering. Overall, the sacred centre embodied the spiritual, cultural, and economic dimensions that defined the Vijayanagar Empire, leaving a lasting legacy in Indian history.

Key Points: Virupaksha Temple as architectural centerpiece - Diverse temples like Vittala Temple - Role in annual festivals and pilgrimages - Strategic trade and cultural hub - Unique blend of native and Dravidian styles - Advanced engineering in water management

Question 39. Examine the architectural and ritual features of Mahanavmi Dibba.

[8 Marks]

Answer: Mahanavmi Dibba, located in Hampi, stands as a brilliant example of Vijayanagara architecture and its intricate ritual practices. This grand platform, built during the reign of Krishna Deva Raya, embodies the grandeur of the empire. Architecturally, it features a multi-tiered structure made of stone with elaborately carved pillars, showcasing the detailed craftsmanship of the period. The Dibba served as a venue for significant events, especially during the Navaratri festival, where rituals dedicated to Goddess Durga were performed. The expansive platform allowed for large gatherings and facilitated public participation in the religious ceremonies. Additionally, the arrangement of spaces reflects a deep connection between the physical structure and spiritual practices, highlighting the significance of the rituals conducted here. The layout, including the sanctum and various adjacent structures, underlines the emphasis on creating an accessible space for devotees. The integration of water tanks for ablutions further emphasizes the importance of purity in rituals, aligned with the worship activities that took place at the site. Overall, Mahanavmi Dibba exemplifies a harmonious blend of architecture and ritual functionality, establishing it as a cultural and spiritual epicenter in the Vijayanagara Empire.

Key Points: Location - Hampi; Architectural features - multi-tiered stone structure, intricately carved pillars, grand design; Ritual significance - site for Navaratri festival, public gatherings; Spiritual connection - layout supporting worship; Water tanks for ablutions.

Question 40. How did 'Salt Satyagraha' of Gandhi become the All-India campaign in opposition to the British? Explain with examples.

[8 Marks]

Answer: The 'Salt Satyagraha' initiated by Mahatma Gandhi in 1930 marked a pivotal movement against the British colonial rule in India. It began with the iconic Dandi March, where Gandhi and his followers marched 240 miles to produce salt from seawater, defying the British salt laws. This act of civil disobedience resonated deeply across India, inspiring a collective response. Thousands joined the movement, leading to widespread protests and boycotts against British goods. The campaign

transcended regional and class boundaries, mobilizing diverse segments of society, including peasants, urban workers, and women. For example, in areas like Gujarat and Bihar, people organized their own salt marches. The Salt Satyagraha attracted international attention, symbolizing Indian unity and resistance. Ultimately, the movement laid the foundation for the larger Quit India Movement in 1942, uniting the country against the colonial regime. Gandhi's strategy showcased the power of non-violent resistance and became a cornerstone of India's struggle for independence, proving that collective action could challenge and dismantle oppressive systems.

Key Points: Dandi March- Civil disobedience- Mass mobilization of diverse segments- Boycotts of British goods- Examples from Gujarat and Bihar- International attention- Foundation for Quit India Movement- Non-violent resistance proved effective

Question 41. 'As a consequence of the Non-cooperation Movement the British Raj was shaken to its foundation for the first time since the Revolt of 1857.' Explain the statement with examples.

[8 Marks]

Answer: The Non-cooperation Movement, launched by Mahatma Gandhi in 1920, marked a significant turning point in India's struggle for independence. It aimed to resist British rule through nonviolent means and encouraged Indians to withdraw from British institutions, including schools, courts, and government offices. This movement united people from various backgrounds, fostering national consciousness. For instance, the boycott of British goods led to the flourishing of indigenous industries, particularly khadi, strengthening self-reliance. Furthermore, the movement saw mass protests and demonstrations, which took many by surprise and caused anxiety within the British administration, leading to the arrest of thousands of participants. The movement reached its peak in 1921-22 with significant participation from peasants, workers, and the middle class. This broad-based resistance deeply unsettled the British Raj, showcasing the collective strength of the Indian populace. While the movement was ultimately suspended after the violence at Chauri Chaura in 1922, its impact was profound. For the first time since 1857, it exemplified a unified Indian front against colonial rule. The resulting agitation foreshadowed subsequent movements demanding independence, highlighting a shift in the power dynamics between the British rule and Indian aspirations. Therefore, the Non-cooperation Movement significantly challenged the foundations of British rule in India.

Key Points: Launch of the Non-cooperation Movement in 1920 - Boycott of British institutions and goods - Unity among diverse sections of society - Rise of indigenous industries like khadi - Mass protests causing British administration anxiety - Peak participation in 1921-22 - Suspension due to Chauri Chaura incident - Profound impact on power dynamics and subsequent independence movements