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 **42 questions.** All questions are **compulsory.**

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

iii. **Section A** – questions number **1 to 6** are case based questions

iv. **Section B** – questions number **7 to 28** are multiple choice questions

v. **Section C** – questions number **29 to 36** are short answer

vi. **Section D** – questions number **37 to 42** 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 carefully and answer the questions that follow: Buddhism in practice.

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

In five ways should a master look after his servants and employees … by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times… In five ways should the clansmen look after the needs of samanas (those who have renounced the world) and Brahmanas : by affection in

act and speech and mind, by keeping open house to them and supplying their worldly needs. There are similar instructions to Sigala about how to behave with his parents, teacher and wife.

(1) How did Buddha highlight the significance of compassion in social hierarchy?

[1 Marks]

Answer: Buddha emphasized the significance of compassion in social hierarchy through his teachings to Sigala on how different social roles should treat one another. He instructed masters to care for their servants by recognizing their strengths and providing them with food, wages, and support during sickness. This showcases a compassionate approach where the well-being of those in lower social positions is prioritized. Furthermore, he highlighted the responsibility of clansmen to support samanas and Brahmanas with affection and by meeting their needs, reinforcing the idea of compassion across social classes. Through these teachings, Buddha advocated that respect, kindness, and generosity should transcend social hierarchy and emphasized the need for metta (fellow feeling) and karuna (compassion) as essential values to foster harmony and understanding within society. Thus, he encouraged a moral conduct that values compassion over social status or birthright.

Key Points: 1. Master-servant relationship focusing on care and support; 2. Encouragement of affection and generosity towards samanas and Brahmanas; 3. Emphasis on metta (fellow feeling) and karuna (compassion) as core Buddhist values.

(2) Explain any two tenets of Karma according to Buddha.

[2 Marks]

Answer: The concept of Karma in Buddhism refers to the law of moral causation, where every action has consequences that determine one's future. One important tenet is that every intentional action (kamma) shapes an individual's future experiences. Good actions, driven by positive intentions such as kindness or generosity, lead to favorable outcomes, while negative actions, rooted in harm or selfishness, result in undesirable consequences. Another tenet is that Karma is not just about actions but also their intentions and the context in which they occur. This means that a seemingly good deed done with selfish motives may not yield the expected good results, whereas a simple act of kindness done selflessly can create significant positive karma. Therefore, understanding Karma encourages individuals to act mindfully and ethically, fostering a cycle of positive experiences in their lives.

Key Points: 1. Karma refers to the law of moral causation; every action has consequences. 2. Good actions lead to favorable outcomes, while negative actions result in undesirable results. 3. Intentions behind actions are crucial in determining the nature of Karma.

(3) Why did Buddha emphasise righteous action?

[1 Marks]

Answer: Buddha emphasised righteous action as a means to cultivate a harmonious society and ensure the well-being of all individuals. By advocating for righteous actions, he sought to instill a sense of responsibility in individuals, particularly those in positions of power, such as masters and householders. His teachings highlighted that a master should care for his servants by assigning them appropriate work and providing for their basic needs, demonstrating respect and kindness. Additionally, the Buddha believed that showing affection and support towards samanas and Brahmanas promoted mutual respect and community strengthening. Righteous action fosters compassion and understanding among people, creating a foundation for personal and societal peace. Therefore, following Buddha's guidance not only benefits oneself but also nurtures a supportive environment conducive to collective well-being.

Key Points: responsibility towards others-importance of compassion-harmonious society

Question 2.

Read the given source carefully and answer the questions that follow:

A strange nation?

The travelogue of Abdur Razzaq written in the 1440s is an interesting mixture of emotions and perceptions. On the one hand, he did not appreciate what he saw in the port of Calicut (present-day Kozhikode) in Kerala, which was populated by "a people the likes of whom I had never imagined", describing them as "a strange nation". Later in his visit to India, he arrived in Mangalore, and crossed the Western Chats. Here he saw a temple that filled him with admiration : Within three leagues (about nine miles) of Mangalore, I saw an idol-house the likes of which is not to be found in all the world. It was a square, approximately ten yards a side, five yards in height, all covered with cast bronze, with four porticos. In the entrance portico was a statue in the likeness of a human being, full stature, made of gold. It had two red rubies for eyes, so cunningly made that you would say it could see. What craft and artisanship!

(1) Why did Abdur Razzaq call India a 'strange nation'?

[1 Marks]

Answer: Abdur Razzaq referred to India as a 'strange nation' due to the unique and unfamiliar characteristics he observed during his travels in the 1440s. Upon arriving at the port of Calicut, he noted the people's distinctiveness, describing them in a way that showcased his astonishment and inability to relate to their lifestyles. His perception was shaped by cultural and social differences that appeared unusual to him, reflected in his emotional response to their customs and practices. Moreover, his contrasting admiration for the architectural marvels he encountered later, like the idol-house near Mangalore, further illustrates the dichotomy in his views. He appreciated the intricate craftsmanship and beauty of Indian temples, which, in addition to his initial impressions, contributed to his characterization of India as a land of wonders and curiosities, unfamiliar to his own experiences.

Key Points: Unique cultural differences-Contrast between initial dismay and later admiration for architecture-Encounter with unfamiliar customs and peoples

(2) How do emotions and perceptions reflect in this source?

[1 Marks]

Answer: In the travelogue of Abdur Razzaq, emotions and perceptions are vividly depicted through his contrasting experiences in different locations of India. Initially, he expresses a sense of bewilderment and negativity when he describes the people of Calicut, labeling them as 'a strange nation', which reflects his discomfort and unfamiliarity with their culture. On the other hand, his visit to Mangalore elicits admiration and awe, particularly when he encounters a brilliantly crafted temple that he declares as unparalleled in the world. This stark contrast reveals how his emotional responses were shaped by both his preconceived notions and the sensory experiences he encountered. The architectural details he highlights, such as the bronze construction and the golden statue with rubies for eyes, signify not only the artistic excellence prevalent in India but also his appreciation for the craftsmanship, transcending his initial disappointment. Thus, Abdur Razzaq's emotions and perceptions are essential in understanding the broader context of cultural exchanges and the rich tapestry of Indian society during the period.

Key Points: Contrast of emotions between Calicut and Mangalore - initial discomfort vs admiration; Cultural shock at unfamiliar practices and appearances; Awe inspired by architectural marvels and craftsmanship; Personal perceptions shaping the narrative of a traveler; Significance of emotional responses in understanding cultural exchanges.

(3) How did Abdur Razzaq describe the temples of the Western Ghats in Mangalore?

[2 Marks]

Answer: Abdur Razzaq provided a remarkable description of the temple he encountered near Mangalore, highlighting its architectural grandeur and meticulous craftsmanship. He illustrated the temple as having a square shape, measuring approximately ten yards on each side and standing five yards tall. Notably, it was entirely covered with cast bronze and featured four porticos. The entrance portico contained a stunning statue of a human figure made of gold, which was so skillfully crafted that it appeared lifelike, with red rubies artistically positioned as eyes. Razzaq's admiration for the artistry of the temple is evident as he describes it as a structure 'the likes of which is not to be found in all the world,' showcasing his awe for the intricate craftsmanship and architectural excellence present in the temples of the Western Ghats.

Key Points: Temple shape and dimensions - Architectural features (square, bronze) - Entrance portico with gold statue - Craftsmanship and artistic detail - Personal admiration for uniqueness

Question 3.

Read the given source carefully and answer the questions that follow: “There cannot be any divided loyalty” Govind Ballabh Pant emphasised to become loyal citizens.

For the success of democracy one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. All loyalties must exclusively be centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.

(1) How has Pant described the key to the success of democracy?

[1 Marks]

Answer: Govind Ballabh Pant emphasized that the key to the success of democracy lies in the cultivation of self-discipline among citizens. He argued that individuals should shift their focus from personal and community interests to the larger interest of the State. Pant asserted that divided loyalties could undermine democracy, stating that all loyalties must be centered exclusively around the State. To thrive in a democratic society, citizens must prioritize collective welfare over individual extravagance and foster a sense of unity among all community members. Educational and empathetic engagement with the diverse concerns of society, specifically concerning minority rights and aspirations, is also crucial for maintaining a healthy democracy.

Key Points: Self-discipline is essential; Focus on the collective interest; No divided loyalties; Prioritize State loyalty; Understand and empathize with minority issues

(2) How has Pant defined the art of self-discipline in democracy?

[1 Marks]

Answer: Govind Ballabh Pant defined the art of self-discipline in democracy as the ability to prioritize the welfare of others over oneself. He believed that for a democracy to thrive, citizens must practice self-discipline by focusing less on personal or community interests and more on collective loyalty to the state. This entails cultivating a mindset where individual extravagance and communal rivalries are set aside in favor of a unified national purpose. Pant argued that divided loyalties undermine democracy, thus emphasizing the importance of citizens acting as equal members of one state, respecting each other's rights and aspirations. He posited that true loyalty should be directed towards the state, ensuring that everyone is treated with dignity and respect, while also highlighting the obligation of the majority community to understand and empathize with the minorities. Self-discipline, in Pant's view, is crucial for fostering a democratic ethos and ensuring social harmony.

Key Points: self-discipline is essential for democracy - focus on collective welfare over individual interests - loyalty must be to the state - divided loyalties threaten democracy - equal citizenship is paramount - obligation to understand and empathize with minorities

(3) Explain Pant's views on the relationship between democracy and equality.

[2 Marks]

Answer: Govind Ballabh Pant emphasized that for democracy to thrive, individuals must prioritize the collective good over personal or community interests. He believed that true loyalty should be directed towards the State, which reflects equality among all citizens. Pant argued against divided loyalties that arise from community affiliations, insisting that such divisions undermine the foundational principles of democracy. He maintained that every citizen deserves respect and consideration, not just for their material needs but also for their dignity and self-respect. For Pant, genuine equality in a democratic setup required that citizens act as equals within the State, rather than through the lens of their communities. Thus, he stressed that the essence of democracy is rooted in unifying individuals as citizens, promoting a sense of belonging and shared responsibility, which ultimately fosters equality.

Key Points: Loyalty towards the State; Self-discipline and collective good; Importance of treating all citizens equally; Opposition to divided loyalties; Fostering understanding between majority and minorities; Citizen's dignity and self-respect.

Question 4.

Map-Based Questions

Question 5.

On the given political outline map of India (on page 23), locate and label the following with appropriate symbols :

(i) Banawali, a Harappan site

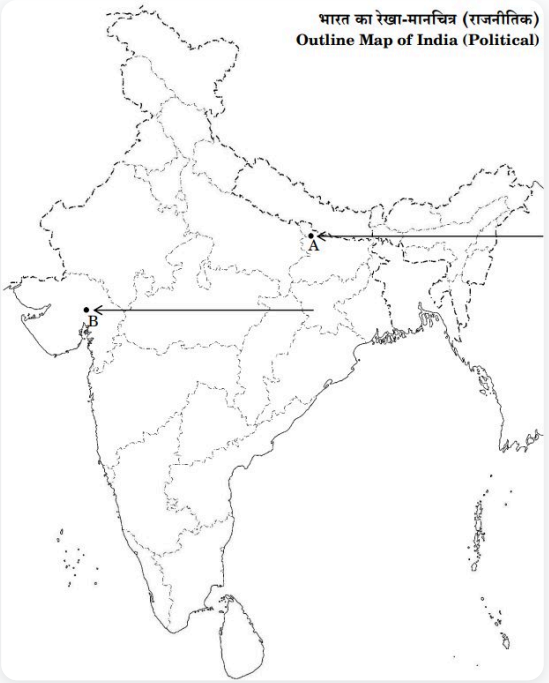
(ii) Amravati stupa

(iii) (a) Agra (Territory under the Mughals)

OR

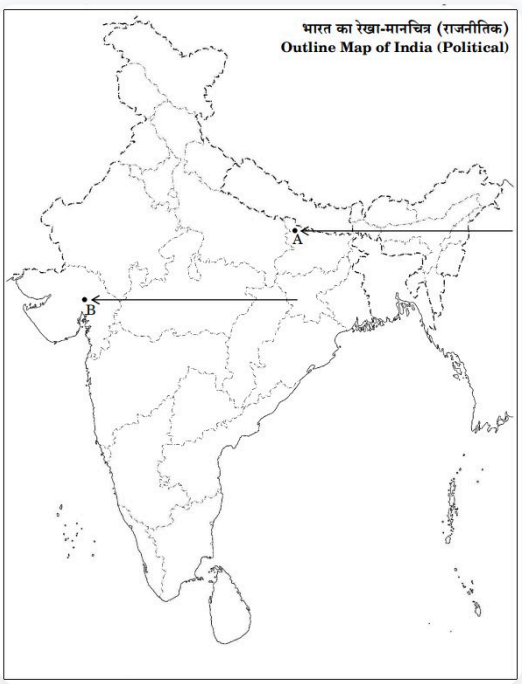
(iii) (b) Ajmer (Territory under the Mughals)

On the same outline map, two centres related to the Indian National Movement are marked as A and B. Identify them and write their correct names on the lines drawn near them. 2



Question 6.

On the given political outline map of India (on page 23), locate and label the following with appropriate symbols :



(1)

Banawali, a Harappan site

[1 Marks]

Answer: Banawali is located in the state of Haryana, India. It is an important Harappan site that showcases the characteristics of the Mature Harappan civilization. On the political outline map, mark Banawali by placing an appropriate symbol, such as a black dot or a triangle, to indicate its significance as an archaeological site. Ensure that the location is accurately labeled and positioned near the region where Harappan sites are predominantly found, especially in the vicinity of prominent cities like Hisar.

Key Points: Location in Haryana-Harappan civilization importance-symbol marking on map-accuracy in positioning

(2)

Ajmer (Territory under the Mughals)

[1 Marks]

Answer: To locate and label Ajmer on the political outline map of India, one should identify its position in the northwestern region of India, specifically in the state of Rajasthan. Ajmer was an important territory under the Mughal Empire, reflecting significant historical importance as a pilgrimage site and administrative center. The city is located to the southwest of Delhi and is surrounded by the Aravalli Range. Mark this location on the map using a suitable symbol, such as a dot or star, and label it 'Ajmer'.

Key Points: Identify Ajmer's location in Rajasthan-Label with a symbol on the map-Highlight its significance under Mughal rule

(3)

Amravati stupa

[1 Marks]

Answer: To locate and label the Amravati Stupa on the political outline map of India, first find the state of Andhra Pradesh, where the Stupa is situated. The Amravati Stupa is located near the village of Amravati, on the banks of the Krishna River. Use a suitable symbol like a circle or square to mark the location of the Stupa. Label it clearly with 'Amravati Stupa' next to the symbol. The Stupa is one of the prominent Buddhist monuments and was a significant center for Buddhist art and architecture. It reflects the rich cultural heritage and the importance of Buddhism during the ancient period in India.

Key Points: Locate Andhra Pradesh-Identify Amravati near Krishna River-Use appropriate symbol-Label clearly as 'Amravati Stupa'-Mention significance in Buddhist heritage

(4)

Agra (Territory under the Mughals)

[1 Marks]

Answer: To locate Agra on the political outline map of India, identify its position in the north-central part of the country within the state of Uttar Pradesh. Agra was a significant city during the Mughal Empire, known for its strategic importance and vibrant economy. The iconic Taj Mahal, built by Emperor Shah Jahan, is located here, highlighting the city's cultural heritage. Mark Agra using a circle symbol and label it clearly as 'Agra - Mughal Territory'.

Key Points: Location in north-central India - Importance during Mughal Empire - Cultural heritage exemplified by the Taj Mahal

(5)

On the same outline map, two centres related to the Indian National Movement are marked as A and B. Identify them and write their correct names on the lines drawn near them.

[2 Marks]

Answer: On the political outline map of India, the centres marked as A and B in relation to the Indian National Movement are as follows: A - 'Delhi' and B - 'Lucknow'. These cities were significant in the mobilization of nationalist activities and conferences during the Indian National Movement, particularly Delhi for its role as the capital and Lucknow for the Lucknow Pact between the Congress and Muslim League.

Key Points: Delhi - capital; significant for nationalist activities - Lucknow - site of the Lucknow Pact; collaboration between Congress and Muslim League

(6)

Mention any two Buddhist sites in India.

[2 Marks]

Answer: Two significant Buddhist sites in India are Sanchi and Bodh Gaya. Sanchi is renowned for its ancient stupas, particularly the Great Stupa, which is an architectural marvel showcasing intricate carvings and relics related to Buddha. Bodh Gaya, on the other hand, is the location where Buddha attained enlightenment under the Bodhi tree, making it one of the holiest sites in Buddhism, and is marked by the Mahabodhi Temple. Both of these sites are important pilgrimage destinations for Buddhists worldwide.

Key Points: Sanchi - Great Stupa; Bodh Gaya - place of Buddha's enlightenment; significance of pilgrimage

(7)

Mention the capital city of Vijayanagara empire.

[1 Marks]

Answer: The capital city of the Vijayanagara Empire was Vijayanagara itself, which translates to 'city of victory'. Founded in the 14th century, it was known for its distinctive physical layout and monumental architecture. At its peak, the empire spanned a vast region in southern India and was renowned for its cultural and religious diversity.

Key Points: Vijayanagara is the capital; founded in the 14th century; known for its architecture; significant cultural and religious diversity

(8)

Mention any one territory under the Mughal empire.

[1 Marks]

Answer: One prominent territory under the Mughal Empire was the region of Delhi. It served as the capital and a significant center for political and cultural activities during the Mughal period.

Key Points: Delhi - capital of Mughal Empire - center of political and cultural activities

(9)

Mention any two centres of the Indian National Movement.

[2 Marks]

Answer: Two significant centres of the Indian National Movement were Bombay (now Mumbai) and Calcutta (now Kolkata). Bombay played a crucial role in the Swadeshi movement and was a hub for political activities, while Calcutta was a center for revolutionary activities and the birthplace of the Indian National Congress. Both cities were pivotal in mobilizing the middle classes and pushing for independence from British rule.

Key Points: Bombay - hub of the Swadeshi movement; Calcutta - center of revolutionary activities; part of the Indian National Congress; mobilization of the middle class for independence

Section B

Question 7.

Which of the following was the best source of lapis lazuli in the Harappan sites ?

[1 Marks]

(A) Nageshwar

(B) Rakhigarhi

(C) Shortughai

(D) Manda

Explanation: The correct answer is Shortughai, as it is located in far-off Afghanistan, which is noted in the context as the best source of lapis lazuli, a highly valued blue stone used by the Harappans.

Question 8.

Consider the following statements about Prabhavati Gupta and choose the correct option :

(i) She was the daughter of Chandragupta Maurya.

(ii) She was married to a Vakataka ruler.

(iii) She had independent access to resources.

(iv) She gave land grants to people.

[1 Marks]

(A) (ii), (iii) and (iv)

(B) (i), (ii) and (iv)

(C) (i), (iii) and (iv)

(D) (i), (ii) and (iii)

Explanation:

The correct option is (ii), (iii) and (iv). Prabhavati Gupta was indeed married to a Vakataka ruler, as referenced in the context, and she had independent access to resources, such as land, which she granted to others, demonstrating her power and influence as a wealthy woman during that time. Statement (i) is incorrect because she was the daughter of Chandragupta II, not Chandragupta Maurya.

Question 9.

Identify the ruler of ancient India with the help of the given information and choose the correct option :

[1 Marks]

- He got the title of Devanampiya.
- He distributed a portion of Buddha's relics for stupas.
- He was the first ruler who inscribed messages on rocks and pillars.

(A) Rudradaman

(B) Harshavardhana

(C) Asoka

(D) Samudragupta

Explanation: The correct option is Asoka. The context provided refers to inscriptions that mention a king called Piyadassi, which translates to 'pleasant to behold'. This title is also attributed to Asoka, who is recognized as one of the most famous rulers in Indian history, particularly known for his promotion of Buddhism. The inscriptions link to him, verifying his identity, further supported by mentions of the titles 'devanampiya' and 'piyadassi' in various inscriptions attributed to Asoka.

Question 10.

Sushruta's book 'Sushruta Samhita' is based on which of the following theme ?

[1 Marks]

(A) Grammar

(B) Mathematics

(C) Astronomy

(D) Medicine (Ayurveda)

Explanation: The correct answer is 'Medicine (Ayurveda)' because the 'Sushruta Samhita' is an ancient Indian text that focuses specifically on surgical techniques and medicine, forming a foundational work of Ayurveda.

Question 11.

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

[1 Marks]

	Column I (Sculpture of Sanchi)		*Column II (Symbolism)*
1.	Empty Seat	(i)	Symbol of good fortune
2.	Wheel	(ii)	Auspicious symbol
3.	Shalabhanjika	(iii)	First sermon of Buddha
4.	Gajalakshmi	(iv)	Mahaparinibbana

(A) 1-(iv), 2-(iii), 3-(ii), 4-(i)

(B) 1-(ii), 2-(i), 3-(iii), 4-(iv)

(C) 1-(iii), 2-(iv), 3-(i), 4-(ii)

(D) 1-(i), 2-(ii), 3-(iv), 4-(iii)

Explanation:

Lenders require collateral to mitigate the risk of loan default. If the borrower fails to repay the loan, the lender can claim the collateral to recover the funds lent.

Question 12.

Identify the school of art with the help of the given image of Buddha.

[1 Marks]



(A) Gandhara School of Art

(B) Mathura School of Art

(C) Amravati School of Art

(D) Sarnath School of Art

Explanation:

The correct answer is 'Mathura School of Art'. The context describes an image of the Buddha from Mathura, which is known for its distinctive style that reflects early Indian sculpture with its representations of the Buddha and Bodhisattas, often differing from the Greek-influenced styles of Gandhara.

Question 13.

Which of the following clans did Buddha belong to ?

[1 Marks]

(A) Pala

(B) Kosala

(C) Bhoja

(D) Sakya

Explanation: Buddha belonged to the Sakya clan, as stated in the context where it mentions he was the son of a chief of the Sakya clan. This identifies the correct answer among the options provided.

Question 14.

In which of the following languages has Al-Biruni translated Sanskrit, Pali and Prakrit texts in India ?

[1 Marks]

(A) Hindavi

(B) Arabic

(C) Persian

(D) Urdu

Explanation:

Al-Biruni translated Sanskrit, Pali, and Prakrit texts into **Arabic** during his stay in India. He wrote the famous book **Kitab al-Hind**.

Question 15.

Who among the following was the mentor of Amir Khusrau ?

[1 Marks]

(A) Shaikh Nizamuddin Auliya

(B) Shaikh Salim Chishti

(C) Shaikh Nasiruddin Chiragh-i-Delhi

(D) Shaikh Muinuddin Chishti

Explanation: The correct answer is Shaikh Nizamuddin Auliya. The context indicates that Amir Khusrau was a disciple of Shaikh Nizamuddin Auliya, who is described as his mentor in the context of their relationship and the reverence Khusrau held for him.

Question 16.

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

[1 Marks]

	Column I (Temple)		*Column II (Location)*
1.	Hazara Rama Temple	(i)	Tamil Nadu
2.	Chidambaram Temple	(ii)	Vijayanagara
3.	Brihadishvara Temple	(iii)	Belur
4.	Chennakeshava Temple	(iv)	Thanjavur

(A) 1-(ii), 2-(iii), 3-(iv), 4-(i)

(B) 1-(ii), 2-(i), 3-(iii), 4-(iv)

(C) 1-(ii), 2-(i), 3-(iv), 4-(iii)

(D) 1-(ii), 2-(iv), 3-(i), 4-(iii)

Explanation: The context provided is insufficient to determine the correct matches between Column I and Column II. Therefore, we cannot identify a correct answer from the options given.

Question 17.

Among the following, whose description of ‘degenerated East’ inspired Western theorists to develop the idea of ‘oriental despotism’ ?

[1 Marks]

(A) François Bernier

(B) Peter Mundy

(C) Duarte Barbosa

(D) Marco Polo

Explanation: The correct answer is François Bernier. His critical observations of India and comparisons to Europe greatly influenced Western thinkers, particularly Montesquieu, in formulating the concept of 'oriental despotism', which described Asian rulers as having absolute power over their subjects.

Question 18.

Which one of the following was the main factor that led to the decline of the Vijayanagara empire ?

[1 Marks]

(A) Internal conflicts and alliance with the Sultanates against Vijayanagara.

(B) Defeat of Bijapur, Ahmadnagar and Golconda in Talikota.

(C) Heavy decline in trade and economy of the Vijayanagara empire.

(D) Invasion of Portuguese and French on Vijayanagara

Explanation:

Internal rivalries and shifting alliances with the Deccan Sultanates weakened the empire, leading to its defeat in the **Battle of Talikota (1565)** and eventual decline.

Question 19.

Choose the correct pair regarding the profile of rural people during the Mughal period :

[1 Marks]

	List I (Name)		*List II (Profile)*
(A)	Mallahzadas	–	Village Headman
(B)	Muqaddam	–	Banker
(C)	Shroff	–	Boatman
(D)	Muzarian	–	Peasant

(A) A

(B) C

(C) B

(D) D

Explanation:

The correct option is D. During the Mughal period, zamindars formed the apex of rural society, holding significant power and privileges due to their land ownership. This aligns with the context which highlights the hierarchical structure wherein zamindars had established control over the agrarian society amidst the participation and essential role of the peasantry in agricultural production.

Question 20.

Arrange the following in chronological order and choose the correct option :

(i) Limitation Law

(ii) Sunset Law

(iii) Santhal Rebellion

(iv) Bombay-Deccan Riots

[1 Marks]

(A) (ii), (iii), (i), (iv)

(B) (i), (ii), (iv), (iii)

(C) (iii), (iv), (ii), (i)

(D) (iv), (iii), (i), (ii)

Explanation: The correct chronological order is (ii) Sunset Law, (iii) Santhal Rebellion, (i) Limitation Law, (iv) Bombay-Deccan Riots. The Sunset Law was related to zamindari and rent collection, indicating early legal frameworks. The Santhal Rebellion followed as a significant uprising in 1855-57 against British oppression. The Limitation Law was enacted later to streamline the legal recourse against claims, and finally, the Bombay-Deccan Riots occurred in 1875 as a result of economic distress, making the option (ii), (iii), (i), (iv) the correct sequence.

Question 21.

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

[1 Marks]

	Column I (Name of the Viceroys)		*Column II (Role)*
1.	Lord Wellesley	(i)	Introduced annexation policies
2.	Lord Dalhousie	(ii)	Introduced Subsidiary Alliance
3.	Lord Bentinck	(iii)	Introduced greased cartridges
4.	Lord Hardinge	(iv)	Introduced reformative polices

(A) 1-(i), 2-(iv), 3-(iii), 4-(ii)

(B) 1-(ii), 2-(i), 3-(iv), 4-(iii)

(C) 1-(iv), 2-(iii), 3-(ii), 4-(i)

(D) 1-(iii), 2-(ii), 3-(i), 4-(iv)

Explanation: The correct answer is 'To mitigate the risk of loan default.' Lenders require collateral to ensure that they have a form of security in case the borrower fails to repay the loan. This reduces the lender's risk and encourages them to lend money.

Question 22.

Assertion (A) : To broaden the Non-Cooperation Movement, Gandhiji had joined hands with the Khilafat Movement.

Reason (R) : Gandhiji hoped that coupling Non-Cooperation and Khilafat could collectively bring an end to the Colonial rule.

[1 Marks]

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

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

(C) Assertion (A) is correct, but Reason (R) is incorrect.

(D) Assertion (A) is incorrect, but Reason (R) is correct.

Explanation: Both Assertion (A) and Reason (R) are true, and Reason (R) is the correct explanation of the Assertion (A) because Gandhiji indeed aimed to unite Hindus and Muslims through the Non-Cooperation and Khilafat Movements in order to effectively challenge and end colonial rule in India as stated in the context.

Question 23.

Who among the following members of the Constituent Assembly made a strong plea for Hindi to be used as the language of constitution-making ?

[1 Marks]

(A) R.V. Dhulekar

(B) shankarao Deo

(C) G. Durgabai

(D) N.G. Ranga

Explanation: The correct answer is R.V. Dhulekar, who made a strong and aggressive plea for Hindi to be used as the language of constitution-making during the early sessions of the Constituent Assembly. He argued for Hindi to be declared the National Language, reflecting his strong conviction that members of the Assembly should be fluent in Hindustani to participate in the constitution-making process.

Question 24.

Which one of the following was a significant criticism of the Permanent Settlement ?

[1 Marks]

(A) This system resulted in Bombay-Deccan riots.

(B) The system increased the influence of tribal communities

(C) The British contacted the peasants directly.

(D) The Zamindars got the permanent rights on the lands.

Explanation:

Under the **Permanent Settlement**, Zamindars were given permanent ownership rights, which often led to exploitation of peasants and high land revenue demands.

Question 25.

Fill in the blank with the appropriate word from the given options : The legislature elected under the Government of India Act, 1935 operated within the framework of _____.

[1 Marks]

(A) Constituent Assembly

(B) Indian National Congress

(C) Colonial Rule

(D) Muslim League

Explanation: The correct answer is 'Colonial Rule' because the legislatures elected under the 1935 Act operated within the framework set by the colonial government. They were accountable to a British Governor, indicative of the colonial governance structure of that time.

Question 26.

Who among the following rebels took over the bungalow of a British official and turned it into a ‘hall of justice’ to settle disputes during 1857 in Uttar Pradesh ?

[1 Marks]

(A) shah Mal

(B) Kunwar Singh

(C) Maulvi Ahmadullah Shah

(D) Gonoo

Explanation:

The correct answer is Shah Mal. He mobilized the villagers of pargana Barout in Uttar Pradesh during the rebellion of 1857. While the context mentions various leaders, it highlights that Shah Mal was actively involved in local organization against British rule, making him the most likely candidate for taking over a British official's bungalow and repurposing it for local governance.

Question 27.

Fill in the blank with the appropriate word from the given options : The legislature elected under the Government of India Act, 1935 operated within the framework of _____.

[1 Marks]

(A) Indian National Congress

(B) Muslim Leagu

(C) Colonial Rule

(D) Constituent Assembly

Explanation:

The legislature under the Government of India Act 1935 functioned within the framework of British colonial rule, not full independence.

Question 28. Which of the following statements is correct regarding Ain-i-Akbari ?

[1 Marks]

(A) Sipah-abadi deals with the imperial household of the Mughals

(B) Manzil-abadi deals with the civil administration of the Mughals

(C) Akbar Nama was the third book of Ain-i-Akbari

(D) Mulk-abadi deals with the fiscal side of the Mughal empire.

Explanation: The Ain-i-Akbari, written by Abul Fazl, is divided into sections: Manzil-abadi → Imperial household Sipah-abadi → Military administration Mulk-abadi → Revenue and fiscal administration

Section C

Question 29. ‘Mahabharata is a dynamic text.’ Justify the statement.

[3 Marks]

Answer: The Mahabharata is considered a dynamic text due to its continuous evolution and adaptation over centuries. Initially composed in Sanskrit, it has inspired numerous versions in various languages, depicting how different communities engaged with its narratives. The epic's stories transcended regional boundaries, resulting in localized retellings that reflect diverse cultural backgrounds. Moreover, the text’s breadth allows for multiple interpretations, evolving meanings, and a dialogue between history and mythology. Scholars note that narratives may have been enriched with moral teachings over time, indicating a developing text that resonates with changing societal values.

Key Points: Continuous evolution-adapted in various languages-community engagement-reflection of cultural backgrounds-multiple interpretations-history and mythology dialogue-moral teachings addition

Question 30. Analyse the role of scholars in the task of preparing the critical edition of the Mahabharata.

[3 Marks]

Answer: The preparation of the critical edition of the Mahabharata was a monumental scholarly endeavor initiated in 1919 by V.S. Sukthankar and a dedicated team of scholars. Their role was pivotal in collecting numerous manuscripts from various regions, comparing textual variations, and establishing a reliable version of this complex epic. They meticulously analyzed the language, themes, and historical contexts of different texts, ensuring that the critical edition reflected the multifaceted nature of the Mahabharata. Scholars utilized advanced techniques in textual criticism, facilitating a comprehensive understanding of cultural, social, and moral dimensions depicted in the epic. Their scholarship has provided invaluable insights, shaping contemporary perceptions of the Mahabharata as both a literary and historical document.

Key Points: Initiation in 1919 by V.S. Sukthankar-Collecting manuscripts from various regions-Comparing textual variations-Establishing a reliable version-Meticulous analysis of language and themes-Understanding cultural and social dimensions-Use of textual criticism techniques-Impact on contemporary perceptions

Question 31. Explain any three sources to know about the Mauryan empire.

[3 Marks]

Answer: To reconstruct the history of the Mauryan Empire, historians rely on various sources. Firstly, archaeological finds play a significant role, including sculptures and inscriptions that provide insights into the empire's cultural and political life. Secondly, literary accounts, particularly the writings of Megasthenes, a Greek ambassador at Chandragupta Maurya's court, offer valuable descriptions of the empire's society, governance, and economy. Lastly, religious texts from Buddhism, Jainism, and Brahmanism contain historical information, reflecting the beliefs and practices of people during this period. Together, these sources help paint a comprehensive picture of the Mauryan Empire.

Key Points: archaeological finds; Megasthenes' account; Buddhist, Jaina, and Brahmanical texts

Question 32. Explain the water resource management of Vijayanagara empire with examples.

[3 Marks]

Answer: The Vijayanagara empire employed advanced water resource management techniques that enhanced agricultural productivity. The river Tungabhadra, which flowed through the region, was central to their irrigation system. They constructed intricate aqueducts, as illustrated in historical images, to direct water from rivers to fields, ensuring consistent water supply. Additionally, they utilized check dams and reservoirs to store rainwater. Revenue generated from agriculture was partly allocated for temple maintenance and irrigation works, showcasing the integration of religion and resource management. This strategic approach not only supported their agricultural needs but also played a crucial role in sustaining the empire's economy and population.

Key Points: Tungabhadra river utilization-aqueducts-construction of check dams and reservoirs-revenue allocation for irrigation-religious and economic integration

Question 33. 'Revenue from the land was the economic mainstay of the Mughal empire.' Support the statement with examples.

[3 Marks]

Answer: Revenue from land was crucial to the Mughal Empire's economy. The state established a robust administrative system to assess and collect land revenue, emphasizing control over agricultural production. For instance, Abu'l Fazl noted that the revenue was a 'remuneration of sovereignty', linking the ruler's authority to agricultural productivity. The two-step system of assessment and collection ensured comprehensive data on agricultural output, revealing that the jama (assessed revenue) and hasil (collected revenue) indicated the empire's economic strength. This revenue was essential for funding the imperial administration and military, enabling the empire's expansion and maintenance.

Key Points: Importance of land revenue to the economy - Establishment of an administrative system - Abu'l Fazl's writings on sovereignty - Two-step assessment and collection process - Role in funding administration and military

Question 34. Why was the Revolt of 1857 specially widespread in Awadh? Explain.

[3 Marks]

Answer: The Revolt of 1857 was particularly widespread in Awadh due to a combination of social, political, and economic factors. The British colonial policies and the annexation of Awadh in 1856 created widespread discontent among the local population, especially the landowners and the sepoys who felt their rights were being violated. The perception of an alien and oppressive governance,

coupled with the influence of Christian missionaries, intensified anti-British sentiments. Additionally, the successful coordination among the sepoy lines facilitated a united uprising, leading to massive participation from various societal strata, including the influential upper castes, making the rebellion in Awadh one of the most significant centers of resistance against British rule.

Key Points: Annexation of Awadh in 1856; discontent among landowners and sepoys; perception of alien governance; influence of Christian missionaries; coordination among sepoys; wide participation from upper castes.

Question 35. Why did the rebel proclamations in 1857 appeal for unity to all sections of the population? Explain.

[3 Marks]

Answer: The rebel proclamations of 1857 aimed to unite diverse sections of Indian society against British colonial rule. They transcended traditional caste and religious barriers, appealing to both Hindus and Muslims. This unity was necessary to mount a cohesive resistance against oppression. The leaders, including Muslim princes, recognized that by embracing a shared struggle, they could foster an egalitarian vision, encouraging individuals of all backgrounds to fight for their rights. Proclamations called upon popular sentiments, invoking revered figures from different faiths to enhance solidarity. By presenting a united front, the rebels sought not only to challenge British authority but also to inspire a collective national identity, reflecting a profound desire for freedom and justice.

Key Points: 1. Emphasis on unity beyond caste and creed. 2. Involvement of leaders from various backgrounds promoting inclusiveness. 3. Use of religious symbols to unite Hindus and Muslims. 4. A call for shared struggle against British oppression. 5. A vision for an egalitarian society.

Question 36. Explain the causes that led to the conflict between the Paharias of Rajmahal Hills and the Santhals.

[3 Marks]

Answer: The conflict between the Paharias and the Santhals in the Rajmahal Hills arose due to several interrelated factors. Firstly, the Santhals were encouraged by the British to settle in the foothills, leading to the displacement of the Paharias who traditionally inhabited these areas. As the Santhals cleared forests to cultivate land for rice and cotton, the Paharias gradually retreated further into the hills, defending their customary shifting cultivation with hoes against the Santhals' ploughing practices. Additionally, the Paharias' resistance to adopting settled agriculture and their turbulent nature contrasted sharply with the Santhals, who were seen as ideal settlers by the British. This clash of agricultural practices and cultural identities ultimately precipitated social tensions and conflicts between the two groups.

Key Points: Displacement of Paharias by Santhals-Encouragement by British to settle-Paharias' shifting cultivation vs. Santhals' plough agriculture-Cultural differences and identities-Tensions leading to conflict.

Section D

Question 37. 'The most unique feature of the Harappan civilization was the development of urban centres.' Explain.

[8 Marks]

Answer: The Harappan civilization, one of the earliest urban cultures in the world, is noted for its sophisticated urban planning and infrastructure. Mohenjodaro, the most recognized site, exemplifies this with its meticulously designed layout and advanced drainage systems. The urban centers of Harappa and Mohenjodaro had well-defined streets, houses built from baked bricks, and access to a systematic water supply and drainage. Their grid pattern of roads shows a level of urban planning not seen in many ancient cultures. Furthermore, these cities housed large public buildings, such as the Great Bath and granaries, indicating a complex socio-political structure. This planning reflects an organized community with foresight and an understanding of civic needs. The urban centers were pivotal for trade and had a significant influence on surrounding regions, allowing Harappan culture to flourish. The emergence of urban centers marked a significant transformation from early agrarian societies to advanced urban societies, showcasing the ingenuity and adaptability of the Harappan people.

Key Points: urban planning-drainage systems-Mohenjodaro-Harappa-public buildings-social organization

Question 38. Explain the role of various archaeologists in the discovery of Harappa.

[8 Marks]

Answer: The discovery of Harappa was significantly shaped by several key archaeologists whose efforts unveiled the complexities of the Harappan civilization. Daya Ram Sahni played a pivotal role in discovering seals and artifacts in the early twentieth century, revealing the existence of layers older than the Early Historic period. His work marked the beginning of understanding the site's historical significance. Rakhal Das Banerji contributed by identifying Harappa's unique attributes, which did not fit into the contemporary understanding of urban centers, thus challenging existing paradigms in archaeology. Other notable figures included British archaeologist Alexander Cunningham, who collected Harappan artifacts but failed to grasp their ancient origins. As these archaeologists collaborated and built upon each other's findings, they collectively brought to light the advanced urban planning and cultural sophistication of the Harappan civilization, fostering international interest in the region. Their combined efforts laid a foundation for modern archaeology in the subcontinent, with

subsequent researchers delving deeper into the archaeological evidence left behind, such as houses, pottery, and tools, to understand the lives of the people who inhabited Harappa.

Key Points: Daya Ram Sahni's discovery of seals; Rakhal Das Banerji's identification of Harappa's uniqueness; Alexander Cunningham's contributions and misconceptions; collaborative efforts leading to a better understanding of the Harappan civilization; the significance of material remains in reconstructing history.

Question 39. Describe the contribution of Kabir to the Bhakti Movement and his impact on religious and social harmony.

[8 Marks]

Answer: Kabir was a pivotal figure in the Bhakti Movement, known for his profound devotion to a formless God and his advocacy for unity among different religions. His compositions, rich with metaphor and spiritual depth, transcended communal boundaries, emphasizing the importance of personal experience of the Divine over ritualistic practices. By rejecting orthodox Hindu and Islamic dogmas, Kabir challenged social hierarchies and fostered a message of equality and love, which resonated across diverse communities. His teachings inspired individuals to question entrenched beliefs and seek a direct connection with God. Kabir’s verses, which blend elements of both Hinduism and Islam, were an instrument of social reform, promoting harmony and mutual respect among followers of different faiths. This legacy continues to inspire movements advocating for interfaith dialogue and social justice, making Kabir a timeless voice for unity and peace in a fragmented world.

Key Points: Kabir's role as a poet-saint; his focus on a formless God; rejection of orthodox rituals; promotion of social equality; inspiration for questioning religious doctrines; impact on religious harmony; legacy influencing interfaith dialogue.

Question 40. Describe the teachings of Guru Nanak Dev ji emphasizing his philosophy of oneness.

[8 Marks]

Answer: Guru Nanak Dev Ji, the founder of Sikhism, emphasized a profound philosophy of oneness that transcends religious boundaries and societal divisions. His teachings, articulated through hymns and compositions, focus on the concept of the 'Ik Onkar,' meaning 'One Supreme Reality.' This highlights the belief in a singular, formless God that embodies universality and equality. He rejected the ritualistic practices of his time, such as sacrifices and image worship, advocating instead for a personal and direct relationship with the Divine. Guru Nanak's emphasis on nirguna bhakti encouraged individuals to seek the Divine through devotion rather than through external rituals. Furthermore, he preached the importance of community and collective worship, fostering a sense of unity among diverse peoples. By organizing his followers into a community and establishing congregational practices, he sought to dissolve distinctions between Hindus and Muslims. His teachings advocate for equality and harmony, asserting that all humans, regardless of their backgrounds, are one in the eyes of the Divine.

Key Points: Concept of Ik Onkar - One Supreme Reality; Rejection of rituals - sacrifices, image worship; Emphasis on direct personal connection to the Divine; Advocacy of nirguna bhakti - devotion without form; Community organization and collective worship; Promotion of equality among all humans; Dissolution of distinctions between Hindus and Muslims.

Question 41. 'There are many different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the Indian nationalist movement.' Examine the statement.

[8 Marks]

Answer: The reconstruction of Mahatma Gandhi's political career and the Indian nationalist movement can be undertaken using a variety of sources. These include personal letters, speeches, memoirs, and official documents that provide insight into Gandhiji's thoughts and strategies. Contemporary newspapers, both in English and various Indian languages, serve as crucial records, documenting public perception and reporting on his activism. Additionally, oral histories and biographies by those who knew him lend depth to our understanding. However, it is essential to critically evaluate these sources, noting biases and perspectives shaped by the socio-political context. The intersection of these diverse sources allows for a multifaceted view of Gandhi's influence, demonstrating how both individual actions and broader historical forces shaped the independence movement. Ultimately, reconstructing his career illustrates the complex relationship between a leader and the society that influences and is influenced by him.

Key Points: variety of sources; personal letters, speeches, official documents; contemporary newspapers; public perception; oral histories; critical evaluation of biases; intersection of sources; multifaceted view; relationship between leader and society

Question 42. Examine the contribution of Mahatma Gandhi towards nation-building after the independence of India.

[8 Marks]

Answer: After India's independence, Mahatma Gandhi's contributions to nation-building were multifaceted and crucial. He emphasized social reforms, advocating for the eradication of untouchability and promoting the upliftment of rural communities. His vision of a self-reliant India led to initiatives that encouraged local industries and the promotion of khadi, fostering economic independence. Gandhi stressed unity among diverse religious and cultural groups, emphasizing non-violence and communal harmony as foundations for nation-building. Though he was assassinated in 1948, his principles continued to inspire leaders and citizens alike in shaping a progressive, democratic, and inclusive India. His ability to rally the masses and his commitment to social justice laid the groundwork for a nation striving towards equity and peace.

Key Points: Social reforms and eradication of untouchability - Promotion of khadi and local industries - Emphasis on communal harmony and non-violence - Legacy of Gandhi's principles influencing future leaders - Role in fostering a democratic and inclusive society