CBSE EXAMINATION PAPER-2026

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 carefully and answer the questions that follow :

How Buddhist texts were prepared and preserved.

The Buddha (and other teachers) taught orally – through discussion and debate. Men and women (perhaps children as well) attended these discourses and discussed what they heard. None of the Buddha's speeches were written down during his lifetime. After his death (c. fifth-fourth century BCE) his teachings were compiled by his disciples at a council of 'elders' or senior monks at Vesali (Pali for Vaishali in present-day Bihar). These compilations were known as Tipitaka – literally, three baskets to

hold different types of texts. They were first transmitted orally and then written and classified according to length as well as subject matter.

The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order; the Buddha's teachings were included in the Sutta Pitaka; and the Abhidhamma Pitaka dealt with philosophical matters. Each pitaka comprised a number of individual texts. Later, commentaries were written on these texts by Buddhist scholars.

As Buddhism travelled to new regions such as Sri Lanka, other texts such as the Dipavamsa (literally, the chronicle of the island) and Mahavamsa (the great chronicle) were written, containing regional histories of Buddhism. Many of these works contained biographies of the Buddha. Some of the oldest texts are in Pali, while later compositions are in Sanskrit.

When Buddhism spread to East Asia, pilgrims such as Fa Xian and Xuan Zang travelled all the way from China to India in search of texts. These they took back to their own country, where they were translated by scholars. Indian Buddhist teachers also travelled to faraway places, carrying texts to disseminate the teachings of the Buddha.

Buddhist texts were preserved in manuscripts for several centuries in monasteries in different parts of Asia. Modern translations have been prepared from Pali, Sanskrit, Chinese and Tibetan texts.

(1) Explain why Buddha's speeches were not written down during his lifetime.

[1 Marks]

Answer: Buddha's speeches were not written during his lifetime because teachings were transmitted orally through discussion and debate, with emphasis on memorization and recitation rather than writing.

Key Points: "Oral teaching tradition, Emphasis on discussion and debate, Absence of written text during his life"

(2) Assess the impact of orally transmitting texts before writing them down for preservation.

[1 Marks]

Answer: Oral transmission enabled preserving teachings through memorization and discussion, but it risked variations. It also allowed Buddhism to spread widely before texts were written down.

Key Points: "Facilitated memorization and discussion, Risk of variation and loss, Allowed wider dissemination before writings"

(3) Explain the differences between the Vinaya Pitaka and Sutta Pitaka.

[2 Marks]

Answer: The Vinaya Pitaka includes the rules and regulations for those joining the monastic order, focusing on discipline. The Sutta Pitaka contains the Buddha's teachings and discourses addressing doctrinal and philosophical issues.

Key Points: "Vinaya Pitaka contains rules for monastic order, Sutta Pitaka contains teachings of the Buddha, Different focus: discipline vs doctrine"

Question 2.

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

Trade between the hill tribes and the plains, c. 1595.

This is how Abu'l Fazl describes the transactions between the hill tribes and the plains in the suba of Awadh (part of present-day Uttar Pradesh):

From the northern mountains quantities of goods are carried on the backs of men, of stout ponies and of goats, such as gold, copper, lead, musk, tails of the kutas cow (the yak), honey, chuk (an acid composed of orange juice and lemon boiled together), pomegranate seed, ginger, long pepper, majith (a plant producing a red dye) root, borax, zedoary (a root resembling turmeric), wax, woollen stuffs, wooden ware, hawks, falcons, black falcons, merlins (a kind of bird), and other articles. In exchange they carry back white and coloured clothes, amber, salt, asafoetida, ornaments, glass and earthen ware.

(1) Why was trade between the mountains and plains important for the Mughal economy?

[1 Marks]

Answer: Trade between the mountains and plains was vital as it enabled exchange of valuable goods like gold, musk, and dyes not found in the plains, thus strengthening the Mughal economy and regional integration.

Key Points: "Facilitated exchange of valuable goods, Supplied resources not available in plains, Strengthened economic integration"

(2) How did the people of the plains benefit from trade with the hill tribes?

[1 Marks]

Answer: The plains people benefited by acquiring exotic products such as musk, honey, and woollen cloth, enriching their markets and facilitating cultural as well as economic exchanges.

Key Points: "Received exotic products like furs and musk, Access to specialized goods and materials, Economic and cultural exchange"

(3) How did Abu'l Fazl describe the variety of goods carried by the hill tribes?

[2 Marks]

Answer: Abu'l Fazl provided a detailed description of a wide variety of goods carried by the hill tribes, including precious metals, spices, dyes, animal products, wooden ware, and birds of prey, demonstrating the richness and diversity of mountain trade.

Key Points: "Detailed list of diverse goods, Included precious materials, spices, and animals, Emphasized both raw materials and finished products"

Question 3.

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

What the sepoys thought.

This is one of the arzis (petition or application) of rebel sepoys that have survived. A century ago the British arrived in Hindostan and gradually entertained troops in their service, and became masters of every state. Our forefathers have always served them, and we also entered their service ... By the mercy of God and with our assistance the British also conquered every place they liked, in which thousands of us, Hindostani men were sacrificed, but we never made any excuses or pretences nor revolted ...

But in the year eighteen fifty seven the British issued an order that new cartridges and muskets which had arrived from England were to be issued; in the former of which the fats of cows and pigs were mixed; and also that attah of wheat mixed with powdered bones was to be eaten; and even distributed them in every Regiment of infantry, cavalry and artillery ...

They gave these cartridges to the sowars (mounted soldiers) of the 3rd Light Cavalry, and ordered them to bite them; the troopers objected to it, and said that they would never bite them, for if they did, their religion and faith would be destroyed ... upon this the British officers paraded the men of the 3 Regiments and having prepared 1,400 English soldiers, and other Battalions of European troops and Horse Artillery, surrounded them, and placing six guns before each of the infantry regiments, loaded the guns with grape and made 84 new troopers prisoners, and put them in jail with irons on them ... The reason that the sowars of the Cantonment were put into jail was that we should be frightened into biting the new cartridges. On this account we and all our country-men having united together, have fought the British for the preservation of our faith ... we have been compelled to make war for two years and the Rajahs and Chiefs who are with us in faith and religion, are still so, and have undergone all sorts of trouble; we have fought for two years in order that our faith and religion may not be polluted. If the religion of a Hindoo or Mussalman is lost, what remains in the world?

(1) How did the sepoys justify their rebellion in the ‘arzi’?

[1 Marks]

Answer: The sepoys justified their rebellion as a fight to preserve their faith and religion, opposing the British order to use cartridges greased with cow and pig fat, which violated their religious beliefs.

Key Points: "Belief in religious preservation, Objection to using cartridges with cow and pig fat, Long loyalty to British before rebellion"

(2) How did the British introduce the new cartridges?

[1 Marks]

Answer: The British introduced the new cartridges by issuing them to soldiers and ordering them to bite them; when soldiers refused, they paraded troops and imprisoned the dissenters to intimidate others.

Key Points: "Issued new cartridges from England, Forced soldiers to bite them, Punished those who refused, including imprisonment"

(3) Why did the sepoys and Indian chiefs work together?

[2 Marks]

Answer: The sepoys and Indian chiefs cooperated to protect their religion and sovereignty, uniting in opposition to British measures that threatened their faith and way of life.

Key Points: "Shared concern over religious pollution, Mutual support against British policies, Collective effort to protect faith and sovereignty"

Question 4. On the given political outline map of India, locate and label the following places with appropriate symbols :



(1) Nagarjunakonda − An Ancient Buddhist site

[2 Marks]

Answer: Nagarjunakonda was an important ancient Buddhist site located in South India, known for its rich Buddhist heritage. On the map, it should be marked with the symbol used for major Buddhist sites, as indicated in Map 1 of the case passage. This highlights Nagarjunakonda's significance in the spread of Buddhism in the region.

Key Points: Nagarjunakonda is an ancient Buddhist site - Located in South India - Marked with the symbol for major Buddhist sites as per Map 1

(2) Dholavira − A mature Harappan site

[1 Marks]

Answer: Dholavira is located in the Kutch region of Gujarat and is a significant mature Harappan site. It was discovered and excavated as part of efforts to find Harappan settlements in India after major sites became part of Pakistan. On the map, Dholavira should be marked with the symbol for mature Harappan sites as shown in Map 1 of the case passage.

Key Points: Located in Kutch region of Gujarat - Mature Harappan site - Marked with appropriate symbol on political outline map

(3) Agra − A territory under the Mughals

[1 Marks]

Answer: Agra was an important territory under the Mughals, located in present-day Uttar Pradesh. It was a center for administration and culture. As mentioned in the passage, the region around Awadh, near Agra, was fertile and developed for producing indigo and cotton, making it an important market in Upper India. On the map, Agra should be labelled with the symbol representing Mughal territories to indicate its historical significance under Mughal rule.

Key Points: Agra was a Mughal territory - Region fertile for indigo and cotton production - Important market of Upper India

(4) Bijapur − A medieval period state

[1 Marks]

Answer: On the political outline map of India, Bijapur should be located in the Deccan Plateau region of Karnataka and labeled using the symbol for a medieval period state. Bijapur was an important centre during the medieval period in South India, as noted in Map 1 context describing the Deccan and Karnataka regions. This labeling helps identify Bijapur's historical significance on the map clearly.

Key Points: Bijapur located in Deccan Plateau region of Karnataka - Label as medieval period state on the map - Important medieval centre in South India mentioned in the context

Question 5. On the same political outline map of India, two places have been marked as 'A' and 'B', as the centres of the Indian National Movement. Identify them and write their correct names on the lines drawn near them.



(1) Mention any one mature Harappan site in present Pakistan

[1 Marks]

Answer: The mature Harappan site in present Pakistan is Mohenjodaro. It is a well-planned urban centre and one of the most important sites of the Harappan civilisation, as mentioned in the case passage.

Key Points: Mature Harappan site - Mohenjodaro - well-planned urban centre

(2) Name any one territory which was under the Mughals.

[1 Marks]

Answer: The two places marked as A and B on the map are important centres of the Indian National Movement. Place A is Bombay (Mumbai) and place B is Calcutta (Kolkata). One territory under the Mughals was Delhi, which was the capital of the Mughal Empire as mentioned in the passage about the Mughal king and empire.

Key Points: Two centres of Indian National Movement - Bombay and Calcutta - Delhi was a Mughal territory

(3) Mention one ancient Buddhist site in Eastern India

[1 Marks]

Answer: The places marked as ‘A’ and ‘B’ on the map are important centres of the Indian National Movement. The centre ‘A’ is likely to be Champaran where the Indigo Movement started and ‘B’ could be Dandi, famous for the Salt March led by Mahatma Gandhi. One important ancient Buddhist site in Eastern India is Sarnath, known for being where Buddha gave his first sermon. This matches the significance of political and religious centres from the case passage.

Key Points: A and B are centres of Indian National Movement - Champaran and Dandi are key places - Sarnath is an ancient Buddhist site in Eastern India

(4) Name any one neighbouring kingdom of the Vijayanagara empire.

[1 Marks]

Answer: One neighbouring kingdom of the Vijayanagara empire was the Bahmani Sultanate. According to the case passage, Vijayanagara empire was founded in the fourteenth century and had fluctuating frontiers including people of different languages and religions. The Bahmani Sultanate was located near the northern frontier of Vijayanagara.

Key Points: Vijayanagara empire founded in 1336 - empire had fluctuating frontiers - Bahmani Sultanate was a neighbour

(5) Name any two centres of the Indian National Movement.

[1 Marks]

Answer: The two centres of the Indian National Movement marked as A and B on the map are **Delhi** and **Lucknow**. These cities played important roles in the freedom struggle as political and cultural hubs, inspiring people to unite against British rule.
This relates to the case passage mentioning the evolving political landscape and nationalist movements in different regions of India.

Key Points: Delhi as a centre of Indian National Movement - Lucknow as a centre of Indian National Movement - Importance of these centres in freedom struggle

Section B

Question 6. ‘‘Mesopotamian texts mention contacts with Meluhha.’’ Which of the following statements is supported by archaeological interpretation regarding it ?

[1 Marks]

(A) Meluhha referred to South Indian megalith culture.

(B) Meluhha was the other name of ancient Egypt.

(C) Meluhha was an ancient kingdom ruled by Lord Shiva.

(D) Meluhha referred to a trading area of Harappa.

Explanation: Mesopotamian texts refer to Meluhha as a land of seafarers and mention its products such as carnelian, lapis lazuli, copper, gold, and varieties of wood, which are linked to the Harappan region. Archaeological findings, including Harappan seals and artifacts in Mesopotamia, support the interpretation that Meluhha referred to the Harappan trading area.

Question 7.

Assertion (A) : Asoka was the first ruler who inscribed his messages to his subjects on stone surfaces and pillars.

Reason (R) : Asoka ensured that the message of dhamma reached as many people as possible.

[1 Marks]

(A) Assertion (A) is false, but Reason (R) is true

(B) Assertion (A) is true, but Reason (R) is false.

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

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

Explanation: As per the historical context, Asoka was indeed the first ruler who inscribed his messages on rocks and polished pillars. He used these inscriptions to communicate his ideas of dhamma to his subjects. The reason statement is true because Asoka's use of these inscriptions was aimed at spreading the message of dhamma widely, ensuring it reached as many people as possible. Therefore, both the assertion and reason are true, and the reason correctly explains the assertion.

Question 8.

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

I. Ashtadhyayi of Panini

II. Harshcharita of Banabhatta

III. Arthashastra of Kautilya

IV. Natyashastra of Bharata

[1 Marks]

(A) I, IV, III, II

(B) III, I, IV, II

(C) II, III, I, IV

(D) III, I, II, IV

Explanation:

The correct chronological order is Arthashastra of Kautilya (III), Ashtadhyayi of Panini (I), Natyashastra of Bharata (IV), and Harshcharita of Banabhatta (II). Arthashastra dates back to the Mauryan period (around 4th century BCE), followed by Panini's Ashtadhyayi (around 4th century BCE), then Bharata's Natyashastra (roughly between 200 BCE and 200 CE), and finally Banabhatta's Harshcharita, composed during the 7th century CE. This sequence aligns with historical sources and the timelines of the respective authors.

Question 9.

Identify this character of Mahabharata with the help of the following information and choose the correct option :

• He considered himself as a disciple of Dronacharya.

• He honoured his guru by giving his right hand thumb as Gurudakshina.

• He mastered archery through self-practice.

[1 Marks]

(A) Nakul

(B) Karna

(C) Arjuna

(D) Ekalavy

Explanation:

The character described is Ekalavya. According to the context, Ekalavya considered Dronacharya as his guru, although Drona did not officially accept him as a disciple. Ekalavya honored Drona by giving his right hand thumb as gurudakshina (a teacher's fee) after Drona demanded it. He mastered archery through self-practice by creating a clay image of Drona and practicing in the forest. This is a unique story distinguishing Ekalavya from other characters like Nakul, Arjuna, and Karna.

Question 10. Study the given image of Buddha from the first century CE and identify the ancient school of Indian art of this from the following options :

[1 Marks]



(A) Gandhara

(B) Sarnath

(C) Amravati

(D) Mathura

Explanation: The image of Buddha from the first century CE belongs to the ancient school of Indian art from Mathura. According to the context, an image of the Buddha from Mathura dating to the first century CE is specifically mentioned. Mathura school of art is known for its distinct style of Buddha images dating back to this period, different from the Gandhara school which shows strong Greek influence. Therefore, the Buddha image from first century CE is correctly identified as Mathura art.

Question 11.

Which of the following is another name for Hinayana Buddhism ?

[1 Marks]

(A) Vajrayana

(B) Mahayana

(C) Theravada

(D) Zen

Explanation: Hinayana Buddhism is referred to as the "lesser vehicle" and is contrasted with Mahayana Buddhism, the "great vehicle". Theravada is the sect that represents this older tradition of Buddhism, emphasizing individual effort to attain enlightenment and nibbana. The other options like Vajrayana, Mahayana, and Zen represent different traditions or branches of Buddhism.

Question 12.

Match Column A with Column B and choose the correct option :

[1 Marks]

	Column A (Archaeologist)		*Column B (Contribution)*
a.	Daya Ram Sahni	i.	Discovered seals at Mohenjodaro
b.	Rakhal Das Banerji	ii.	Discovered seals at Harappa
c.	R.E.M. Wheeler	iii.	Authored *'The Story of Indian Archaeology'*
d.	S.N. Roy	iv.	Brought military precision in Archaeology

(A) a-i, b-iv, c-iii, d-ii

(B) a-ii, b-i, c-iv, d-iii

(C) a-iii, b-ii, c-i, d-iv

(D) a-iv, b-iii, c-ii, d-i

Explanation:

The correct matching is based on the context illustrating a critical edition of a manuscript. The main text is printed in large bold letters, whereas variations in the manuscripts are listed in smaller print. This corresponds to option a-iv (main text in bold), b-iii (variations catalogued), c-ii, and d-i matching the respective descriptions appropriately.

Question 13. Which one of the following constituted 'Stridhana' owned by women according to the Dharmashastras ?

[1 Marks]

(A) Grants of land from the king and Brahmanas

(B) Gifts received at the time of marriage and from relatives

(C) Equal share of paternal property and assets

(D) Exchange of gifts by the families of the bride and the bridegroom

Explanation: According to the Dharmashastras and relevant context, 'Stridhana' refers to the wealth that women were allowed to retain, which mainly consisted of gifts received on the occasion of their marriage and from relatives. These gifts were considered a woman's personal wealth and could be inherited by her children, with the husband having no claim over them. Other options like grants of land, equal share in paternal property, or exchange of gifts by families were not explicitly mentioned as 'Stridhana'.

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

[1 Marks]

	Column A (Traveller)		*Column B (Country)*
(A)	Afanasii Nikitin	—	Spain
(B)	Jean-Baptiste Tavernier	—	Netherlands (Dutch)
(C)	Marco Polo	—	Italy
(D)	Pelsaert	—	Portugal

(A) Afanasii Nikitin — Spain

(B) Marco Polo — Italy

(C) Jean-Baptiste Tavernier — Netherlands (Dutch)

(D) Pelsaert — Portugal

Explanation: Marco Polo was a Venetian traveler from Italy who visited China and India in the late thirteenth century. The other pairs are incorrect because Afanasii Nikitin was a Russian traveler, Jean-Baptiste Tavernier was French not Dutch, and Pelsaert was Dutch not Portuguese.

Question 15.

Which of the following statements about Mirabai are correct ?

I. She was married into Sisodia clan of Mewar.

II. She considered Krishna her divine lover.

III. Her spiritual guru was Ramanand.

IV. She founded a sect with a group of followers.

[1 Marks]

(A) Only III and IV are correct.

(B) Only II and IV are correct.

(C) Only I and II are correct.

(D) Only II and III are correct.

Explanation:

According to the provided context, Mirabai was a Rajput princess from Merta in Marwar who was married against her wishes to a prince of the Sisodia clan of Mewar, Rajasthan, so statement I is correct. She considered Krishna, the avatar of Vishnu, as her divine lover, so statement II is also correct. The context does not mention Ramanand as her spiritual guru, and it clearly states that Mirabai did not attract a sect or group of followers, so statements III and IV are incorrect.

Question 16. Which of the following regions was known as the ‘Raichur Doab’ that was captured by the Vijayanagara Empire in 1512 ?

[1 Marks]

(A) The region between Narmada and Kaveri rivers

(B) The region between Godavari and Krishna rivers

(C) The region between Tapi and Narmada rivers

(D) The region between Krishna and Tungabhadra rivers

Explanation: The region known as the 'Raichur Doab' is the fertile land located between the Krishna and Tungabhadra rivers. According to the provided context, during Krishnadeva Raya's rule in 1512, this land was acquired by the Vijayanagara Empire. Therefore, the correct option is the region between Krishna and Tungabhadra rivers.

Question 17. Fill in the blank with the appropriate word from the options given below : The Ain-i-Akbari was part of a larger history called the _____ Nama.

[1 Marks]

(A) Babur

(B) Akbar

(C) Shahjahan

(D) Jahangir

Explanation: The Ain-i-Akbari was part of a larger history known as the Akbar Nama. It was a historical project commissioned by Emperor Akbar, and the Ain-i-Akbari constituted the third book of this history, containing imperial regulations and a gazetteer of the empire. The other options, Shahjahan, Jahangir, and Babur, were different Mughal emperors and do not relate to the specific historical text in question.

Question 18. According to Akbar’s land classification, which of the following categories referred to land left uncultivated for more than five years ?

[1 Marks]

(A) Chachar

(B) Polaj

(C) Banjar

(D) Parauti

Explanation: According to the provided context, Banjar refers to land that has been left uncultivated for five years or more. Other categories include Parauti, which is land left out of cultivation for a short time to recover its strength; Chachar, land left fallow for three or four years; and Polaj, which is land cultivated annually without being left fallow. Therefore, Banjar is the correct category for land uncultivated for more than five years.

Question 19. Find the odd one out regarding the Sikh Gurus.

[1 Marks]

(A) Guru Raidas

(B) Guru Arjan Dev

(C) Guru Angad Dev

(D) Guru Nanak Dev

Explanation: Guru Raidas is the odd one out because he was not a Sikh Guru. He was a religious poet whose hymns were included in the Adi Granth Sahib compiled by Guru Arjan Dev, the fifth Sikh Guru. The other options, Guru Angad Dev, Guru Arjan Dev, and Guru Nanak Dev, were actual Sikh Gurus.

Question 20.

Read the following statements regarding Ibn Battuta's travel experiences and choose the correct option : I. His travel was unsafe as he was looted many times.

II. He travelled in caravans along with companions.

III. His journey took months due to vast distances.

IV. He has written his travelling experiences in Persian.

[1 Marks]

(A) II, III and IV are correct.

(B) I, II and IV are correct.

(C) I, II and III are correct.

(D) I, III and IV are correct.

Explanation: Statements I, II, and III are correct based on the context. Ibn Battuta's travels were unsafe as he was attacked by robbers multiple times and looted (I). He preferred travelling in caravans with companions for safety (II). His journeys covered vast distances, taking several months (III). However, statement IV is incorrect because Ibn Battuta's travel experiences were recorded in Arabic, not Persian.

Question 21. Who amongst the following was the leader of the Santhal rebellion ?

[1 Marks]

(A) Sidhu Manjhi

(B) Birsa Munda

(C) Jatra Bhaga

(D) Alluri Sitarama Raju

Explanation: Sidhu Manjhi was the leader of the Santhal rebellion as evident from Fig. 9.11 in the provided context. The Santhal rebellion occurred during 1855-56, and after this revolt, the Santhal Pargana was created by the British to address the Santhals' issues. Other options like Birsa Munda, Jatra Bhaga, and Alluri Sitarama Raju were leaders of different tribal movements and rebellions.

Question 22. Which of the following regions was not a major centre of the Revolt of 1857 ?

[1 Marks]

(A) Kanpur

(B) Meerut

(C) Mysore

(D) Lucknow

Explanation: The context mentions that major centres of the Revolt of 1857 included Lucknow, Kanpur, and Meerut, where significant mutinies and rebellions took place. Mysore is not mentioned as a centre of the revolt, indicating that it was not a major region involved in the 1857 uprising.

Question 23. Choose the correct option from the following to fill in the blank regarding the regions of nationalist leaders of India : Bal Gangadhar Tilak : Maharashtra; Bipin Chandra Pal : _____

[1 Marks]

(A) Punjab

(B) Bihar

(C) Bengal

(D) Delhi

Explanation: According to the provided context, Bipin Chandra Pal was a nationalist leader from Bengal, as mentioned in the phrase 'among them Bal Gangadhar Tilak of Maharashtra, Bipin Chandra Pal of Bengal, and Lala Lajpat Rai of Punjab.' Hence, the correct option to fill in the blank is Bengal.

Question 24. Match Column A with Column B regarding the important Committees of the Constituent Assembly and Presidents and choose the correct option :

[1 Marks]

	Column A (Committee)		***Column B (President)***
a.	Fundamental Rights Sub-Committee	i.	Rajendra Prasad
b.	States Committee	ii.	B.R. Ambedkar
c.	Drafting Committee	iii.	Jawaharlal Nehru
d.	Steering Committee	iv.	J.B. Kripalani

(A) a-iv, b-iii, c-ii, d-i

(B) a-i, b-ii, c-iv, d-iii

(C) a-ii, b-iv, c-i, d-iii

(D) a-iv, b-i, c-iii, d-ii

Explanation: The correct matching is option 'a-iv, b-i, c-iii, d-ii' because it accurately pairs the important committees of the Constituent Assembly with their respective presidents based on historical records. For example, the Drafting Committee was headed by Dr. B.R. Ambedkar (iv), the Rules Committee by Dr. Rajendra Prasad (i), the Union Powers Committee by Jawaharlal Nehru (iii), and the Advisory Committee by Vallabhbhai Patel (ii). These leaders played dominant roles as highlighted in the context provided about the Constituent Assembly.

Question 25.

Assertion (A) : In the 1850’s Awadh was called the ‘nursery of the Bengal Army’.

Reason (R) : Here a large number of sepoys were recruited from entire India.

[1 Marks]

(A) Assertion (A) is true, but Reason (R) is false.

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

(C) Assertion (A) is false, but Reason (R) is true.

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

Explanation: The assertion is true because Awadh was indeed called the 'nursery of the Bengal Army' in the 1850s. However, the reason is false because the sepoys recruited in Awadh were mostly from the local regions such as Awadh and eastern Uttar Pradesh, and many were Brahmins or from the 'upper' castes, not from the entire India. Therefore, the reason given does not correctly explain the assertion.

Question 26.

Identify the Indian social reformer of the nineteenth century with the help of the following information and choose the correct option :

• He was from Maharashtra

. • He pointed to the suffering of the depressed classes.

• He demanded economic and social justice.

[1 Marks]

(A) Raja Ram Mohan Roy

(B) Swami Vivekanand

(C) Sri Narayana Guru

(D) Jyotiba Phule

Explanation:

Jyotiba Phule was a social reformer from Maharashtra in the nineteenth century who highlighted the suffering of the depressed classes and demanded economic and social justice for them. The context clearly states that he pointed to the suffering of the depressed castes and advocated for social and economic justice, which matches the given clues.

Question 27. Fill in the blank with the appropriate word from the options given below : The Government of India pressurised the Government of _____ to set-up a commission of enquiry to investigate into the causes of the ‘Deccan Riots’.

[1 Marks]

(A) Calcutta

(B) Madras

(C) Delhi

(D) Bombay

Explanation: The Government of India pressurised the Government of Bombay to set up a commission of enquiry to investigate the causes of the Deccan Riots. As per the context, initially the Government of Bombay was reluctant to take the riots seriously but the Government of India insisted on forming a commission, which produced a report known as the Deccan Riots Report. This clearly indicates that the correct answer is Bombay.

Section C

Question 28. Imagine you are writing a research project on Harappan agriculture. Which three pieces of archaeological evidence would you cite to explain it?

[3 Marks]

Answer: Three important pieces of archaeological evidence show Harappan agriculture:

1. Tools: Stone blades set in wooden handles and metal tools have been found, indicating the types of tools used for harvesting crops.
2. Irrigation remains: Traces of canals and water management systems found at sites suggest that Harappans practiced irrigation to support agriculture in semi-arid regions.
3. Seeds and pottery: Archaeologists have discovered seeds of wheat and barley as well as pottery used to store grains, showing what crops were grown and stored by Harappan people.

> **Key Points: Stone and metal harvesting tools - Traces of irrigation canals - Seeds and grain-storing pottery**

Question 29. Imagine your school is hosting an exhibition on the Harappan civilization and you are responsible for the section on the Harappan script. Which three aspects of it would you explain to the visitors?

[3 Marks]

Answer: Three important aspects of the Harappan script:

(a) The script consists of symbols and signs found mainly on seals made of steatite. These signs are generally short inscriptions with the longest having about 26 symbols.

(b) The script has not been deciphered yet, so we do not fully understand what the signs mean. It is believed that the inscriptions may include the name and title of the owner of the seal.

(c) The script was probably used for administrative and trade purposes, as it appears on seals and pottery, and it was an important element of the Harappan civilisation's communication system, though not enough is known about it compared to other material remains.

Key Points: Script found on seals with short inscriptions - Script not deciphered yet, meaning uncertain - Used for administrative and trade purposes

Question 30. Describe any three features of the Mauryan administration.

[3 Marks]

Answer: Three features of the Mauryan administration are:

(a) **Centralized Bureaucracy:** The Mauryan empire had a strong and well-organized centralized government headed by the emperor. Various officials were appointed to manage different departments of the state.

(b) **Efficient Revenue System:** The office of the Diwan supervised the fiscal system. Revenue officials and record keepers ensured proper collection of taxes from agriculture and other sources, which helped in maintaining the empire's economy.

(c) **Administrative Divisions:** The empire was divided into provinces and districts, each administered by governors and officials who reported to the central government, ensuring smooth governance throughout the vast empire.

Key Points: Centralized bureaucracy - Efficient revenue system - Administrative divisions

Question 31. Explain the barriers that Al-Biruni faced in understanding Indian society.

[3 Marks]

Answer: Answer:

Al-Biruni faced several barriers in understanding Indian society. The first barrier was **language**. Sanskrit was very different from Arabic and Persian, making it hard to translate ideas and concepts accurately. The second barrier was the **difference in religious beliefs and practices**, which made it difficult for him to fully grasp the worldview and customs of Indians. The third barrier was the **self-absorption and insularity** of the local population, meaning that Indians were often inward-looking and not open to outsiders, which restricted his access to information. Despite these difficulties, Al-Biruni spent years learning Sanskrit and studying works such as the Vedas, Puranas, Bhagavad Gita, Patanjali, and Manusmriti. He depended mainly on Brahmana scholars to understand Indian society, which shows his efforts to overcome these barriers but also highlights the challenges he faced in presenting a complete picture.

Key Points: Language barrier - Differences in religious beliefs and practices - Self-absorption and insularity of local population

Question 32. Explain the role of Guru Gobind Singh in Sikhism.

[3 Marks]

Answer: Role of Guru Gobind Singh in Sikhism:

Guru Gobind Singh was the tenth Guru of the Sikhs who played a crucial role in shaping Sikhism as a distinct religion and community. He laid the foundation of the Khalsa Panth in 1699, which means the 'army of the pure'. This was a collective body of initiated Sikhs who followed strict moral and spiritual discipline. He introduced the five symbols, called the Five Ks, which are uncut hair (kesh), a wooden comb (kangha), a steel bangle (kara), a pair of shorts (kachera), and a small sword or dagger (kirpan). These symbols became a source of identity and unity for Sikhs. Guru Gobind Singh also compiled the final version of the Sikh scripture, the Guru Granth Sahib, declaring it the eternal Guru after him. Under his leadership, the Sikh community became a socio-religious and military force, defending their faith and fighting against oppression. His contributions ensured that Sikhism remained dynamic and united in the face of adversity.

> **Key Points: Founded Khalsa Panth - Introduced Five Ks - Finalized Guru Granth Sahib - Unified Sikh community as socio-religious and military force**

Question 33. Explain the ‘Ultimate Reality’ principle in Kabir’s philosophy.

[3 Marks]

Answer: Kabir's philosophy describes the Ultimate Reality as a universal divine presence that transcends all religious boundaries. He used terms from various traditions such as Islam, including Allah, Khuda, Hazrat, and Pir, to express this reality. Kabir employed poetic expressions like 'the lotus which blooms without flower' and 'fire raging in the ocean' to convey the mysterious and indescribable nature of the Ultimate Reality. His approach highlights that the Ultimate Reality is beyond words and concepts, inspiring people to look beyond rigid religious institutions and practices to find the Divine within themselves.

> **Key Points: Ultimate Reality is a universal divine presence - Kabir used terms from Islam and other traditions - Described with mystical images to show its indescribable nature - Emphasized beyond religious boundaries - Inspiration to seek Divine beyond rituals and institutions**

Question 34. How did the British exploit the Paharias of Rajmahal hills during the 18th century? Explain with examples.

[3 Marks]

Answer: Exploitation of Paharias by the British in 18th Century

The British exploited the Paharias of Rajmahal hills by trying to control and subdue these hill folk, who were originally skilled shifting cultivators using the hoe. The Paharias lived in the difficult terrain of Rajmahal hills, which was impenetrable and dangerous, making them hostile and apprehensive towards officials. The British wanted to extend their control and extract revenue, but the Paharias resisted this by retreating deeper into the hills. The British also encouraged Santhal settlers to move into the lower slopes of the hills; these settlers used the plough and cleared forests to establish agricultural land. This lead to displacement and weakening of the Paharias, effectively exploiting them

by undermining their traditional lifestyle and land. Thus, the British used forest clearing and settlement policies as means to control the Paharias indirectly.
Example: The Santhals, supported or allowed by the British, settled in the lower Rajmahal hills, forcing the Paharias further back and disrupting their shifting cultivation way of life. This was a direct method by which the British undermined the Paharias and exploited the region.

Key Points: Paharias were skilled shifting cultivators - British tried to control and subdue them - Encouraged Santhal settlement in lower hills - Paharias displaced deeper into hills - Disruption of traditional lifestyle - Exploitation through land and revenue control

Question 35. Analyse how the Constituent Assembly of India addressed the issue of federalism.
[3 Marks]

Answer: Answer:
The Constituent Assembly extensively debated the issue of federalism, focusing on the division of powers between the Central Government and the states. There was a strong inclination towards a centralized system mainly due to the need for unity after partition and to prevent chaos. Leaders like Jawaharlal Nehru supported a strong Centre to ensure stability and economic planning. The colonial legacy of a unitary system also influenced this tendency. Although states had some powers, the Union was given greater authority to maintain the nation's integrity and manage communal diversity. The debates reflected contrasting views but ultimately resulted in a federal structure with a strong central government to safeguard national interests and facilitate smooth governance.

Key Points: Strong Centre preferred - Division of powers debated - Union given greater authority

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Section D

Question 36. Describe the examples which show that Brahmanical ideas on kinship, marriage and ruling lineage were not universally followed during the early historical period in India.
[8 Marks]

Answer: Answer:
During the early historical period in India, Brahmanical ideas on kinship, marriage and ruling lineage were not universally accepted or practiced. One clear example is the practice of endogamy prevalent in several South Indian communities, where marriage took place within the kin group, such as cousins, instead of the exogamous system or marriage outside the kin group, which Brahmanical texts recommended. This ensured a close-knit community and shows an alternative social practice.
In North India, during this period, several Rajput states emerged. Though Brahmanas held important ritual and secular roles and claimed to uphold the fourfold varna system, they often formed marriage

alliances with groups traditionally considered outside the Brahmanical system. This indicates a flexibility and deviation from strict Brahmanical codes regarding marriage and lineage.
Furthermore, these practices led to challenges to the existing beliefs and practices advocated by Brahmanas, who responded by formulating detailed social behavior codes to be followed by Brahmanas and the society.
Lastly, the classification of people into gotras named after Vedic seers, which became prominent around 1000 BCE, mainly applied to Brahmanas and served to regulate marriage and kinship rules within that group, but was not universally adopted across all communities.
Hence, the examples from South Indian endogamous marriages and Rajput marriage alliances show that Brahmanical ideas on kinship, marriage and lineage were not accepted as universal norms during this period.

Key Points: Endogamy in South India against Brahmanical exogamy - Rajput states marrying outside Brahmanical varna system - Brahmanical gotra system not universally adopted

Question 37. Describe the process undertaken by V.S. Sukthankar and his team in preparing the critical edition of the Mahabharata.

[8 Marks]

Answer: The preparation of the critical edition of the Mahabharata under V.S. Sukthankar and his team was a detailed scholarly project that began in 1919. First, the team collected numerous Sanskrit manuscripts of the Mahabharata from different regions of India; these manuscripts were written in various scripts and showed many differences. Next, the scholars compared verses from each manuscript carefully to identify similarities and differences. They developed a systematic method to analyze these variations to determine the most authentic version of the text. Finally, they selected the verses that were common to most of the manuscripts and compiled these into several volumes, which together spanned over 13,000 pages. This critical edition aimed to provide a reliable and historically significant version of the Mahabharata by removing later additions and errors present in individual manuscripts. This work represents one of the most ambitious and meticulous projects in Indian scholarship involving collaboration among dozens of experts over many years.

Key Points: Collection of manuscripts - Comparison of verses from different manuscripts - Selection of common verses for critical edition - Publication of a comprehensive text spanning over 13,000 pages

Question 38.

‘The temple architecture of the Vijayanagara empire was distinctive and unique.’’ Explain the statement with examples.

[8 Marks]

Answer: The temple architecture of the Vijayanagara empire was distinctive and unique because it combined various South Indian architectural traditions to create grand and imposing structures that symbolized imperial power. The rulers drew on Dravidian styles and added new features to build majestic temple complexes.

One key example is the **Virupaksha temple** which has towering gopurams or gateways, known as raya gopurams, that mark the entrance to the temple. These gopurams were tall and richly decorated, reflecting the grandeur of the empire. The temple also has pillared corridors and mandapas or pavilions that surround the shrine, allowing devotees to move around easily.

Another famous example is the **Vitthala temple** known for its unique architectural features such as the stone chariot designed as a shrine, which is a distinctive landmark showing creativity in temple design. The temple also has long pillared halls used for cultural activities and religious gatherings.

The architecture of Vijayanagara temples reflected imperial authority with massive scale and detailed sculptures, combining religious significance with aesthetic beauty. Foreign traveler Abdur Razzaq Samarqandi, who visited the city in the 15th century, described these temples and their grand layout, which impressed visitors because of their distinctive style and scale. Hence, the temples of Vijayanagara empire stand out for their monumental size, artistic carvings, and the blending of architectural features to form an imperial culture.

> **Key Points: Combination of South Indian architectural traditions - Presence of towering raya gopurams or gateways - Unique features like stone chariot at Vitthala temple - Large scale mandapas and pillared corridors - Representation of imperial power and cultural identity**

Question 39. The Royal Centre of Vijayanagara comprised a variety of buildings that reflected the prestige of the empire. Explain the statement with examples.

[8 Marks]

Answer: The Royal Centre of Vijayanagara was a grand complex that showcased the immense prestige and power of the Vijayanagara Empire through its varied and magnificent buildings.

The rulers of Vijayanagara drew from different architectural traditions to create an imperial culture visible in their constructions. For example, the royal centre included imposing gateways and fortification walls that emphasized security and grandeur. The aqueducts that brought water to the centre highlighted advanced engineering skills.

Temple complexes at the royal centre were beautifully designed with multiple halls and unique shrines. One special example is a temple designed as a chariot, which symbolized strength and religious devotion.

Descriptions from travelers like Abdur Razzaq Samarqandi, a fifteenth-century diplomat from Herat, illustrate the city's splendor and well-planned layout.

Even though many structures were destroyed during the city’s sack, the palatial style was carried on by the Nayakas, whose buildings still stand as testimony to Vijayanagara’s architectural legacy.

Thus, the variety of buildings, including temples, fortifications, gateways, and water structures, together reflect the empire's prestige, power, and artistic achievement.

Key Points: variety of buildings - imperial cultural synthesis - temple complexes with unique shrines - fortifications and gateways - advanced aqueduct engineering - traveler accounts - legacy of Nayakas palaces

Question 40. Examine the causes and events of the Quit India Movement.

[8 Marks]

Answer: Causes of the Quit India Movement:

The Quit India Movement was launched in August 1942 by Mahatma Gandhi after the failure of the Cripps Mission, which was an attempt by the British government to secure Indian support in World War II by promising post-war self-government. The mission's rejection by Indian leaders created widespread disappointment and anger. Indians demanded complete independence, not just promises for the future. The growing frustration against British colonial rule, the desire for freedom, and the harsh conditions during the war led to the demand for the British to leave India immediately.

Events of the Quit India Movement:

After the call for Quit India was given by Gandhi, he and other leaders were arrested promptly by the British. Despite this, the movement spread rapidly across the country as younger activists organised strikes, protests, and acts of sabotage against government establishments. The movement became a mass agitation involving hundreds of thousands of Indians from different walks of life, especially energising the youth who left their studies to join the struggle. The British responded with severe repression and force, arresting thousands and banning public meetings. However, the movement could not be fully suppressed for more than a year.

The Quit India Movement was one of the most widespread movements against British rule and laid the foundation for India's eventual independence on 15 August 1947. Though it faced brutal suppression, it demonstrated the firm resolve of Indians to gain freedom. The memory of this movement remains a significant part of India's national struggle for independence.

Key Points: Failure of Cripps Mission - Call for immediate British withdrawal - Mass protests and strikes - Gandhi and leaders arrested - Youth participation - British repression - Widespread mass movement

Question 41. Examine the causes and events of the Non-Cooperation Movement.

[8 Marks]

Answer: Causes of the Non-Cooperation Movement:

1. **Rowlatt Act (1919):** These laws allowed the government to imprison any political activists without trial, which angered many Indians.
2. **Jallianwala Bagh Massacre:** In 1919, British troops killed hundreds of unarmed Indians who were peacefully protesting in Amritsar.
3. **Khilafat Movement:** It was started by Indian Muslims to protect the Ottoman Caliphate, which

gained support from Mahatma Gandhi.
4. **Desire for Self-Rule:** Indians wanted to end British rule and achieve swaraj or self-government.

Events of the Non-Cooperation Movement:
1. **Launch in 1920:** Mahatma Gandhi called for Indians to refuse cooperation with the British government.
2. **Civil Disobedience:** People stopped attending government schools and colleges, refused to pay taxes, and boycotted British goods.
3. **Boycott of Courts and Elections:** Lawyers stopped practicing in British courts, and people refused to vote in government elections.
4. **Khadi and Swadeshi Movement:** Indians started wearing homespun cloth and boycotted foreign clothes to promote self-reliance.
5. **Mass Participation:** Students, peasants, workers, and traders actively participated in the movement.
6. **Withdrawal in 1922:** The movement was called off after the violent incident at Chauri Chaura where protesters clashed with the police, resulting in deaths.

The Non-Cooperation Movement marked a significant phase in India's freedom struggle as it united people across different communities and regions in a peaceful fight against colonial rule. However, it also taught the leaders the importance of discipline in mass movements.

> **Key Points: Rowlatt Act and Jallianwala Bagh Massacre triggered anger - Khilafat Movement created communal unity - Mass boycott of British goods, schools, courts - Promotion of Khadi and swadeshi - Movement ended after Chauri Chaura violence**
