CBSE Class 12 History 2025 — Set 1 — Answer Key

English Medium

Time Allowed: 3 Hours

General Instructions:

1. This is an answer key — each question is shown with its correct answer and a step-by-step explanation.
2. Questions appear in the original paper order.

Q.1

Which of the following is correct regarding Harappan script?

(a) This script was alphabetical.

(b) It was written from left to right.

(c) This script has not been deciphered so far. <<

(d) This script has a few signs or symbols.

Explanation:

The Harappan script remains undeciphered.

It is not alphabetical, had hundreds of signs, and was written boustrophedon (right to left and then left to right) or right to left — not consistently left to right.

Q.2

In which of the following sites of Harappan civilization, the terracotta models of plough have been discovered?

(a) Kalibangan and Dholavira

(b) Shortughai and Lothal

(c) Banawali and Cholistan <<

(d) Sanghol and Rakhigarhi

Explanation:

Terracotta models of plough (ploughshares) have been found at Banawali (Haryana) and evidence of ploughed fields at Cholistan (now in Pakistan), indicating agricultural activity in those regions.

Q.3

Two statements have been given below as Assertion (A) and Reason (R). Read the statements and choose the appropriate answer:

Assertion (A): Buddhism grew rapidly both during the lifetime and after the death of Buddha.

Reason (R): Many people were dissatisfied with existing religious practices

and confused by the rapid social changes taking place around them.

(a) Both (A) and (R) are true and (R) is the correct reasoning of (A). <<
(b) Both (A) and (R) are true but (R) is not the correct reasoning of (A).
(c) (A) is true, (R) is untrue.
(d) (A) is untrue, (R) is true.

Explanation:

Both Assertion and Reason are true.

The rapid spread of Buddhism was indeed driven by widespread dissatisfaction with the existing Brahmanical ritual practices and social upheaval caused by urbanisation, trade growth, and the varna system — making R the correct explanation of A.

Q.4

Consider the following statements regarding Jainism and choose the correct option:

I. The cycle of birth and rebirth is shaped through Karma.
II. There is a need to renounce the world.
III. Worldly existence is a necessary condition for attaining salvation.
IV. Principle of Ahimsa is important.

(a) I, II and III
(b) II, III and IV
(c) I, II and IV <<
(d) I, III and IV

Explanation:

Jainism teaches that karma shapes the cycle of birth and rebirth (I), world renunciation is necessary for liberation (II), and Ahimsa (non-violence) is a central principle (IV). Statement III is incorrect — Jainism holds that worldly attachment is an obstacle, not a condition, for salvation.

Q.5

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

following:

Column-I (Ancient Mahajanapadas) | Column-II (Present Region)
a. Magadh | I. Qandhar (Eastern Afghanistan)
b. Avanti | II. Ayodhya (Uttar Pradesh)
c. Gandhara | III. Patna (Bihar)
d. Koshala | IV. Ujjain (Madhya Pradesh)

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

Explanation:
Magadh corresponds to Patna (Bihar) →
III; Avanti to Ujjain (Madhya Pradesh) →
IV; Gandhara to Qandhar (Eastern Afghanistan) →
I; Koshala to Ayodhya (Uttar Pradesh) →
II.
So a-III, b-IV, c-I, d-II = option (C).

Q.6

Prabhavati Gupta is best known for which of the following roles?

(a) Wife of Ashoka and Promoter of Buddhist Sangha
(b) Queen of Mauryan Empire and Promoter of Buddhism
(c) Wife of Samudragupta and Poet of the Gupta Era
(d) Daughter of Chandragupta-II and Wife of Vakataka King <<

Explanation:
Prabhavati Gupta was the daughter of the Gupta emperor Chandragupta II and was married to Rudrasena II, a Vakataka king.
She is notable for her copper-plate inscriptions which provide important historical information.

Q.7

The following picture shows the structure of a temple carved out of single piece of rock. Identify this temple correctly from the given options:

(a) Deogarh Temple
(b) Kailashnatha Temple <<
(c) Mahabalipuram Temple
(d) Brihideshwara Temple

Explanation:
The Kailashnatha Temple at Ellora (Maharashtra) is the world's largest monolithic rock-cut structure, carved entirely from a single piece of rock.
It was built by the Rashtrakuta king Krishna I in the 8th century CE.

Q.8

Al-Biruni's major work 'Kitab-ul-Hind' is significant for its comprehensive study of India. Which of the following was the primary aim of this work?

(a) Promote Islamic teaching
(b) Map geographical locations
(c) Critique culture and traditions
(d) Document Indian culture <<

Explanation:
Al-Biruni's Kitab-ul-Hind (Book of India) was primarily aimed at documenting Indian culture, society, religion, philosophy, science, and customs for Arabic readers.
It was a systematic and largely objective account of Indian civilisation.

Q.9

Throughout his extensive travels, Ibn Batuta was able to explore unfamiliar cultures and societies. Which of the following competencies did he most likely develop?

(a) Leadership and Judicial Management
(b) Cultural Competencies and Skills <<
(c) Knowledge of Administration and Army

(d) Scientific and Technical expertise

Explanation:

Ibn Batuta's extensive travels across Africa, the Middle East, Central Asia, South Asia, and China primarily equipped him with cultural competencies and interpersonal skills — the ability to understand, adapt to, and document diverse societies and cultures.

Q.10

Which of the following statements regarding Colonel Colin Mackenzie are correct? Choose the correct option:

I. The ruins of Hampi were brought to light in 1800 by him.
II. He was an official of East India Company.
III. He prepared the first survey maps of the site.
IV. He received information of Vijayanagara empire from the Duarte Barbosa.

(a) I, II and III <<
(b) II, III and IV
(c) I, III and IV
(d) I, II and IV

Explanation:

Mackenzie brought the ruins of Hampi to light in 1800 (I), was a British military engineer and official of the East India Company (II), and prepared the first survey maps of the Vijayanagara site (III).

Statement IV is incorrect — Mackenzie received information from local Brahmin priests and others, not from Duarte Barbosa (who was a Portuguese traveller).

Q.11

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

Column-I (Foreign Travellers) | Column-II (Countries)

a. Afanasi Nikitin | I. Persia
b. Domingo Paes | II. Russia
c. Abdur-Razzak | III. Portugal
d. Nicolo de Conti | IV. Italy

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

Explanation:

Afanasi Nikitin was a Russian merchant (a→II);
Domingo Paes was Portuguese (b→III);
Abdur-Razzak was a Persian traveller from Samarkand/Persia (c→I);
Nicolo de Conti was Italian (d→IV).
So a-II, b-III, c-I, d-IV = option (B).

Q.12

Which of the following is a major source to understand agrarian history of 16th and 17th century India?

(a) Revenue records of Agra and Delhi
(b) Relationship between peasants and zamindars
(c) Important chronicle – the Ain-e-Akbari <<
(d) Types of agricultural crops grown at that time

Explanation:

The Ain-e-Akbari, written by Abul Fazl, is the most important and comprehensive chronicle for understanding the agrarian history of 16th and 17th century India, including detailed statistics on revenue, crops, prices, and administrative arrangements.

Q.13

Which one of the following statements is most appropriate regarding the zamindars of 16th and 17th century India?

(a) The zamindars were the exploitative class for the peasants.
(b) The zamindars collected revenue on behalf of the state. <<
(c) They always maintained cordial relations with the villagers.
(d) The zamindars had small piece of lands for personal use.

Explanation:
The most accurate statement is that zamindars collected revenue on behalf of the state (Mughal administration).
They were intermediaries between the peasantry and the state.
Their relationship with peasants was complex — not uniformly exploitative or uniformly cordial — and they held large tracts of personal land (milkiyat), not small ones.

Q.14
In a modern city, a group of friends discusses the relevance of Kabir's teachings in today's society. Some believe these are outdated, while others see their significance in promoting equality and love. Which of the following scenario best reflects Kabir's relevance today?

(a) A debate on Kabir's historical context
(b) A discussion dismissing spirituality irrelevant
(c) Focus on societal norms and traditions only
(d) Seeking simple connection with the divine <<

Explanation:
Kabir's teachings emphasised a direct, simple, personal connection with the divine, rejecting ritual, caste hierarchy, and religious divisions.
This remains relevant today as a message of spiritual equality and universal love, best captured by option (D).

Q.15
Which one of the following was the main cause of the Santhal Rebellion of 1855?

(a) Imposition of the Summary Settlement
(b) Cultural suppression by the British

(c) Imposition of Western education

(d) Heavy taxes and land annexation <<

Explanation:

The Santhal Rebellion of 1855–56 (Hul) was primarily caused by heavy taxes, exploitation by moneylenders (dikus), and land annexation by the British and their intermediaries, which dispossessed the Santhals of their lands and livelihoods.

Q.16

Find the odd one out regarding the Permanent Settlement of 1793.

(a) The Sunset law

(b) The Burdwan's Auction

(c) The Fifth Report

(d) The Deccan Riots Commission <<

Explanation:

The Sunset law, Burdwan's Auction, and the Fifth Report are all directly related to the Permanent Settlement of 1793 in Bengal.

The Deccan Riots Commission (1875) was related to the Deccan Riots caused by indebtedness of peasants in Maharashtra — entirely unrelated to the Permanent Settlement.

Q.17

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

Column-I (Leadership of the Revolt of 1857) | Column-II (Regions)

a. Shah Mal | I. Lucknow

b. Kunwar Singh | II. Kanpur

c. Birjis Qadr | III. Baraut

d. Nana Sahib | IV. Arrah

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

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

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

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

Explanation:

Shah Mal led the revolt in Baraut (a→III);
Kunwar Singh led in Arrah/Bihar (b→IV);
Birjis Qadr was the nawab proclaimed at Lucknow (c→I);
Nana Sahib led the revolt at Kanpur (d→II).
So a-III, b-IV, c-I, d-II = option (B).

Q.18

Arrange the following historical events in a correct chronological order and choose the correct option:

I. Making of the Constituent Assembly
II. Jallianwala Bagh Massacre
III. Quit India Movement
IV. Gandhi-Irwin Pact

(a) II, III, I and IV
(b) II, IV, III and I <<
(c) III, II, I and IV
(d) IV, III, I and II

Explanation:

Jallianwala Bagh Massacre (1919) →
II; Gandhi-Irwin Pact (1931) →
IV; Quit India Movement (1942) →
III; Making of the Constituent Assembly (1946) →
I.
Correct chronological order: II, IV, III, I = option (B).

Q.19

Which one of the following was a key feature of the 'Subsidiary Alliance' introduced by Lord Wellesley in 1798?

(a) Free Trade Policy brought by British
(b) Maintenance of native army by British
(c) Imposition of Western Customs by British
(d) Protection of native territory by British <<

Explanation:
Under the Subsidiary Alliance, the British undertook to protect the territory of the native state from external aggression and internal rebellion.
In return, the native ruler had to maintain a British subsidiary force at their own cost and accept a British Resident at their court.

Q.20
Which one of the following pair is correctly matched?

List-I (Name of Important Committees of Constituent Assembly) | List-II (Name of President)

(a) Flag Committee – H.C. Mookerjee
(b) Union Power Committee – Pandit Jawaharlal Nehru <<
(c) Rules of Procedure Committee – S. Varadachariar
(d) States Committee – J.B. Kripalani

Explanation:
The Union Power Committee was presided over by Pandit Jawaharlal Nehru.
H.C.
Mookerjee was Vice-President of the Constituent Assembly;
the Flag Committee was chaired by Rajendra Prasad.
The Rules of Procedure Committee was chaired by Rajendra Prasad, not S. Varadachariar.
The States Committee was chaired by Jawaharlal Nehru, not J.B. Kripalani.

Q.21
Identify the member of the Constituent Assembly with the help of the following information:

- He was the President of the Constituent Assembly.
- He was the first President of the Independent India.

(a) Sarvepalli Radhakrishnan
(b) Zakir Hussain
(c) V.V. Giri
(d) Rajendra Prasad <<

Explanation:
Dr.
Rajendra Prasad was the President of the Constituent Assembly of India.
He later became the first President of independent India, serving from 1950 to 1962.

Q.22

"Ashokan inscriptions are the most significant sources to understand the administration of Ashoka." Explain the statement.

Answer: Ashoka's inscriptions (Major and Minor Rock Edicts, Pillar Edicts) are the most direct and authentic sources: they reveal his administrative policies (dhamma), concern for subjects' welfare, appointment of dhamma mahamattas, provincial administration, and his personal transformation after Kalinga. Unlike literary sources, they are contemporary, first-person, and geographically widespread across the subcontinent.

Explanation:
Short Answer (3 marks): Discuss the nature, spread, and content of Ashokan edicts as primary administrative evidence — policies on dhamma, welfare measures, officers, and provincial governance.

OR

Q.22

"The history of Mauryan empire has been constructed on the variety of sources." Explain the statement.

Answer: The Mauryan Empire's history is reconstructed from: (1) Ashokan

inscriptions — rock and pillar edicts; (2) Arthashastra of Kautilya — administrative treatise; (3) Indica of Megasthenes — Greek ambassador's account; (4) Puranas — dynastic lists; (5) numismatic evidence — coins; (6) archaeological findings — Pataliputra palace remains, sculptures. Each source type offers different perspectives on governance, society, and economy.

Explanation:

Short Answer (3 marks): Enumerate and briefly describe the variety of sources — literary (Indian and foreign), epigraphic, numismatic, and archaeological — used to reconstruct Mauryan history.

Q.23

"The mid-first millennium BCE is considered as a significant turning point in the course of World History." Justify the statement.

Answer: The mid-first millennium BCE saw simultaneous intellectual and spiritual revolutions across the world — the Axial Age: in India, rise of Buddhism and Jainism challenging Brahmanical orthodoxy; in China, Confucius and Lao Tzu; in Persia, Zoroaster; in Greece, Socrates and the pre-Socratics; in West Asia, Hebrew prophets. Urbanisation, trade, and social change across the Ganges plain drove questioning of existing religious/social structures, making it a global turning point.

Explanation:

Short Answer (3 marks): Explain the significance of this period through simultaneous philosophical/religious movements worldwide (Axial Age concept), with specific examples from India (Buddhism, Jainism) and globally.

Q.24

Analyse the causes that led to the ruin of Vijayanagara empire.

Answer: Causes of the ruin of Vijayanagara: (1) Battle of Talikota (1565) — the combined forces of the Deccan Sultanates (Bijapur, Golconda, Ahmadnagar, Bidar) decisively defeated Vijayanagara; (2) Death of Aliya Rama Raya during the

battle destabilised the empire; (3) The capital Hampi was sacked and destroyed; (4) Weak successors failed to hold the empire together; (5) Internal disputes and over-dependence on the Nayaka system weakened central authority.

Explanation:

Short Answer (3 marks): Cover the Battle of Talikota, the role of Deccan Sultanates, destruction of Hampi, and internal weaknesses.

OR

Q.24

Analyse why was Amaranayaka system considered as a major political innovation of the Vijayanagara empire.

Answer: The Amaranayaka system was a major innovation: military commanders (nayakas) were given territories (amaram) to govern in return for maintaining troops and horses for the king. They collected taxes, used revenue for personal maintenance and the army, and remitted the surplus to the king. This decentralised military and administrative control, ensured local governance, and bound regional lords to the empire — an early form of feudal administration that facilitated expansion and control over vast territories.

Explanation:

Short Answer (3 marks): Explain the structure of the Amaranayaka system — nayakas, amaram grants, military obligations, revenue arrangements — and why it was innovative.

Q.25

Examine the role of Panchayat in advocating for the rights of common people during the Mughal era.

Answer: During the Mughal era, the village panchayat (composed of elders) served as the local governing body: (1) it adjudicated local disputes between villagers; (2) it ensured that the revenue demand of the state was fairly distributed among peasants; (3) it sanctioned community decisions on land distribution and

crop patterns; (4) it could appeal to higher authorities against excessive demands by zamindars or state officials; (5) it also regulated the caste jati panchayats, which protected community rights and social norms. Thus it was the primary institution protecting commoners at the village level.

Explanation:

Short Answer (3 marks): Cover panchayat's judicial, revenue, and protective functions for common people in the Mughal village community.

Q.26

"The rebellion of 1857 was seen as a war in which both Hindus and Muslims had equally to lose or gain." Analyse the statement.

Answer: The 1857 rebellion had a composite character: (1) Hindu and Muslim sepoys mutinied together — the fear of losing religion (greased cartridges) united both; (2) Mughal emperor Bahadur Shah Zafar was proclaimed leader by rebels — a symbol acceptable to both communities; (3) proclamations by rebel leaders explicitly appealed to both Hindus and Muslims as brothers fighting a common enemy; (4) Hindu zamindars, taluqdars, and peasants joined Muslim fighters in Awadh, Rohilkhand, and Delhi; (5) British annexations and social interventions threatened both communities equally. This demonstrated a degree of Hindu-Muslim unity in the revolt.

Explanation:

Short Answer (3 marks): Analyse the composite Hindu-Muslim character of the 1857 rebellion — shared grievances, joint leadership under Bahadur Shah Zafar, and proclamations of unity.

Q.27

Describe the role of Dr. B.R. Ambedkar in the Constituent Assembly.

Answer: Dr. B.R. Ambedkar's contributions to the Constituent Assembly: (1) He was appointed Chairman of the Drafting Committee — the most crucial committee responsible for preparing the final draft of the Constitution; (2) He defended the

provisions of the Constitution in Assembly debates with great legal acumen; (3) He championed Fundamental Rights, especially equality provisions against caste discrimination; (4) He advocated for strong reservations for Scheduled Castes and Tribes; (5) He opposed the idea of village panchayats as the base of governance, fearing they would perpetuate caste oppression; (6) His speech on 25 November 1949 warned against 'hero-worship' and stressed the need to uphold constitutional democracy.

Explanation:

Short Answer (3 marks): Cover Ambedkar's role as Chairman of the Drafting Committee, his advocacy for equality/reservations, and his key contributions to constitutional debates.

Q.28

"There were specific features of the familial relationship during the Mahabharata period." Explain the statement with examples.

Answer: Familial relationships in the Mahabharata period had several distinctive features: (1) Patrilineal descent — lineage traced through the father; the Kuru lineage and succession disputes centred on patrilineal claims; (2) Polygamy was common among kings — Dhritarashtra, Pandu, and Krishna had multiple wives; (3) Polyandry — Draupadi's marriage to the five Pandavas was an unusual arrangement, possibly reflecting older social practices; (4) Niyoga — the practice of begetting sons through a designated person when the husband was unable, as in the births of Dhritarashtra, Pandu, and Vidura; (5) Gotra exogamy — marriage outside one's gotra was the norm; (6) Role of women — while women like Gandhari and Kunti were influential, they were largely subject to male authority; (7) Extended joint families — the Kuru household exemplified complex joint family dynamics with shared resources and contested succession.

Explanation:

Long Answer (8 marks): Discuss patrilineal descent, polygamy, polyandry (Draupadi), niyoga, gotra rules, women's roles, and joint family dynamics with textual examples

from the Mahabharata.

OR

Q.28

"The political power or kingship was rarely dependent on birth as Kshatriyas but also open to anyone who could muster support and resources." Explain the statement with the examples from sixth century BCE onwards.

Answer: From the sixth century BCE, kingship was not strictly confined to Kshatriyas: (1) Mahapadma Nanda — founder of Nanda dynasty, described in sources as of low birth (possibly a barber-king), conquered and unified the Gangetic plain; (2) Chandragupta Maurya — his origins were humble (possibly Shudra or Vaishya), yet he built the Mauryan Empire with the support of Kautilya; (3) Shungas, Kanvas — Brahmin dynasties who seized power from Mauryas; (4) Satavahanas — claimed Brahmin origin yet exercised Kshatriya functions; (5) Regional chiefs and tribal leaders in the post-Gupta period gained royal status through military prowess; (6) The Mahabharata itself acknowledges that in times of crisis, capable men of any varna could assume Kshatriya functions. Resources (army, treasury) and support (Brahmins granting legitimacy) were more decisive than birth.

Explanation:

Long Answer (8 marks): Use examples from Nandas, Mauryas, Shungas, Satavahanas, and textual references to show that kingship was contested and accessible beyond birth-based Kshatriya status.

Q.29

Explain the main beliefs and teachings of Guru Nanak Dev.

Answer: Guru Nanak Dev's (1469–1539) main beliefs and teachings: (1) Monotheism — belief in one formless, eternal God ('Ik Onkar'); (2) Equality — rejection of caste hierarchy and discrimination; all humans are equal before God; (3) Nirguna Bhakti — devotion to a God without attributes, similar to the Sant tradition; (4) Nam Simran — constant remembrance of God's name as the path to

liberation; (5) Rejection of idol worship, empty rituals, and pilgrimage; (6) Sewa (selfless service) and Sangat (holy congregation) as spiritual practices; (7) Langar (community kitchen) — practical expression of equality across caste and class; (8) Honest livelihood (Kirat Karo) as a spiritual duty; (9) The Guru's role as a guide who shows the path to liberation; (10) Use of vernacular Punjabi in hymns (later compiled in Guru Granth Sahib) to reach common people.

Explanation:

Long Answer (8 marks): Cover his theology (Ik Onkar, nirguna bhakti), social teachings (equality, anti-caste), practices (Nam Simran, Sewa, Langar, Kirat), and rejection of rituals.

OR

Q.29

Explain the major beliefs and teachings of Chishtis during medieval India.

Answer: The Chishti silsila was the most influential Sufi order in medieval India. Key beliefs and practices: (1) Tawhid — unity of God; the ultimate goal was fana (annihilation of the self in God); (2) Emphasis on love (ishq) and devotion as the path to God, over formal ritual; (3) Sama (musical gatherings) — qawwali music used as a form of devotion to induce spiritual states; (4) Khanqah — hospice/lodge where disciples gathered around the master (sheikh/pir) for spiritual training; (5) Silsila — spiritual lineage connecting the disciple to the Prophet through the master; (6) Service to humanity — Chishti saints like Khwaja Moinuddin Chishti (Ajmer) and Nizamuddin Auliya (Delhi) were known for their accessibility to all, including the poor, irrespective of caste or religion; (7) Rejection of worldly wealth and state patronage — maintaining independence from rulers; (8) Ziyarat — shrine visits for blessings became popular; (9) Use of local languages for teaching, aiding integration with Indian society.

Explanation:

Long Answer (8 marks): Cover tawhid, fana, sama, khanqah system, silsila, service to all, rejection of state wealth, and integration with Indian society through key Chishti

saints.

Q.30

Analyse the impact of national movement in India from 1915 to 1931 on the Indian masses.

Answer: Impact of the national movement (1915–1931) on Indian masses: (1) Arrival of Gandhi (1915) transformed the Congress into a mass movement — he connected national politics to local grievances; (2) Champaran (1917) and Kheda (1918) satyagrahas — peasants in indigo-cultivating and revenue-distressed areas mobilised; (3) Rowlatt Act protests (1919) and Jallianwala Bagh massacre galvanised national anger across classes; (4) Non-Cooperation Movement (1920–22) — millions participated; boycott of schools, courts, legislatures; widespread hartals; (5) Spread of national consciousness — the movement reached villages, women, tribals, and artisans who had previously been outside organised politics; (6) Khilafat movement — Hindu-Muslim unity briefly achieved; (7) Civil Disobedience Movement / Salt March (1930) — Gandhi's march to Dandi symbolised resistance to unjust laws; salt tax disobedience spread across the country; (8) Gandhi-Irwin Pact (1931) — demonstrated the movement's strength forcing negotiation with the British; (9) Women's participation increased significantly; (10) National identity and anti-colonial consciousness deepened across all social groups.

Explanation:

Long Answer (8 marks): Chronologically cover key events 1915–1931 — Champaran/Kheda, Rowlatt/Jallianwala, Non-Cooperation, Khilafat, Salt March, and Gandhi-Irwin Pact — and their impact on peasants, women, and diverse communities.

OR

Q.30

Analyse the role of Gandhiji after independence of India.

Answer: Gandhi's role after independence (August 1947): (1) Partition violence — while the country celebrated independence, Gandhi was in Calcutta and later

Noakhali working to stop Hindu-Muslim violence; his presence and fasts had a calming effect; (2) Calcutta fast (September 1947) — a 'miracle of Calcutta'; his fast unto death stopped communal riots in the city; (3) Delhi fast (January 1948) — to stop violence against Muslims in Delhi and to ensure payment of Rs. 55 crore to Pakistan as agreed; (4) He opposed celebrations, seeing partition as a failure; (5) He advocated for the protection of minorities on both sides; (6) He continued to emphasise Hindu-Muslim unity, village self-reliance, and removal of untouchability; (7) Assassination (30 January 1948) — he was shot by Nathuram Godse; his death shocked the nation and temporarily reduced communal violence; (8) His post-independence work demonstrated that he placed human dignity and communal harmony above political triumph.

Explanation:

Long Answer (8 marks): Cover Gandhi's peace efforts during partition violence, Calcutta and Delhi fasts, his opposition to Pakistan payment controversy, advocacy for minorities, and the circumstances and impact of his assassination.

Q.0

Source — The most ancient system yet discovered:

"About the drains, Mackay noted: 'It is certainly the most complete ancient system as yet discovered.' Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning... that the debris was not always carted away when the drain was cleared.' — From Ernest Mackay, Early Indus Civilisation, 1948. Drainage systems were not unique to the larger cities, but were found in smaller settlements as well. At Lothal for example, while houses were built of

mud bricks, drains were made of burnt bricks."

31.1 Analyse the possible reason behind the uniformity in the drainage systems across the Harappan cities.

Answer: The uniformity in drainage systems across Harappan cities suggests a centralised planning authority or civic governance — a standardised set of building codes or town-planning norms were enforced across the civilisation. This implies that Harappan towns were not independently developed but followed common standards, possibly coordinated by a ruling elite, priestly class, or administrative body that ensured consistent urban infrastructure.

Explanation:

1-mark sub-question: Infer centralised urban planning/civic authority from the uniform drainage design across diverse Harappan sites.

Q.0

Source — The most ancient system yet discovered (same passage as Q31.1)

31.2 Analyse the implications of finding little heaps of material, mostly sand, alongside drainage channels.

Answer: The little heaps of sand found alongside drains imply that regular cleaning and maintenance of the drainage system was practised. However, the debris was not always removed from the site, suggesting that while the Harappans maintained their drains, the disposal of cleared material was sometimes left in situ. This shows civic awareness and maintenance culture, but also some limitations in waste disposal.

Explanation:

1-mark sub-question: The heaps indicate periodic cleaning/maintenance of drains; debris not being carted away shows incomplete waste management — infer from the Mackay quote.

Q.0

Source — The most ancient system yet discovered (same passage as Q31.1)

31.3 Assess the impact of Harappan drainage system.

Answer: Impact of the Harappan drainage system: (1) Public health and sanitation — the comprehensive underground drainage, connected to every house, prevented stagnant water and reduced disease; (2) Advanced urban planning — it demonstrates sophisticated engineering, with sumps, cesspits, covered channels, and removable cleaning covers; (3) Quality of life — every house's connection to drains ensured sanitation even for ordinary residents, not just the elite; (4) Standardisation — uniformity across sites (including smaller settlements like Lothal) indicates city-wide norms; (5) Archaeological significance — it is considered the most complete ancient drainage system yet discovered, making the Harappan civilisation remarkable in world history.

Explanation:

2-mark sub-question: Cover public health benefits, advanced engineering, equitable access, uniformity, and its significance in world history.

Q.0

Source — A warning for Europe:

"Bernier warned that if European kings followed the Mughal model: Their kingdoms would be very far from being well-cultivated and peopled, so well built, so rich, so polite and flourishing as we see them... We should find the great Cities and the great Burroughs (boroughs) rendered uninhabitable because of ill air, and to fall to ruine (ruin) without anybodies (anybody) taking care of repairing them; the hillocks abandon'd, and the fields overspread with bushes, or fill'd with pestilential marishes (marshes), as hath been already intimated." — Bernier

32.1 Mention any one prominent contribution of Bernier.

Answer: Bernier's most prominent contribution was his detailed account of the Mughal Empire, compiled in 'Travels in the Mughal Empire' (1670–71). He provided critical observations on Mughal political economy, including his analysis of the absence of private property in land under the Mughal system, which he argued led to economic stagnation and poor cultivation.

Explanation:

1-mark sub-question: Credit any one contribution — his travel account/book 'Travels in the Mughal Empire', his analysis of Mughal land ownership, or his description of Indian society for European audiences.

Q.0

Source — A warning for Europe (same passage as Q32.1)

32.2 How did Bernier describe the difference between European kingdoms and the Mughal territories?

Answer: Bernier contrasted European kingdoms as well-cultivated, well-populated, well-built, rich, polite and flourishing, with rulers who were better and more royally served. In contrast, he described Mughal territories as tending towards desolation — kings of deserts and solitudes, filled with beggars and barbarians; cities rendered uninhabitable, fields overspread with bushes or pestilential marshes, and hills abandoned — the result, in his view, of the Mughal system of crown ownership of all land.

Explanation:

1-mark sub-question: Contrast Bernier's positive description of Europe (cultivated, rich, flourishing) with his negative portrayal of Mughal territories (desolate, ruined, uncultivated).

Q.0

Source — A warning for Europe (same passage as Q32.1)

32.3 Explain Bernier's views on the socio-economic status of people under Mughal rule.

Answer: Bernier portrayed the socio-economic condition of people under Mughal rule very negatively: (1) He argued that because the emperor owned all land and there was no private property, there was no incentive for nobles or peasants to invest in agriculture or maintain property — cities fell to ruin and fields became overgrown; (2) The majority of people were beggars and barbarians in his view — extreme poverty was widespread; (3) The nobility (umara) was described as impoverished in the long run because their wealth reverted to the crown on death, discouraging investment; (4) Craftsmen and merchants had no security of property, leading to a culture of hiding wealth rather than reinvesting; (5) He viewed Mughal society as divided into a tiny wealthy elite and a vast mass of poor, with no prosperous middle class — unlike Europe. Historians have critiqued this as an oversimplification based on his European preconceptions about property and prosperity.

Explanation:

2-mark sub-question: Cover Bernier's arguments on absence of private property, its effect on cultivation and crafts, extreme inequality, and the implied critique of Mughal political economy.

Q.0

Source — On clearance and settled cultivation:

"Passing through one village in the lower Rajmahal hills, Buchanan wrote: The view of the country is exceedingly fine, the cultivation, especially the narrow valleys of rice winding in all directions, the cleared lands with scattered trees, and the rocky hills are in perfection; all that is wanted is some appearance of progress in the area and a vastly extended and

improved cultivation, of which the country is highly susceptible. Plantations of Asan and Palas, for Tessar (Tassar silk worms) and Lac, should occupy the place of woods to as great an extent as the demand will admit; the remainder might be all cleared, and the greater part cultivated, while what is not fit for the purpose, might rear Plamira (palmyra) and Mowa (mahua)."

33.1 How did Buchanan describe the view of the lower Rajmahal hills?

Answer: Buchanan described the view of the lower Rajmahal hills as exceedingly fine — the landscape featured narrow rice-cultivated valleys winding in all directions, cleared lands with scattered trees, and rocky hills, creating a picturesque scene. He found the natural setting and existing cultivation to be in perfection visually, though he felt the area lacked progress and needed expanded cultivation.

Explanation:

1-mark sub-question: Describe the landscape as Buchanan presents it — fine view, rice valleys, cleared lands, scattered trees, rocky hills.

Q.0

Source — On clearance and settled cultivation (same passage as Q33.1)

33.2 Why did Buchanan believe that the area had high potential for improved cultivation?

Answer: Buchanan believed the lower Rajmahal hills area had high potential for improved cultivation because: (1) The land was 'highly susceptible' to extended and improved cultivation — its natural features supported agricultural expansion; (2) The rocky uncultivable areas could be used for rearing palmyra and mahua (Mowa) trees; (3) Forests could be replaced with commercially valuable plantations of Asan and Palas trees for Tassar silk worms and Lac production; (4) The existing rice cultivation in the valleys showed the land's fertility, and he believed the cleared and forested areas could also be brought under productive

use.

Explanation:

1-mark sub-question: The land's fertility, scope for clearing forests, potential for commercial plantations (Tassar/Lac), and existing rice cultivation indicate potential for expansion.

Q.0

Source — On clearance and settled cultivation (same passage as Q33.1)

33.3 How did Buchanan propose utilising the land for economic benefits?

Answer: Buchanan proposed a three-pronged utilisation of the land: (1) Commercial plantations — replace forests with Asan and Palas tree plantations to support Tassar (silk worm) cultivation and Lac production, meeting commercial demand; (2) Cleared and cultivated lands — as much of the remaining land as possible should be cleared of forest and brought under agricultural cultivation; (3) Unfit lands — areas not suitable for crops should be used to rear Palmyra (Plamira) and Mahua (Mowa) trees, which have economic uses (toddy, timber, oil, food). This reflects a colonial 'improvement' ideology — maximising economic productivity by replacing 'wasteland' and forest with settled cultivation and commercial crops, with little consideration for the communities (like the Paharias and Santhals) who depended on forests for their livelihood.

Explanation:

2-mark sub-question: Cover the three land uses Buchanan proposed — commercial plantations (Asan/Palas for silk/lac), cleared cultivation, and Palmyra/Mahua for unfit land — and note the colonial improvement ideology.

Q.0

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

(i) Kalibanga — a mature Harappan site

Answer: Kalibangan is located in the Hanumangarh district of Rajasthan, on the banks of the dry Ghaggar river (ancient Saraswati). It is a mature Harappan site known for evidence of a pre-Harappan ploughed field and Harappan town planning.

Explanation:

Map question (1 mark): Locate Kalibangan in Rajasthan (Hanumangarh district) on the map with the appropriate symbol for a Harappan site.

Q.0

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

(ii) Amravati — a Buddhist site

Answer: Amaravati (Amravati) is located in Guntur district, Andhra Pradesh, on the banks of the Krishna river. It is a significant Buddhist site known for its great stupa and exquisite sculptures of the Amaravati School of Art.

Explanation:

Map question (1 mark): Locate Amaravati in Andhra Pradesh (Guntur district, on the Krishna river) on the map with the appropriate Buddhist site symbol.

Q.0

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

(iii)(a) Amber — a territory under the Mughals

Answer: Amber (Amer) is located near Jaipur in Rajasthan. It was the capital of the Kachhwaha Rajput kingdom and came under Mughal suzerainty — Raja Man Singh of Amber was one of the most important generals and administrators in Akbar's court.

Explanation:

Map question (1 mark): Locate Amber/Amer near Jaipur, Rajasthan on the map as a Mughal territory/allied state.

Q.0

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

(iii)(b) Bijapur — An important town of Medieval India

[OR alternative to 34.1(iii)(a)]

Answer: Bijapur is located in northern Karnataka (now called Vijayapura). It was the capital of the Adil Shahi Sultanate, one of the Deccan Sultanates, and an important centre of medieval Islamic art and architecture — famous for the Gol Gumbaz mausoleum.

Explanation:

Map question (1 mark, OR variant): Locate Bijapur in Karnataka (Vijayapura district) on the map as an important medieval town.

Q.0

34.2 On the same outline map, two places have been marked as A and B, as the centres of revolt of 1857. Identify them and write their names on the lines drawn near them.

Answer: A = Meerut; B = Barrackpore

Explanation:

The actual map on page 31 shows two marked points.

Point A is in the northwest Gangetic plain region — positioned in what corresponds geographically to western Uttar Pradesh/Delhi-NCR area, consistent with Meerut (where the 1857 mutiny was ignited on 10 May 1857).

Point B is in the eastern region near the West Bengal/Jharkhand/Odisha junction, positioned close to the coast, consistent with Barrackpore (near Calcutta, where

Mangal Pandey's uprising occurred on 29 March 1857 — the first flashpoint).
Both Meerut and Barrackpore are standard CBSE Class 12 History map centres of the 1857 revolt.
The previous answer listed multiple possibilities without identifying the specific map markings;
the real map resolves this to Meerut (A) and Barrackpore (B).