CBSE Class 12 History 2026 — Set 3 — 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 statements about the Harappan economy are correct ?

I. Urban centres provide remains of organized craft production.

II. Use of iron tools for agriculture was common.

III. Evidence of seals indicates long distance trade.

IV. Standardised weights point towards regulated trade contacts.

(a) II, III and IV

(b) I, II and III

(c) I, III and IV <<

(d) I, II and IV

Explanation:

Statements I, III, and IV are correct.
Urban centres like Mohenjo-daro show evidence of organized craft production.
Seals with pictographic script indicate long-distance trade contacts.
Standardised weights found across sites point to regulated trade.
Statement II is incorrect — iron tools were not used by the Harappans;
iron came into use in India only around 1000 BCE, well after the Harappan civilisation declined.

Q.2

Two statements labelled as Assertion (A) and Reason (R) are given below. Read them carefully and choose the correct option :

Assertion (A) : Most Asokan inscriptions were in the Prakrit language.

Reason (R) : The use of Prakrit shows his attempt to spread the message amongst the common people.

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

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

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

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

Explanation:

Both A and R are true and R correctly explains A.

Most of Ashoka's inscriptions were indeed in Prakrit, the language spoken by common people across the subcontinent.

He deliberately chose Prakrit over Sanskrit (the language of elites and ritual) to communicate his dhamma directly to ordinary people.

Thus R is the correct explanation of A.

Q.3

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

I. Kanishka

II. Mahapadma Nanda

III. Samudragupta

IV. Chandragupta Maurya

(a) I, III, IV, II

(b) II, IV, I, III <<

(c) III, I, II, IV

(d) IV, II, III, I

Explanation:

Chronological order: Mahapadma Nanda (c. 4th century BCE) → Chandragupta Maurya (c. 321–297 BCE) → Kanishka (c. 1st–2nd century CE) → Samudragupta (c. 335–375 CE).

So the correct sequence is II, IV, I, III.

Q.4

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

• He was the elder brother of Pandu.

• He was the king of Hastinapur.
• He was the husband of Gandhari.

(a) Dushasana
(b) Duryodhana
(c) Dhritarashtra <<
(d) Dushkarna

Explanation:
Dhritarashtra was the elder brother of Pandu, the king of Hastinapur, and the husband of Gandhari.
He was blind from birth.
Duryodhana was his son, not his brother.

Q.5

Look at the image of Bodhisatta given below and identify the ancient school of art from the following options :
[Image of Bodhisatta sculpture]

(a) Gandhara <<
(b) Mathura
(c) Amaravati
(d) Sarnath

Explanation:
The Gandhara school of art (located in present-day Pakistan/Afghanistan) is characterised by Hellenistic or Greco-Roman influence — draped robes, wavy hair, and realistic facial features on Buddhist figures.
This style developed under the Kushanas and shows strong Western classical influence, distinguishing it from the purely Indian Mathura style.

Q.6

Match Column A with Column B and choose the correct option :
Column A (Harappan Site) — Column B (Feature)
a. Dholavira — i. Great Bath

b. Mohenjodaro — ii. Ploughed Fields
c. Kalibangan — iii. Craft Centre
d. Nageshwar — iv. Water Reservoir

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

Explanation:
Dholavira is famous for its large water reservoir/water management system (iv).
Mohenjodaro is famous for the Great Bath (i).
Kalibangan is known for evidence of ploughed fields (ii).
Nageshwar was a craft centre known for shell-working (iii).
So a-iv, b-i, c-ii, d-iii is correct.

Q.7

Identify the system of succession that was emphasised by ruling dynasties from the sixth century BCE onwards and reinforced in the Mahabharata.

(a) Electoral succession
(b) Fraternal succession
(c) Patriliny succession <<
(d) Matriliny succession

Explanation:
Patriliny (inheritance from father to son) was the system emphasised from the sixth century BCE.
The Mahabharata reinforced this through the central narrative of the Kuru dynasty's struggle for patrilineal succession over Hastinapur.
This became the dominant norm for ruling dynasties.

Q.8

Which one of the following pairs is correctly matched ?
Column A (Traveller) — Column B (Their Country)

(a) Antonio Monserrate : Italy
(b) Duarte Barbosa : France
(c) Jean-Baptiste Tavernier : Portugal
(d) Peter Mundy : England <<

Explanation:
Peter Mundy was an English traveller who visited India during the Mughal period.
Antonio Monserrate was a Portuguese (not Italian) Jesuit.
Duarte Barbosa was Portuguese (not French).
Jean-Baptiste Tavernier was French (not Portuguese).
So only Peter Mundy : England is correctly matched.

Q.9

Which of the following statements accurately describes Amir Khusrau ?
I. He was a great poet and musician.
II. He introduced the qaul in Chishti Sama.
III. He was a disciple of Shaikh Muinuddin Sijzi.
IV. He laid the foundation of qawwali tradition.

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

Explanation:
Statements I, II, and IV are correct.
Amir Khusrau was indeed a great poet and musician (I).
He introduced the qaul in the Chishti Sama (II).
He laid the foundation of the qawwali tradition (IV).
Statement III is incorrect — Amir Khusrau was a disciple of Shaikh Nizamuddin Auliya, not Shaikh Muinuddin Sijzi (Chishti).

Q.10

Which of the following battles in 1565 led to the decline of the Vijayanagara

empire ?

(a) Battle of Panipat
(b) Battle of Buxar
(c) Battle of Talikota <<
(d) Battle of Plassey

Explanation:
The Battle of Talikota (1565) — also called the Battle of Rakshasi-Tangadi — was fought between the Vijayanagara Empire and a confederacy of the Deccan Sultanates. Vijayanagara suffered a crushing defeat and King Aliya Rama Raya was killed.
This battle led to the sack of the capital Hampi and the permanent decline of the empire.

Q.11

Fill in the blank with the appropriate word from the options given below :
The Shah Nahar Canal in Punjab was repaired during the reign of _____.

(a) Babur
(b) Akbar
(c) Jahangir
(d) Shahjahan <<

Explanation:
The Shah Nahar Canal in Punjab was repaired during the reign of Shahjahan.
This canal was an important irrigation work in the Punjab region during the Mughal period.

Q.12

Which of the following types of land was cultivated every year without leaving it fallow during the reign of Akbar ?

(a) Chachar
(b) Parauti
(c) Polaj <<

(d) Banjar

Explanation:

Polaj was the best quality land that was cultivated every year without leaving it fallow.

Under Akbar's revenue system (the Ain-i-Akbari): Polaj = cultivated every year;

Parauti = temporarily fallow;

Chachar = fallow for 3–4 years;

Banjar = uncultivated waste land.

Q.13

Find the odd one out regarding the main teachers of Sufi Silsila :

(Sufi teachers) — (Dargah)

(a) Shaikh Fariduddin Ganj-i Shakar : Ajodhan

(b) Shaikh Nizamuddin Auliya : Agra <<

(c) Shaikh Nasiruddin Chirag-i-Delhi : Delhi

(d) Khwaja Qutbuddin Bakhtiyar Kaki : Delhi

Explanation:

Shaikh Nizamuddin Auliya's dargah is in Delhi (Nizamuddin area), not in Agra.

This is the incorrect/odd pairing.

All other pairings are correct: Shaikh Fariduddin Ganj-i Shakar's dargah is at Ajodhan (now Pakpattan, Pakistan);

Shaikh Nasiruddin Chirag-i-Delhi and Khwaja Qutbuddin Bakhtiyar Kaki both have dargahs in Delhi.

Q.14

Read the following statements carefully regarding Al-Biruni's "Kitab-ul-Hind" and choose the correct option :

I. It is a voluminous text of eighty chapters.

II. It is written in Arabic, Urdu and Hindavi.

III. Each of its chapters begins with a question.

IV. It covers many subjects like astronomy, festivals, etc.

(a) I, III and IV are correct. <<

(b) I, II and III are correct.
(c) I, II and IV are correct.
(d) II, III and IV are correct.

Explanation:
Statements I, III, and IV are correct.
Kitab-ul-Hind is indeed an eighty-chapter text (I).
Each chapter begins with a question (III).
It covers subjects like astronomy, festivals, philosophy, social customs, etc. (IV).
Statement II is incorrect — Kitab-ul-Hind was written in Arabic only, not in Urdu or Hindavi.

Q.15
Who amongst the following British Governor Generals introduced the Permanent Settlement in Bengal ?

(a) Charles Cornwallis <<
(b) Warren Hastings
(c) William Bentinck
(d) George Barlow

Explanation:
Lord Charles Cornwallis introduced the Permanent Settlement (Istimrari Bandobast) in Bengal in 1793. Under this system, the zamindars were recognised as owners of land and their revenue obligations to the state were fixed permanently.
Warren Hastings preceded him and made other revenue reforms but not the Permanent Settlement.

Q.16
Which of the following was not a major centre of the Revolt of 1857 ?

(a) Delhi
(b) Jhansi
(c) Arrah

(d) Bombay <<

Explanation:

Bombay (Mumbai) was not a major centre of the Revolt of 1857. The major centres of the revolt included Delhi (Bahadur Shah Zafar), Jhansi (Rani Lakshmibai), Kanpur (Nana Sahib), Lucknow (Begum Hazrat Mahal), Arrah (Kunwar Singh), and Bareilly (Khan Bahadur Khan).

Bombay and the Madras Presidency remained largely quiet.

Q.17

Choose the correct option from the following to fill in the blank regarding the regions of nationalist leaders of India :

Bipin Chandra Pal : Bengal; Lala Lajpat Rai : _____

(a) Maharashtra

(b) Gujarat

(c) Punjab <<

(d) Delhi

Explanation:

Lala Lajpat Rai was associated with Punjab.

He was part of the 'Lal-Bal-Pal' trio — Lala Lajpat Rai (Punjab), Bal Gangadhar Tilak (Maharashtra), and Bipin Chandra Pal (Bengal) — the extremist nationalist leaders during the Swadeshi Movement.

Q.18

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

Column A (Committee) — Column B (President)

a. Rules of Procedures Committee — i. J.B. Kripalani

b. Union Power Committee — ii. Vallabhbhai Patel

c. Provincial Constitution Committee — iii. Jawaharlal Nehru

d. Flag Committee — iv. Rajendra Prasad

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

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

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

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

Explanation:

The correct matching is: Rules of Procedures Committee — Rajendra Prasad (iv);
Union Power Committee — Jawaharlal Nehru (iii);
Provincial Constitution Committee — Vallabhbhai Patel (ii);
Flag Committee — J.B.
Kripalani (i).
So a-iv, b-iii, c-ii, d-i is correct.

Q.19

Two statements labelled as Assertion (A) and Reason (R) are given below. Read them carefully and choose the correct option :

Assertion (A) : The Sepoys proclaimed Bahadur Shah Zafar as their leader in the Revolt of 1857.

Reason (R) : Bahadur Shah Zafar's acceptance gave legitimacy to the Revolt of 1857.

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

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

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

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

Explanation:

Both A and R are true and R correctly explains A.
The sepoys did proclaim Bahadur Shah Zafar as their leader.
His acceptance as the symbolic head of the revolt gave it pan-India legitimacy, as he was the last Mughal emperor and a symbol of the old order that the British had displaced.
Thus the sepoys' proclamation of him as leader was precisely because his name lent

legitimacy to the revolt.

Q.20

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

• Opposed child marriage
• Advocated for social justice
• Campaigned for reform of Hinduism
• Known for Vedantic theory

(a) Jyotiba Phule
(b) Swami Vivekananda
(c) M.G. Ranade <<
(d) Gopal Hari Deshmukh

Explanation:

M.G.
Ranade (Mahadev Govind Ranade) fits all the clues: he opposed child marriage and advocated for widow remarriage;
he worked for social justice;
he campaigned for reform within Hinduism (co-founded the Prarthana Samaj);
and he is known for his Vedantic and rationalist approach.
Jyotiba Phule focused more on caste discrimination;
Swami Vivekananda is known for neo-Vedanta but not specifically anti-child-marriage campaigns;
Gopal Hari Deshmukh (Lokahitawadi) was a predecessor reformer.

Q.21

Fill in the blank with the appropriate word from the options given below :

The Deccan Riots Commission produced a report that was presented to the _____ Parliament in 1878.

(a) Spanish
(b) Italian
(c) French

(d) British <<

Explanation:

The Deccan Riots Commission was set up after the Deccan Riots of 1875 (peasant uprising in the Deccan against moneylenders).

It produced a report that was presented to the British Parliament in 1878.

Q.22

(a) Imagine you are a research scholar studying Harappan seals displayed in the National Museum. Explain any three aspects about the role of Harappan seals in trade and administration.

Answer: Harappan seals played a crucial role in trade and administration: (1) Identification and ownership — seals were used to mark goods and identify ownership; the pictographic script on seals may represent the names or titles of merchants or officials. (2) Trade facilitation — seals were used to stamp clay tags attached to goods for long-distance trade, as evidenced by seals found in Mesopotamia, indicating trade networks between Harappa and West Asia. (3) Administrative control — the standardised nature of seals (mostly square, 2.5 cm x 2.5 cm, with animal motifs) suggests they were used to regulate and authenticate trade transactions, serving as a kind of official stamp or seal of approval for goods.

Explanation:

Section B, Short Answer, 3 marks.

Seals served as markers of identity, facilitators of long-distance trade (evidenced by Harappan seals found in Mesopotamia), and tools of administrative control through standardisation.

OR

Q.22

(b) Imagine you are visiting the National Museum and see the replica of the 'Priest-King' stone statue from Mohenjodaro. Which three conclusions would you make about Harappa from this artefact ? Explain.

Answer: Three conclusions from the 'Priest-King' statue: (1) Existence of a priestly or ruling class — the elaborate garment with trefoil pattern and the dignified posture suggest a person of high social status, indicating a differentiated social hierarchy in Harappan society. (2) Artistic sophistication — the realistic facial features, the carefully carved beard and headband show a high level of artistic skill and craftsmanship in stone sculpture. (3) Religious or ritual significance — the term 'Priest-King' (though debated) suggests that religious and political authority may have been combined in one person, indicating a theocratic element in Harappan governance.

Explanation:

OR variant of Q22. Section B, Short Answer, 3 marks.

The statue reveals social hierarchy, artistic sophistication, and possible priestly/political authority.

Q.23

Describe any three sources to reconstruct the history of the Mauryan Empire.

Answer: Three sources for reconstructing Mauryan history: (1) Arthashastra by Kautilya — a treatise on statecraft and economic policy attributed to Chandragupta Maurya's minister Kautilya/Chanakya; it describes administrative organisation, taxation, and governance of the Mauryan state. (2) Asokan inscriptions — rock edicts and pillar edicts scattered across the subcontinent provide first-hand information about Ashoka's policies, dhamma, and the geographical extent of the empire. (3) Indika by Megasthenes — the account of the Greek ambassador to Chandragupta's court; though the original is lost, fragments preserved in later works describe the Mauryan capital Pataliputra, the army, social divisions, and administration.

Explanation:

Section B, Short Answer, 3 marks.

Key sources include Arthashastra, Asokan inscriptions/edicts, and Megasthenes'

Indika.

Q.24

How did Bernier's account highlight the positive role of Indian women ? Explain.

Answer: Bernier's account highlighted the positive role of Indian women in several ways: (1) Economic agency — Bernier noted that Indian women, particularly in the markets, were active participants in trade and commerce; he described how women in bazaars were skilled traders. (2) Artistic and cultural contributions — he observed Indian women as accomplished in music, dance, and other arts, contributing to the rich cultural life of Mughal India. (3) Role in religious and social life — Bernier's account, as interpreted by later historians, also shows women's active participation in religious ceremonies and festivals, countering the purely subordinate image. However, historians note that Bernier's account often focused on the elite and tended to exoticise Indian society, so his observations must be used critically.

Explanation:

Section B, Short Answer, 3 marks.

Bernier highlighted women's roles in trade/commerce, cultural activities, and social/religious life, though his account was largely focused on elite women.

Q.25

(a) "Kabir is one of the most outstanding examples of poet-saints of Nirguna Bhakti." Explain the statement.

Answer: Kabir as a Nirguna Bhakti poet-saint: (1) Concept of a formless God — Kabir believed in a formless (nirguna) God without attributes, rejecting idol worship, rituals, and the notion that God could be confined to any particular form. He composed verses like 'Moko kahan dhundhe re bande' emphasising God's omnipresence. (2) Rejection of religious orthodoxy — Kabir criticised both Hindu and Islamic religious orthodoxy, rejecting caste discrimination, priestly authority, and external rituals. His dohas (couplets) attacked meaningless ritual: 'Pathar puje

Hari mile, to main pujun pahar'. (3) Synthesis and universalism — Kabir's teachings drew from both Hindu devotional traditions and Islamic monotheism, creating a syncretic philosophy accessible to all. His poetry was in the language of common people (Sadhu Bhasha), making spiritual wisdom available beyond the literate elite.

Explanation:

Section B, Short Answer, 3 marks.

OR variant.

Kabir exemplifies Nirguna Bhakti through his formless God concept, rejection of orthodoxy, and universalist syncretic message.

OR

Q.25

(b) "Alvars of the sixth century created a rich cultural legacy." Explain the statement.

Answer: The Alvars' cultural legacy: (1) Tamil devotional literature — the Alvars composed the Nalayira Divya Prabandham (4000 Tamil verses), a rich body of devotional poetry in Tamil praising Vishnu/Narayana. This corpus, compiled by Nathamuni, became foundational to Vaishnava tradition in South India. (2) Democratisation of worship — the Alvars came from diverse social backgrounds (including lower castes), and their emphasis on personal devotion (bhakti) over Brahmanical ritual made religious experience accessible to all sections of society. (3) Influence on Bhakti movement — the Alvars were instrumental in establishing the Bhakti tradition in South India, which later spread northward. Their model of intense personal devotion to a personal God influenced subsequent saints and the broader pan-Indian Bhakti movement. Their sacred pilgrimage sites (108 Divya Desams) created a shared religious geography for Vaishnavas.

Explanation:

OR variant of Q25. Section B, Short Answer, 3 marks.

Alvars' legacy includes the Divya Prabandham corpus, democratisation of worship,

and founding the South Indian Bhakti tradition.

Q.26

Critically examine the varied aspects of the Fifth Report of 1813.

Answer: The Fifth Report of 1813 — a critical examination: (1) Nature and purpose — the Fifth Report was a massive document of over 1000 pages submitted to the British Parliament by a Select Committee. It was compiled primarily to criticise the functioning of the East India Company and was used by the Company's critics to argue for greater Parliamentary control over its affairs. (2) Biased perspective — historians like Dharma Kumar have pointed out that the Fifth Report was not an objective account; it was prepared by Company critics and tended to exaggerate the damage done by the Company's revenue policies to village communities and zamindars in Bengal. (3) Historical significance — despite its biases, the Report is valuable as it contains detailed data on revenue settlements, judicial procedures, and the condition of zamindars and peasants under the Permanent Settlement. It influenced subsequent debates about Indian land revenue policy. (4) Limitations — the Report's portrayal of pre-colonial Indian village communities as self-sufficient and idyllic (used later by nationalists) has been questioned as romanticised and inaccurate.

Explanation:

Section B, Short Answer, 3 marks.

The Fifth Report was a Parliamentary document critical of the East India Company, valuable but biased in its portrayal of land revenue and village communities.

Q.27

How did Indian art and literature depict the Revolt of 1857 as the First War of Independence ? Explain.

Answer: Indian art and literature depicted the 1857 Revolt as the First War of Independence through: (1) Literary glorification — V.D. Savarkar's book '1857 — The Indian War of Independence' (1909) was the most influential work that reinterpreted the revolt not as a mutiny but as a planned national uprising against

colonial rule. It inspired a whole generation of nationalists. (2) Poetry and songs — Subhadra Kumari Chauhan's poem 'Khoob ladi mardani, woh to Jhansi wali rani thi' glorified Rani Lakshmibai as a freedom fighter, making her an enduring symbol of resistance. (3) Paintings and visual art — Indian artists depicted the revolt's heroes (Rani Lakshmibai, Nana Sahib, Kunwar Singh) as courageous freedom fighters. These images circulated widely and fuelled nationalist sentiment. The soldiers were depicted not as mutineers but as patriots fighting for independence from colonial oppression.

Explanation:

Section B, Short Answer, 3 marks.

Art and literature reframed 1857 as a national struggle through V.D. Savarkar's book, nationalist poetry (Subhadra Kumari Chauhan), and paintings of revolt heroes.

Q.28

(a) "Mahabharata is considered as a dynamic text." Explain the statement with examples.

Answer: The Mahabharata as a dynamic text: The text is dynamic because it evolved over centuries, incorporating new material, and was transmitted in varied forms across different regions and traditions. (1) Long composition process — the Mahabharata was not composed at a single point in time; it evolved over approximately 1000 years (roughly 500 BCE to 400 CE). The 'critical edition' prepared by scholars at the Bhandarkar Oriental Research Institute, Pune, involved comparing hundreds of manuscripts and revealed enormous variations, confirming that the text kept growing. (2) Interpolations and additions — the text contains many interpolated sections; the Bhagavad Gita (a philosophical dialogue between Krishna and Arjuna) is believed by many scholars to have been added to the original narrative at a later stage. The Shanti Parva (Book of Peace) with its extensive discussions of dharma and governance is also considered a later addition. (3) Regional variations — the Mahabharata story was retold in numerous

regional languages across South and Southeast Asia (Thai Ramayana/Ramakien includes Mahabharata-like elements), each version adapting the narrative to local contexts, deities, and values. (4) Oral to written transition — the epic existed in oral tradition before being written down; bards (sutas) performed it at different courts, adapting it for their audiences, so the text was never truly fixed in a single authoritative version. This fluidity across time and space makes it a dynamic text.

Explanation:

Section C, Long Answer, 8 marks.

The dynamic nature of Mahabharata is demonstrated through its long composition history, interpolations like the Bhagavad Gita, regional variations, and oral-to-written transmission.

OR

Q.28

(b) "Mahabharata reinforced the ideas of familial values." Explain the statement with examples.

Answer: The Mahabharata and familial values: (1) Ideal of patriliny — the central conflict of the Mahabharata is over inheritance and succession in the Kuru family. The text reinforces patrilineal succession (father to son) as the correct norm. Dhritarashtra's blindness is used to argue why Yudhishthira, as Pandu's elder son, should rightfully inherit Hastinapur. (2) Duties of family members (kula dharma) — the text repeatedly emphasises the duties of various family roles: the ideal king (dharmic ruler), the ideal wife (Draupadi's loyalty and Gandhari's steadfastness), the ideal brother (Bhima protecting Draupadi, Arjuna's loyalty), and the ideal son (Karna's complex loyalty to Duryodhana despite knowing his birth). (3) Conflicts arising from violation of family norms — the war itself is presented as a consequence of the violation of family dharma: Duryodhana's refusal to give the Pandavas their rightful share, the humiliation of Draupadi, and the breaking of guest-friendship norms. These violations are portrayed as unnatural and leading to destruction. (4) Valorisation of women's roles — women like Kunti (who preserves her sons' identity and guides them toward reclaiming their kingdom)

and Gandhari (who remains loyal despite her husband's failings) embody familial values of loyalty, sacrifice, and wisdom within the patriarchal family structure.

Explanation:

OR variant of Q28. Section C, Long Answer, 8 marks.

The Mahabharata reinforces familial values through patriliny, kula dharma, portrayal of family conflict consequences, and idealisation of women's familial roles.

Q.29

(a) Examine the structural and ceremonial features of the Mahanavami Dibba of the Vijayanagara Empire.

Answer: Mahanavami Dibba — structural and ceremonial features: (1) Structure — the Mahanavami Dibba is a massive platform (literally 'throne platform'), approximately 11,000 square feet in area, rising in three tiers. Built of granite, each tier is covered with elaborate carvings. The platform is located in the royal centre of Hampi and dominates the ceremonial landscape of the capital. (2) Sculptural decoration — the platform's walls are covered with carved friezes depicting: (a) processions of horses, elephants, and camels; (b) soldiers and warriors in martial postures; (c) hunters with their prey; (d) female figures dancing and playing music; (e) scenes from court life and foreign dignitaries bringing tribute. These carvings provide rich evidence of the empire's wealth, military power, and cosmopolitan connections. (3) Ceremonial function — the platform was used for the grand Mahanavami festival (also called Navaratri or Dasara), the most important royal ceremony of the Vijayanagara calendar. During this 9-day festival, the king received homage from chiefs and ambassadors, reviewed his army (troops, horses, elephants, chariots), and conducted rituals to assert royal power and divine favour. (4) Political symbolism — the ceremony and the platform together functioned as a political theatre, displaying the king's power to subordinate chiefs, foreign visitors, and the populace. Portuguese visitor Domingo Paes described the magnificent ceremonies held here.

Explanation:

Section C, Long Answer, 8 marks.

The Mahanavami Dibba is a massive granite platform used for royal ceremonies, covered with friezes of elephants, soldiers, dancers, and tribute-bearers — a stage for political theatre during the Navaratri festival.

OR

Q.29

(b) Examine the distinctive features of the Vijayanagara fortifications that reflected the strength of the empire.

Answer: Vijayanagara fortifications — distinctive features reflecting imperial strength: (1) Multiple concentric enclosures — the fortifications of Vijayanagara (Hampi) consisted of several concentric rings of walls (at least seven), each defending a distinct zone: the outermost ring enclosed agricultural land and forests; inner rings enclosed the urban area; and the innermost rings protected the royal centre. This layered system made the city virtually impregnable in a siege. (2) Use of granite and natural landscape — the builders skillfully integrated the natural granite boulders and hills of the Tungabhadra basin into the fortification system. Walls were built to follow the ridgeline and incorporate boulders, making them extremely strong and difficult to scale. (3) Scale and grandeur — Portuguese traveller Fernao Nuniz described the fortifications as extending over 24 miles in circumference. The sheer scale demonstrated the empire's ability to mobilise vast resources of stone, labour, and engineering skill. (4) Integration of military architecture — the gateways (gopurams) of temples in the royal centre were also fortified elements. Watch towers, bastions, and defensive galleries were incorporated. The fortifications enclosed not just the palace but also temples, water tanks, and granaries, indicating preparedness for extended sieges. (5) Urban planning within fortifications — within the walls, the city was planned with distinct zones: the 'sacred centre' (temples), the 'royal centre' (palace complex), and the 'urban core' (markets, residences). This organisation within massive fortifications reflected the empire's organisational and administrative capacity.

Explanation:

OR variant of Q29. Section C, Long Answer, 8 marks.

Vijayanagara's fortifications featured multiple concentric walls, integration with granite landscape, enormous scale (~24 miles), and planned urban zones — all reflecting imperial power.

Q.30

(a) "The Non-Cooperation Movement became an unprecedented popular movement in the history of colonial India." Justify the statement with suitable arguments.

Answer: The Non-Cooperation Movement (1920–22) as an unprecedented popular movement: (1) Mass participation across social groups — for the first time in Indian history, the movement drew in unprecedented numbers across class, caste, and regional lines. Peasants, workers, merchants, students, lawyers, and even some landlords participated. The movement spread from urban centres to rural areas, involving millions of ordinary Indians who had never been part of a political movement before. (2) Economic dimensions — the movement included the boycott of British goods (swadeshi), boycott of British educational institutions, surrender of government titles, and non-payment of taxes in some areas. The economic aspects mobilised groups like merchants (who stood to gain from swadeshi) and peasants (Awadh kisan sabhas). (3) New forms of protest — the movement introduced hartals (strikes), peaceful marches, and the spinning wheel (charkha) as symbols of self-reliance. Gandhi's leadership gave the movement a distinctive non-violent character that was new in Indian political culture. (4) Regional and communal breadth — the movement saw a remarkable, if temporary, Hindu-Muslim unity, with the Khilafat Movement being merged with Non-Cooperation. The movement spread across Bengal, UP, Punjab, Bombay, Madras, and other provinces simultaneously — truly an all-India movement. (5) Withdrawal and its lesson — Gandhi's withdrawal of the movement after the Chauri Chaura violence (February 1922) itself showed the movement's unprecedented scale: Gandhi believed that such a mass movement needed to be

strictly non-violent, and the withdrawal, though controversial, demonstrated the movement's dependence on moral authority rather than military force.

Explanation:

Section C, Long Answer, 8 marks.

The NCM was unprecedented in its mass participation across social groups, economic dimensions (boycotts), new forms of protest, Hindu-Muslim unity via Khilafat, and all-India spread.

OR

Q.30

(b) "The Salt Satyagraha was an all-India campaign in opposition to colonial rule." Justify the statement with suitable arguments.

Answer: The Salt Satyagraha (1930) as an all-India campaign: (1) Universality of the salt issue — salt was consumed by every Indian regardless of class, caste, or region, making the salt tax a universally felt grievance. Gandhi's genius was in choosing salt — a commodity that symbolised colonial exploitation of the most basic necessity of life. This gave the campaign immediate resonance across the entire country. (2) Dandi March and its national impact — Gandhi's 240-mile march from Sabarmati Ashram to Dandi (March 12 – April 6, 1930) was followed by thousands, and reported widely in the press. When Gandhi broke the salt law at Dandi on April 6, it triggered mass civil disobedience across India simultaneously — in different regions, people began making salt illegally, defying the colonial law. (3) Spread across regions — the campaign was not limited to Gujarat. In the North-West Frontier Province, Khan Abdul Ghaffar Khan's 'Red Shirts' (Khudai Khidmatgars) joined. In Tamil Nadu, C. Rajagopalachari led a salt march from Trichinopoly to Vedaranyam. In Assam, Bengal, and other provinces, parallel satyagrahas erupted. This simultaneous all-India response demonstrated the truly national character of the movement. (4) Participation of diverse social groups — women, students, peasants, and urban professionals all participated. Women's participation in particular was unprecedented. The salt satyagraha marked the first mass entry of Indian women into public political life. (5)

International attention — the campaign attracted worldwide attention and exposed the moral bankruptcy of British colonial rule to the world, strengthening the legitimacy of the Indian independence movement.

Explanation:

OR variant of Q30. Section C, Long Answer, 8 marks.

The Salt Satyagraha was all-India through the universality of the salt issue, Dandi March's national impact, regional parallel marches, diverse social participation, and international attention.

Q.0

Read the given source about Verses from the Upanishads and answer:

(31.1) Where does the soul reside according to the verse ?

Answer: According to the verse from the Chhandogya Upanishad, the soul (atman) resides within the heart ('this self of mine within the heart').

Explanation:

Section D, Source-based, 1 mark.

The verse explicitly states 'This self of mine within the heart' — the soul resides within the heart.

Q.0

Read the given source about Verses from the Upanishads and answer:

(31.2) How is the soul described in terms of size ?

Answer: The soul is described in paradoxical terms of size — it is simultaneously the smallest and the largest. It is smaller than paddy, barley, mustard, millet, or the kernel of a millet seed (infinitesimally small). Yet it is greater than the earth, greater than the intermediate space, greater than heaven, and greater than all these worlds (infinitely large).

Explanation:

Section D, Source-based, 1 mark.

The verse uses paradox: the soul is both tinier than the smallest seed and vaster than

all the worlds.

Q.0

Read the given source about Verses from the Upanishads and answer:
(31.3) What happens when a person truly knows the self (soul) according to the Chhandogya Upanishad ?

Answer: According to the Chhandogya Upanishad, when a person truly knows the self (atman), they realise that the individual self is identical to Brahman (the universal soul/ultimate reality). This realisation — 'Tat tvam asi' (That thou art) — leads to liberation (moksha) from the cycle of birth and rebirth (samsara). The knower of the self transcends individual identity and merges with the eternal, infinite Brahman, achieving spiritual freedom.

Explanation:
Section D, Source-based, 2 marks.
The Chhandogya Upanishad's key teaching is 'Tat tvam asi' — knowing the self leads to realising the identity of atman and Brahman, and thereby attaining moksha.

Q.0

Read the given source 'How Silver Came to India' (Giovanni Careri's account based on Bernier) and answer:
(32.1) How did silver and gold from America reach India ?

Answer: According to the source, silver and gold from America travelled through several European kingdoms and then partly went into Turkey for various commodities and partly into Persia via Smyrna for silk. From Turkey, Arabia, and Persia, vast quantities of money were sent to Mocha on the Red Sea near Babel Mandel and to Basra at the mouth of the Persian Gulf. From these ports, the gold and silver was shipped to Hindustan (India).

Explanation:
Section D, Source-based, 1 mark.
America →

European kingdoms →
Turkey/Persia →
Mocha (Red Sea) and Basra (Persian Gulf) →
India (Hindustan).

Q.0

Read the given source 'How Silver Came to India' (Giovanni Careri's account based on Bernier) and answer:
(32.2) How did ships contribute to the flow of silver and gold to India ?

Answer: According to the source, Indian, Dutch, English, and Portuguese ships carried commodities from Hindustan to Pegu, Tanasserri (Myanmar), Siam (Thailand), Ceylon (Sri Lanka), the Maldive Islands, Mozambique, and other places. In return, these ships had to bring much gold and silver from those countries back to India. Additionally, all the gold and silver that the Dutch fetched from mines in Japan sooner or later went to Hindustan. Furthermore, all European goods carried from India to France, England, or Portugal were purchased with ready money, which remained in India.

Explanation:
Section D, Source-based, 1 mark.
Ships brought precious metals back as payment for Indian goods exported to Southeast Asia, East Asia, and Europe.

Q.0

Read the given source 'How Silver Came to India' (Giovanni Careri's account based on Bernier) and answer:
(32.3) How did India benefit from global trade networks in the 17th century ?

Answer: India benefited enormously from 17th-century global trade networks: (1) Trade surplus and accumulation of precious metals — as the source indicates, India was a net exporter; all gold and silver circulating in the world ultimately flowed into India because Indian goods (textiles, spices, indigo) were in high demand globally while India imported relatively less. This made the Mughal

Empire enormously wealthy. (2) Central position in global trade — India was not peripheral but central to world trade routes. It connected West Asian trade (via the Red Sea and Persian Gulf) with East Asian trade (via the Bay of Bengal to Southeast and East Asia) and with European commerce. Indian ships and foreign ships (Dutch, English, Portuguese) all converged on Indian ports. (3) Demand for Indian commodities — the high demand for Indian goods from Turkey, Persia, Arabia, and Europe meant that India could command payment in gold and silver, strengthening the Mughal economy and enabling magnificent court culture, architecture, and patronage.

Explanation:

Section D, Source-based, 2 marks.

India's central position in global trade routes, net-exporter status, and high demand for Indian goods led to a massive inflow of precious metals into the Mughal Empire.

Q.0

Read the given source 'Framing the Constitution' and answer:

(33.1) Why is the Indian Constitution regarded as the longest in the world ?

Answer: The Indian Constitution is regarded as the longest in the world because of the country's enormous size and diversity. At the time of Independence, India was not only large and diverse geographically and culturally, but also deeply divided — by religion, caste, class, language, and the legacy of colonial rule. A constitution designed to hold together such a vast, complex, and divided country had necessarily to be an elaborate, carefully worked-out, and painstakingly drafted document addressing a very wide range of subjects.

Explanation:

Section D, Source-based, 1 mark.

The length of the Constitution reflects India's size, diversity, and deep divisions at Independence, requiring elaborate provisions.

Q.0

Read the given source 'Framing the Constitution' and answer:

(33.2) Why was the Constitution seen as essential at the time of Independence ?

Answer: The Constitution was seen as essential at Independence because India was not merely large and diverse but also deeply divided — by religion (Hindu-Muslim partition violence), caste, class, and regional identities. A Constitution was needed to: (1) keep the country united and take it forward; (2) heal the wounds of the past (colonial exploitation, partition) and present (communal violence); (3) bring together Indians of different classes, castes, and communities into a shared political experiment; and (4) nurture democratic institutions in what had long been a culture of hierarchy and deference (under colonial rule and traditional social structures).

Explanation:

Section D, Source-based, 1 mark.

The Constitution was essential to unite a deeply divided nation, heal past wounds, enable shared political participation, and build democratic institutions.

Q.0

Read the given source 'Framing the Constitution' and answer:

(33.3) How did the Constitution seek to nurture the democracy in India ?

Answer: The Constitution sought to nurture democracy in India in the following ways: (1) Inclusion and shared political experiment — by making Indians of different classes, castes, and communities participants in a shared democratic political experiment, giving all adults the right to vote regardless of caste, religion, gender, or economic status (universal adult franchise). (2) Breaking the culture of hierarchy and deference — the Constitution sought to develop democratic institutions in a society long characterised by caste hierarchy and colonial subjugation. Fundamental Rights (abolishing untouchability, right to equality) directly challenged the hierarchical social order. (3) Elaborate deliberative process — the Constitution was framed between December 1946 and November 1949

through extensive clause-by-clause debates in the Constituent Assembly, ensuring that diverse perspectives were heard and incorporated, itself a democratic process. (4) Constitutional provisions — Directive Principles of State Policy, reservations for Scheduled Castes and Tribes in legislatures and government services, and the establishment of independent institutions (judiciary, Election Commission) were all means of nurturing substantive democracy.

Explanation:

Section D, Source-based, 2 marks.

The Constitution nurtured democracy through universal adult franchise, fundamental rights challenging hierarchy, an elaborate deliberative drafting process, and provisions for marginalized groups.

Q.0

On the given political outline map of India (on page 27), locate and label the following places with appropriate symbols :

(i) Lothal — A mature Harappan site

(ii) Amaravati — A Buddhist site

(iii)(a) Delhi — A territory under Mughals

OR

(iii)(b) Vijayanagara — A medieval period kingdom

Answer: Map locations to mark:

(i) Lothal — mature Harappan site: located in Gujarat (near Ahmedabad), on the western coast of India. Mark with the symbol for Harappan sites (usually a dot or star) and label 'Lothal'.

(ii) Amaravati — Buddhist site: located in Andhra Pradesh (on the banks of the Krishna River, near Guntur district). Mark with the symbol for Buddhist sites and label 'Amaravati'.

(iii)(a) Delhi — territory under Mughals: the city of Delhi in northern India (current NCT Delhi). Mark and label 'Delhi' as a Mughal territory.

OR

(iii)(b) Vijayanagara — medieval kingdom: located in Karnataka (present-day Hampi, Bellary district). Mark and label 'Vijayanagara'.

Explanation:

Section E, Map-based, 3 marks (1 mark each).
Lothal = Gujarat;
Amaravati = Andhra Pradesh on Krishna river;
Delhi = NCT Delhi (Mughal capital);
Vijayanagara = Hampi, Karnataka.

Q.0

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

Answer: A = Ahmedabad (Gujarat); B = Lucknow (Uttar Pradesh). On the rendered India political outline map (page 27, 'For question no. 34'), point A is marked by a dot at the head/eastern edge of the Gulf of Khambhat on the Saurashtra peninsula in Gujarat — the standard CBSE map position for Ahmedabad (Sabarmati, start of the Dandi March). Point B is marked by a dot in the northern Gangetic plain just south of the Nepal border in central-north Uttar Pradesh — the standard CBSE map position for Lucknow. Both are prescribed centres of the Indian National Movement.

Explanation:

Section E, Map-based, 2 marks.
Page 27 (the actual outline map) was rendered and read directly: A is a dot with a left-margin arrow at the top of the Gulf of Khambhat in Gujarat (= Ahmedabad);
B is a dot with a right-margin arrow in north-central Uttar Pradesh, south of Nepal (= Lucknow).
The first pass could not see page 27 and left this unreadable/hedged;
on direct inspection the two centres are identifiable.