

Question Paper

Conducted by the Central Board of Secondary Education (CBSE)



Time Allowed: 3 Hours

Maximum Marks: 100

General Instructions

- (i) Answer all the questions. Marks are indicated against each question.
- (ii) Answers to questions carrying 2 marks (Part A, question numbers 1 to 3) should not exceed 30 words each.
- (iii) Answers to questions carrying 5 marks (Part B, question numbers 4 to 14) should not exceed 100 words each.
- (iv) Answers to questions carrying 10 marks (Part C, question numbers 15 and 16) should not exceed 500 words each.
- (v) Part D has questions based on three sources.
- (vi) Attach the maps with the answer scripts (Part E).
- (vii) Part B - Section I: Answer any three of question numbers 4 to 7.
- (viii) Part B - Section II: Answer any two of question numbers 8 to 10.
- (ix) Part B - Section III: Answer any three of question numbers 11 to 14.

Part A

1. How did Brahmanas develop a sharper social divide ? Give two examples.

2. Explain the meaning of 'Sufi Silsila'.

3. How were the hill stations a distinctive feature of colonial urban development ? Give two reasons.

4. Describe briefly what has been found in burials at the Harappan sites.

5. Explain how Kharosthi was deciphered.

6. “Many rituals, religious beliefs and practices were not recorded in a permanent visible form – as monuments or sculptures or even paintings.” Critically examine the statement.

7. Explain how do the historians usually classify the contents of the present text of Mahabharata.

Part B - Section II

8. Explain briefly any five striking features about the location of Vijayanagara.

9. Describe the condition of an average peasant of North India during the seventeenth century.

10. "For members of the nobility under the Mughals, imperial service was a way of acquiring power, wealth and highest possible reputation." Examine the statement.

11. Why was the power of Jotedars within the village more effective than that of Zamindars ? Explain.

12. How did the white officers make it a point, during the 1820s till 1840s to maintain friendly relations with the sepoys ? Describe briefly.

13. “Many historians still remain sceptical of oral history.” Examine the statement.

14. “A Communist member, Somnath Lahiri, saw the dark hand of British imperialism hanging over the deliberations of the Constituent Assembly.” Examine the statement and give your own views in support of your answer.

Part C - Long Answer Questions

15. Explain how the *Amara-Nayaka* system was a major political innovation of the Vijayanagara Empire. Why did strain begin to show within the imperial structure after the death of Krishnadeva Raya in 1529 ?

OR

15. Explain the organisation of the administration and army during the rule of Akbar, as given in '*Ain*'.

16. Explain any three broad architectural styles used by the British for the public buildings in the colonial cities, with examples.

OR

16. Explain how Quit India Movement was genuinely a mass movement.

17. Read the following passage carefully and answer the questions given at the end of it :

A tiger-like husband

This is a summary of a story from the *Adi Parvan* of the *Mahabharata* :

The Pandavas had fled into the forest. They were tired and fell asleep; only Bhima, the second Pandava, renowned for his prowess; was keeping watch. A man-eating *rakshasa* caught the scent of the Pandavas and sent his sister Hidimba to capture them. She fell in love with Bhima, transformed herself into a lovely maiden and proposed to him. He refused. Meanwhile, the *rakshasa* arrived and challenged Bhima to a wrestling match. Bhima accepted the challenge and killed him. The others woke up hearing the noise. Hidimba introduced herself, and declared her love for Bhima. She told Kunti; “I have forsaken my friends, my *dharma* and my kin; and good lady, chosen your tiger-like son for my man ... whether you think me a fool, or your devoted servant, let me join you, great lady, with your son as my husband.”

Ultimately, Yudhishthira agreed to the marriage on condition that they would spend the day together but that Bhima would return every night. The couple roamed all over the world during the day. In due course Hidimba gave birth to a *rakshasa* boy named Ghatotkacha. Then the mother and son left the Pandavas. Ghatotkacha promised to return to the Pandavas whenever they needed him.

Some historians suggest that the term *rakshasa* is used to describe people whose practices differed from those laid down in Brahmanical texts.

17(i). Who was Hidimba ? Why was she sent to Pandavas and what did she do ? Explain.

17(ii). How did Hidimba plead with Kunti for her love ?

17(iii). Why were Pandavas sent to the forest ?

17(iv). On what conditions did Bhima agree for marriage with Hidimba ?

OR

17. A prayer to Agni

Here are two verses from the *Rigveda* invoking Agni, the god of fire, often identified with the sacrificial fire, into which offerings were made so as to reach the other deities :

Bring, O strong one, this sacrifice of ours to the gods, O wise one, as a liberal giver. Bestow on us, O priest, abundant food. Agni, obtain, by sacrificing, mighty wealth for us.

Procure, O Agni, for ever to him who prays to you (the gift of) nourishment, the wonderful cow. May a son be ours, offspring that continues our line ...

Verses such as these were composed in a special kind of Sanskrit, known as Vedic Sanskrit. They were taught orally to men belonging to priestly families.

17(i). Why were offerings made to Agni ? Explain.

17(ii). Mention the language in which prayers were made and why ?

17(iii). How and when were the sacrifices made ?

17(iv). List the objectives of the sacrifice.

18. Read the following passage carefully and answer the questions given at the end of it :

Travelling with the Mughal army

Bernier often travelled with the army. This is an excerpt from his description of the army's march to Kashmir :

I am expected to keep two good Turkoman horses, and I also take with me a powerful Persian camel and driver, a groom for my horses, a cook and a servant to go before my horse with a flask of water in his hand, according to the custom of the country. I am also provided with every useful article, such as a tent of moderate size, a carpet, a portable bed made of four very strong but light canes, a pillow, a mattress, round leather tablecloths used at meals, some few napkins of dyed cloth, three small bags with culinary utensils which are all placed in a large bag, and this bag is again carried in a very capacious and strong double sack or net made of leather thongs. This double sack likewise contains the provisions, linen and wearing apparel, both of master and servants. I have taken care to lay in a stock of excellent rice for five or six days' consumption, of sweet biscuits flavoured with anise (a herb), of limes and sugar. Nor have I forgotten a linen bag with its small iron hook for the purpose of suspending and draining *dahi* or curds; nothing being considered so refreshing in this country as lemonade and *dahi*.

18(i). Who was Bernier ? Give his brief introduction.

18(ii). What was the purpose of his travel and what was expected of him while going on travel ? Describe briefly.

18(iii). What things would you like to take with you while going on travel and why ? Explain.

OR

18. Declining a royal gift

This excerpt from a sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313 :

I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizamuddin Auliya's) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master ... had not accepted that gift. Instead, he had lamented : "What have I to do with gardens and fields and lands ? ... None of ... our spiritual masters had engaged in such activity."

Then he told an appropriate story: "... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said : 'Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons.'"

18(i). What did the local ruler send to Shaikh Nizamuddin Auliya and why ? Explain.

18(ii). What did Ulugh Khan offer to Shaikh Fariduddin when he visited him ?

18(iii). Why did Nizamuddin Auliya refuse to accept the offer of Amir Hassan Sijzi and what did he say to him ?

19. Read the following passage carefully and answer the questions given at the end of it :

A small basket of grapes

This is what Khushdeva Singh writes about his experience during one of his visits to Karachi in 1949 :

My friends took me to a room at the airport where we all sat down and talked ... (and) had lunch together. I had to travel from Karachi to London ... at 2.30 a.m. ... At 5.00 p.m. ... I told my friends that they had given me so generously of their time, I thought it would be too much for them to wait the whole night and suggested they must spare themselves the trouble. But nobody left until it was dinner time ...

Then they said they were leaving and that I must have a little rest before emplaning. ... I got up at about 1.45 a.m. and, when I opened the door, I saw that all of them were still there ...

They all accompanied me to the plane, and, before parting, presented me with a small basket of grapes. I had no words to express my gratitude for the overwhelming affection with which I was treated and the happiness this stopover had given me.

19(i). Give a brief introduction of Khushdeva Singh.

19(ii). How did his friends show their affection for him ?

19(iii). Explain how Khushdeva Singh was seen as a symbol of humanity and harmony.

19(iv). How does oral history help historians in reconstructing events of the past ?

OR

19. What should the qualities of a national language be ?

A few months before his death Mahatma Gandhi reiterated his views on the language question :

This Hindustani should be neither Sanskritised Hindi nor Persianised Urdu but a happy combination of both. It should also freely admit words wherever necessary from the different regional languages and also assimilate words from foreign languages, provided that they can mix well and easily with our national language. Thus our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. To confine oneself to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism.

Harijansevak, 12 October 1947

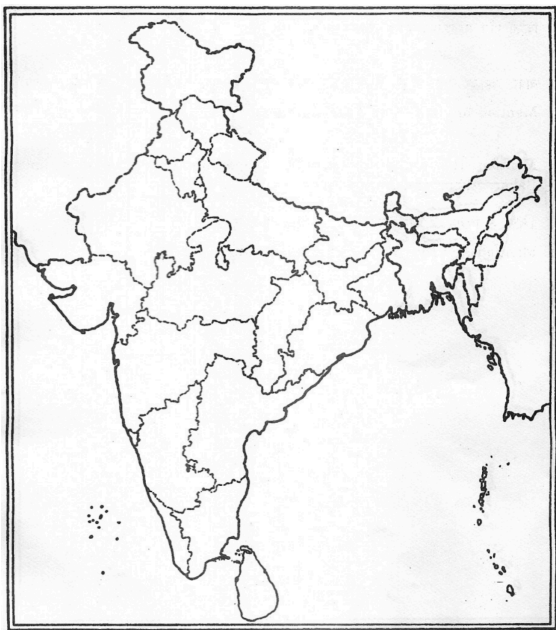
19(i). Explain the views of Gandhiji about the qualities of the national language we should have.

19(ii). Explain what the Congress had accepted by 1930 about the shape of our national language.

19(iii). Explain what qualities Hindustani language possesses.

Part E - Map Questions

20.



On the given political outline map of India mark and label the following :

Ashokan Pillar inscriptions/cities/towns :

Topra, Sanchi, Kaushambi, Meerut, Mathura.

OR

20. On the given political outline map of India mark and label the following South Indian cities, during fourteenth to eighteenth centuries :

Bijapur, Quilon, Vijayanagara, Kanchipuram, Golconda.

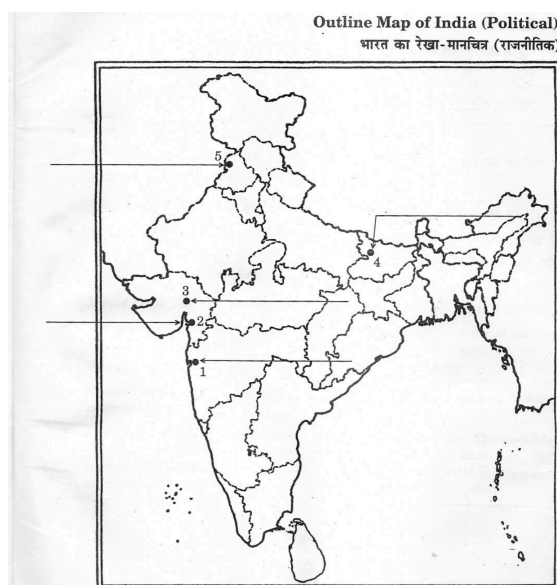
20-VI. For visually impaired candidates only, in lieu of the corresponding map question:

Mention any five Mahajanpadas/cities.

OR

Mention the names of any five important territories/cities under Babar, Akbar and Aurangzeb.

21.



On the given political outline map of India five important centres of the Indian National Movement have been marked as 1, 2, 3, 4, 5. Identify them and write their names on the lines drawn near them.

21-VI. For visually impaired candidates only, in lieu of the corresponding map question:

Mention any five main centres of the Revolt of 1857.

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