

Question Paper Delhi 2017 Set 1
CBSE Class 12 History

General Instructions:

- Answer all the questions. Some questions have internal choice. Marks are indicated against each question.
 - Answer to question nos. 1 to 3 carrying 2 marks should not exceed 30 words each.
 - Answer to question nos. 4 to 9 carrying 4 marks should not exceed 100 words. Students should attempt only 5 questions in this section.
 - Question 10 (for 4 marks) is a value based question and compulsory question.
 - Answer to question nos. 11 to 13 carrying 8 marks should not exceed 350 words.
 - Questions 14 to 16 are source based questions and have no internal choice.
 - Question 17 is a Map question that includes identification and location of significant test items. Attach the map with the answer sheet.
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PART – A

Answer all the questions given below:

1. “The burials in Harappan sites reveal the economic and social differences amongst the people living within a particular culture.” Give two evidences in support of your answer.

Ans. The Economic and Social differences in Harappa:

- (i) In Harappan sites the dead were laid in pits.
- (ii) In some instances the hollowed out spaces were lined with bricks
- (iii) Some graves contained pottery and ornaments, indicating a belief that these could be used in the afterlife.
- (iv) Jewellery has been found in burials of both man and woman. (shell rings, a jasper beads and micro beads were found)

(v) In some instances the dead were buried with Copper mirrors.

(vi) It appears that Harappan did not believe in burying precious things with the dead.

Any two to be explained.

2. Examine why Bernier was against the idea of crown ownership of land in Mughal India.

Ans. Bernier's idea of Crown ownership in Mughal India:

(i) He believed in the virtues of Private Property.

(ii) He saw crown ownership of land as being harmful for both the state and the people.

(iii) Land holders could not pass on their land to their children

(iv) They were averse to long term investment expansion of production.

(v) The absence of Private property prevented the emergence of class of improving landlords.

(vi) It had led to uniform ruination of agriculture.

(vii) Excessive oppression of the peasantry and decline in the standard of living.

(viii) He warned that if European kings followed the Mughal model their kingdoms would be very far from being well cultivated and peopled.

(ix) It has led to impoverishment of the peasantry.

(x) There was no middle state in India.

(xi) He saw the Mughal Emperors as the "king of the Beggars and the Barbarians".

(xii) He considered revenue as the rent because land revenue demands were often very high.

Any two to be examined.

**3. Why were many Zamindaris auctioned after the Permanent Settlement in Bengal?
Give two reasons.**

Ans. Reasons for the Zamindaris auctioned in Bengal

- (i) The East India Company had fixed the revenue with the zamindars. The estates of those who failed to pay were to be auctioned to recover the revenue or accumulated arrears.
- (ii) The initial demands of the revenue were very high.
- (iii) The zamindars could not collect the rent due to agriculture depression.
- (iv) Due to the Sunset Law (if the payment did not come in by the sunset of the specified date) the zamindaris were liable to be auctioned.
- (v) Company subdued the authority of zaminadars through collectors.
- (vi) Jotedars deliberately delayed payments to the zamindars.
- (vii) Peasants too delayed payments to the jotedars and the zamindars.
- (viii) Zamindars because of their own reasons delayed payments.

Any two to be explained.

PART – B

SECTION – I

Answer any five of the following questions:

4. What evidences have been put forward to explain the collapse of the Harappan Civilization?

Ans. Evidences to explain the collapse of the Harappa civilization

- (i) After 1900 BCE there were disappearance of the distinctive artefacts of the civilization – weights, seals, special beads, etc.
- (ii) Writing, long distance trade and craft specialization also disappeared.
- (iii) House construction techniques deteriorated.

(iv) Large public structures were no longer produced.

(v) Artefacts and settlements indicated a rural life called as Late Harappan and Successive Culture.

(vi) Disappearance of the seals, the script, distinctive beads and pottery.

(vii) There was the shift from a standardized weight system to the use of the local weights.

(viii) There was decline and abandonment of cities.

(ix) Abandonment of Cholistan.

(x) Shift/ expansion of population into new settlements into Gujarat, Haryana, western UP.

Any four to be explained.

5. Explain the sources used by historians to reconstruct the history of Mauryan Empire.

Ans. Sources to reconstruct the history of the Mauryas

(i) Archaeological finds, especially sculpture.

(ii) Contemporary works, such as the account of Megasthenes.

(iii) Arthashastra, probably composed by Kautilya or Chanakya.

(iv) The Mauryas are mentioned in later Buddhist and Jain.

(v) Puranic literature, as well as in Sanskrit literary works.

(vi) The inscriptions of Asoka on rocks and pillars.

(vii) Stupas

(viii) Coins

(ix) Ashokavadana

Any four to be explained.

6. 'Kabir was and is to the present a source of inspiration for those who questioned

entrenched social institutions and ideas in their search for divine.’ Explain.

Ans. Kabir

(i) He believed in the Nirguna Bhakti.

(ii) The range of traditions Kabir drew on to describe the Ultimate Reality include Islam: as Allah, Khuda, Hazrat and Pir.

(iii) Verses ascribed to kabir have been compiled in the Kabir Bijak, Kabir Granthavali and Adi Grantha Sahib.

(iv) He also used terms drawn from Vedantic traditions, alakh (the unseen), nirakar formless), Brahman, Atman, etc.

(v) The terms with mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions.

(vi) He questioned entrenched religious and social institutions, ideas and practices in their search for the Divine.

(vii) He probably crystallised through dialogue and debate with the traditions of Sufis and Yogis.

(viii) He believed in divinity rather than any particular religion.

Any four to be explained.

7. “The nobility was recruited consciously by the Mughal rulers from diverse ethnic and religious groups.” Justify.

Ans. Mughal Nobility

(i) The nobility was recruited from diverse ethnic and religious groups.

(ii) Nobility was composite one comprising Iranis, Afghans, Rajputs, Shaikhzadas, Deccanis on the basis of their service loyalty to the king.

(iii) This ensured that no faction was large enough to challenge the authority of the state.

(iv) The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor.

(v) People from many races (Arabs, Iranians, Turks, Tajiks, Kurds, Tatars, Russians, Abyssinians, people from Egypt, Syria, Iraq, Arabia, Iran, Khurasan, Turan) –have sought refuge in the imperial court.

(vi) Two ruling groups of Indian origin entered the imperial service Rajputs and the Indian Muslims.

(vii) Examples- Raja Todar Mal, who belonged to the Khatri caste was Akbar's finance minister.

(viii) Iranians gained high offices under Jahangir, whose politically influential queen, Nur Jahan (was an Iranian).

(ix) Aurangzeb appointed Rajputs to high positions, and under him the Marathas accounted for a sizeable number within the body of officers.

Any four to be explained.

8. Examine the circumstances that led to the passing of 'Limitation Laws' by the British in 1859.

Ans. Limitation Law

(i) In 1859 the British passed a Limitation Law that stated that the loan bonds signed between moneylenders and ryots would have validity for only three years.

(ii) This law was meant to check the accumulation of interest over time.

(iii) Cotton boom and the American civil war.

(iv) The ryots were dependant on money lenders for survival.

(v) The money lenders refused to extend loans to the ryots.

(vi) Money lenders violated the customary norms.

(vii) Rural indebtedness.

(viii) Ryots saw money lenders as devious and deceitful.

(ix) Manipulation and forging of Peasant accounts by money lenders.

(x) They complained of money lenders for manipulating laws and in 1859 this law was passed to check the accumulation of interest over time. Any four to be explained.

9. Highlight the measures taken to ensure unity among the rebels of 1857.

Ans. Measures adopted by the rebels of 1857 to ensure unity

(i) The rebel proclamations in 1857 repeatedly appealed for unity to all sections of the population, irrespective of their caste and creed.

(ii) Many of the proclamations (Azamgarh) were issued by Muslim princes or in their names but even these took care to address the sentiments of Hindus.

(iii) The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.

(iv) The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.

(v) The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.

(vi) Every aspect of British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished.

(vii) The rebels failed the attempt of the British govt. for inciting Hindu population against Muslims.

(viii) The rebels wanted to restore world of peace and unity.

(ix) Various sections of the Indian society promoted common good.

(x) Fears and suspicion amongst people that the British would destroy their faiths and convictions.

(xi) Fear and suspicion that British wanted Indian to convert Indian to Christianity.

(xii) They maintained communication links with sepoys.

(xiii) Local leaders played a significant role in keeping the unity

Any four to be explained.

SECTION – II

Value Based Question (Compulsory)

10. Read the following passage and answer the question that follows:

“For the success of democracy one must train oneself in the art of self discipline. In democracies one should care less for himself and more for others. There can’t be any divided loyalty. All loyalties must exclusively be centered round the state. If in a democracy, you create rival loyalties or you create a system in which any individual or a group, instead of suppressing his extravagance cares not for larger or other interests, then democracy is doomed.”

In the light of the above passage highlight the values which a loyal citizen of a democratic country should uphold.

Ans. Values

(i) Self discipline.

(ii) Loyalty to the nation.

(iii) Firm believe in democracy.

(iv) Nation above selfish ends.

(v) Patriotism.

(vi) Feeling of collective belonging.

(vii) Secularism and tolerance.

(viii) Feeling of integrity and dutifulness.

(ix) Values of social justice, equality, fraternity.

(x) Respecting minorities.

(xi) Any other relevant point.

Any four to be explained.

PART – C

Long Answer Questions

Answer all the questions given below:

11. “The Mahabharata is a story of kinship, marriages and patriliney.” Examine the statement.

OR

“Because of the diversity of the Indian subcontinent there have always been populations whose social practices were not influenced by the Brahminical ideas during 600 BCE – 600 CE.” Examine the statement.

Ans. The Mahabharata

(i) The Mahabharata is a story about kinship describing a feud over land and power between the Kauravas and the Pandavas.

(ii) Pandavas became victorious due to their virtues.

(iii) Kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.

(iv) Under patriliney, sons could claim the authority of their fathers.

(v) Men acquired wealth through means led by the Manusmriti like inheritance, work, etc.

(vi) Women acquired wealth through Stridhan(by father, brother, husband).

(vii) While sons were important for the continuity of the patriliney, daughters had no claims

to the resources of the household.

(viii) Various systems followed for the marriage were endogamy, exogamy, polygamy and polyandry.

(ix) Members of the same gotra could not marry.

(x) One of the most challenging episode in the Mahabharata is Draupadi's marriage with the Pandavas an instance of Polyandry

(xi) Bhima marrying Hidimba –an example of exogamy.

(xii) Dharmashastras and Dharmasutras recognized as many as eight forms of marriages.

(xiii) Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.

(xiv) Yudhishtira losing his wife in the game of dice is an example of women being treated as a part of property, putting up a big question on the status of women.

(xv) Family shaped the attitude and thinking of the people and geared them towards patriarchy.

Any eight to be examined

OR

Brahminical ideas during 600 BCE-600CE

(i) In Sanskrit texts populations whose social practices were not influenced by Brahmanical ideas are often described as odd, uncivilised, or even animal-like.

(ii) In some instances, these included forest-dwellers –for whom hunting and gathering remained an important means of subsistence.

(iii) Categories such as the Nishada, to which Ekalavya is supposed to have belonged, are examples of this.

(iv) Others who were viewed with suspicion included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled

agriculturists who spoke non-Sanskritic languages were labelled as Melachhas.

(v) While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchables” but historians have tried to find out whether chandalas accepted the life of degradation prescribed in the shastras.

(vi) Hidimba marrying Bhima against the social practices prescribed in the Dharamshastras.

(vii) Others who were viewed with suspicion included population such as Pastoralist.

(viii) Whenever brahmanical authorities encountered new groups which did not easily fit into the fourfold varna system they classified them as Jatis.

(ix) Aspects related with Non- Kshatriyas king

(x) Many new questions were raised alternate traditions like Buddhism

(xi) Jainism appealed to lower class as believe all, things are animated and all are equal

(xii) Metonymics was followed the Satavahanas

(xiii) The case of chandala named Matanga given in Matanga Jataka

(xiv) Prabhavati Gupta had access to property unlike other daughters

Any eight to be explained.

12. Identify the rituals and practices associated with the Mahanavami Dibba, a structure in the Royal Centre of Vijayanagara Empire.

OR

Outline the distinctive features of the Virupaksha temple and the Vitthala temple in the Royal Centre of Vijayanagara Empire.

Ans. (i) The Mahanavami Dibba. The name comes from the shape of the platform and the Mahanavami festival which was observed there.

ii. Rituals Associated with the structure – Dussehra, Durga Puja and Navaratri or

Mahanavami

- iii. The Vijayanagara kings displayed their prestige, power and suzerainty.
- iv. The ceremonies performed on the occasion included worship of image, worship of the state horse, and the sacrifice of buffaloes and other animals.
- v. Dances, wrestling match, and procession of horses, elephants and chariots and soldiers.
- vi. Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.
- vii. The ruler inspected the army.
- viii. Nayakas brought gifts and tribute for the king. It had two of the most impressive platforms, the "Audience Hall" and the "Mahanavami Dibba".
- ix. The entire complex was surrounded by high double walls with a street running between them.
- x. The audience hall was a high platform with slots for wooden pillars at close and regular intervals.
- xi. It had a staircase going up to the second floor.
- xii. The pillars were closely spaced.
- xiii. The "Mahanavami Dibba" was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.
- xiv. The platform must have supported a wooden structure and other perishable material during festivals.
- xv. The base of the platform is covered with relief carvings.

To be assessed as a whole

OR

The Virupaksha temple:

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- i. The Virupaksha temple was an old temple dedicated to Lord Shiva, the guardian deity.
 - ii. It was enlarged with the establishment of the Vijayanagara Empire.
 - iii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.
 - iv. This was decorated with delicately carved pillars.
 - v. Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signaled the presence of the temple.
 - vi. Central shrine (Garbha griha).
 - vii. There were Mandapas or pillared corridors found in the temple.
 - viii. Social importance –
 - Images of God were placed to witness special programmes of music, dance and dramas.
 - Used to celebrate the marriages of deities.
 - Others were meant to swing the deities
 - ix. Vijayanagara rulers/ kings ruled on behalf of Lord Virupaksha.
 - x. Orders were signed in the name of Sri Virupaksha.
 - xi. Rulers indicated close links with God using title “Hindu Suratrana”.
 - xii. Royal portraits sculpture was also displayed in temples.
 - xiii. Kings visits to temples along with Amaranayakas were important occasion.

The Vitthala temple

- (i) The principal deity was Vitthala, a form of Vishnu.
- (ii) This temple has several halls and a unique shrine designed as a Chariot.
- (iii) A characteristic feature of the temple complexes is the Chariot Streets that extended from the temple Gopuram in a straight line.

(iv) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.

(Any five from Virupaksha and any three from Vitthala temple)

13. Explain how Non-Cooperation Movement made Gandhiji a national leader.

OR

Explain why some scholars see partition of India as the culmination of communal politics.

Ans. Non- Cooperation Movement and

(i) Gandhiji led the people to protest against the Rowlatt Act and the Jallianwala Bagh massacre.

(ii) He used the mother tongue and not English in communicating nationalist messages

(iii) He took up the Khilafat issue in the Non –Cooperation Movement and demanded Swaraj.

(iv) Renunciation of all voluntary association with the British govt.

(v) He became people's leader through self discipline and renunciation.

(vi) He also promoted the concept of self rule through the charkha.

(vii) Gandhiji displayed a concern for the laboring poor of India, as he believed that salvation for India could come only through the farmers and workers who constituted the majority of the Indian population.(reference to BHU speech)

(viii) He wanted Indian nationalism, from being an elite phenomenon- a creation of lawyers doctors and landlords, to nationalism more suitably representative of the Indian people as a whole.

(ix) He popularised Satyagraha.

(x) Non-Cooperation-a much wider and popular Movement in terms of participation from all sections, widespread over India, participation by both Hindus and Muslims-Khilafat & Non Cooperation, a united challenge to British imperialism like never before under his

leadership.

(xi) He popularized Ahimsa

(xii) Gave emphasis on Swadeshi & Boycott

(xiii) Students stopped going to schools and colleges run by the government.

(xiv) Lawyers refused to attend court.

(xv) The working class went on strike in many towns and cities.

(xvi) Hill tribal in northern Andhra violated the forest laws.

(xvii) Farmers in Awadh did not pay taxes.

(xviii) Peasants in Kumaon refused to carry loads for colonial officials.

(xix) He emphasized decentralization through charkha.

(xx) Emergence of Gandhian Nationalism.

(xxi) His language, dressing style and simplicity helped him connect with the masses.

(xxii) Stressed on Hindu Muslim unity, eradication of untouchability, revival of indigenous industries through the symbol of charkha and elevation of the status of women.

(xxiii) The simple practice of Swadeshi and boycott appealed to the people.

(xxiv) Empathised and identified with the common people in dress and lifestyle.

(xxv) He carefully reorganized the Congress by setting up new branches in different parts of the country and Praja Mandals in the Princely States.

(xxvi) A group of highly talented Indians attached themselves to Gandhiji-Mahadev Desai, Vallabh Bhai Patel, J. B. Kriplani, Jawaharlal Nehru and C. Rajgopalachari. All from different regions and religious traditions.

(xxvii) According to American biographer Louis Fischer –“Non Cooperation became the name of an epoch in the life of India and Mahatma Gandhi”.

Any eight points to be explained.

OR

Partition as a culmination of communal politics:

- i. British adopted a policy of divide and rule and encouraged communal politics in India.
- ii. Scholars have conflicting views regarding the long history of Hindu Muslim conflict throughout medieval and modern times.
- iii. Encouragement to formation of Muslim League.
- iv. Separate Electorate for Muslims given by the British in 1909.
- v. Govt. of India Act 1919 expanded communal electorate.
- vi. Development in 1920s. – Tabligh, Tanzim and Shuddhi movement, music before mosque.
- vii. Opinion of Iqbal.
- viii. 1937 election results
- ix. Jinnah's two nation theory.
- x. In 1940 in the Lahore session, the Muslim League placed their demand for autonomous province with Muslim majority.
- xi. Aim of the Muslim League was to establish an autonomous state in the north western and eastern parts of India.
- xii. Indian National Congress began the Quit India Movement but the Muslim League did not support it.
- xiii. The proposal of the Cabinet Mission was first accepted by the Muslim League and the Congress but soon the Muslim League rejected it and refused to take part in the Interim Govt.
- xiv. The Muslim League organized the 'Direct Action Day'.
- xv. Eruption of communal violence in 1946.

xvi. Mountbatten Plan endorsed a separate nation for Muslims and partitioned India.

xvii. Hindu Muslim riots after partition of India.

xviii. Any other relevant point.

Any eight points to be explained.

PART – D

(Source Based Questions)

14. Read the following excerpt carefully and answer the questions that follow:

The world beyond the palace

Just as the Buddha's teachings were compiled by his followers, the teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Here is one example, from a Prakrit text known as the Uttaradhyayana Sutta, describing how a queen named Kamalavati tried to persuade her husband to renounce the world:

If the whole world and all its treasures were yours, you would not be satisfied, nor would all this be able to save you. When you die, O king and leave all things behind, dhamma alone, and nothing else, will save you. As a bird dislikes the cage, so do I dislike (the world). I shall live as a nun without offspring, without desire, without the love of gain, and without hatred....

Those who have enjoyed pleasures and renounced them, move about like the wind, and go wherever they please, unchecked like birds in their flight ...

Leave your large kingdom ... abandon what pleases the senses, be without attachment and property, then practice severe penance, being firm of energy ...

(14.1) Who compiled the teachings of Buddha and Mahavira?

(14.2) Explain how did the queen try to convince her husband to renounce the world.

(14.3) Describe any three principles of Jainism.

Ans. (14.1) Teaching of Buddha and Mahavira compiled by:

- (i) Buddha's teachings were compiled by his followers at a council of elders or senior monks.
- (ii) Mahavira's teachings were also recorded / compiled by his disciples.

(14.2) The queen tried to convince her husband to renounce the world by saying that ----

- (i) If the whole world and all its treasures was his , he would not be satisfied, all this would not be able to save him.
- (ii) After his death he will have to leave all things behind.
- (iii) Only dhamma can save him.
- (iv) She said that she dislike the world as a bird dislike the cage.
- (v) She wanted to live like a nun without offspring, without desire, without the love of gain and without hatred.....

Any two points.

(14.3) The principles of Jainism-----

- (i) The entire world is animated: even stones, rocks and water have life. Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy.
- (ii) In fact the principle of ahimsa, emphasized within Jainism, has left its mark on Indian thinking as a whole. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.
- (iii) Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world;
- (iv) Monastic existence is a necessary condition of Salvation.
- (v) Jaina monks and nuns took five vows:
 - To abstain from killing, (Ahimsa)
 - Stealing (Asteya)

-
- Truth (Satya)
 - To observe celibacy (Brahmacharya)
 - To abstain from possessing property. (Aparigraha)

Any three points should be explained.

15. Read the following extract carefully and answer the questions that follow:

Irrigating trees and fields

This is an excerpt from the Baburnama that describes the irrigation devices the emperor observed in Northern India:

The greater part of Hindustan country is situated on level land. Many though its towns and cultivated lands are, it nowhere has running waters ... For ... water is not at all a necessity in cultivating crops and orchards. Autumn crops grow by the downpour of the rains themselves; and strange it is that spring crops grow even when no rains fall.

(However) to young trees water is made to flow by means of buckets or wheels In Lahore, Dipalpur (both in present-day Pakistan) and those other parts, people water by means of a wheel. They make two circles of rope long enough to suit the depths of the well, fix strips of wood between them, and on these fasten pitchers. The ropes with the wood and attached pitchers are put over the wheel-well. At one end of the wheelaxle a second wheel is fixed, and close to it another on an upright axle. The last wheel the bullock turns; its teeth catch in the teeth of the second (wheel), and thus the wheel with the pitchers is turned. A trough is set where the water empties from the pitchers and from this the water is conveyed everywhere.

In Agra, Chandwar, Bayana (all in present-day Uttar Pradesh) and those parts again, people water with a bucket ... At the well-edge they set up a fork of wood, having a roller adjusted between the forks, tie a rope to a large bucket, put the rope over a roller, and tie its other end to the bullock. One person must drive the bullock, another empty the bucket.

(15.1) Explain the irrigation technology as observed by the Emperor.

(15.2) What was the necessity of irrigation?

(15.3) Explain any three factors which are responsible for the expansion of agriculture

in India.

Ans. (15.1) The irrigation technology as observed by the emperor:

- (i) Young trees water is made to flow by means of buckets or wheels.
- (ii) People water by means of wheel .Two circles of rope long enough to suit the depths of the well
- (iii) Between the circles there are fixed strips of wood fastened with pitchers.
- (iv) The ropes with the wood and attached pitchers are put over the wheel well.
- (v) At one end of the wheel axle a second wheel is fixed and another on an upright axle.
- (vi) The bullock turns the last wheel.
- (vii) A trough is set where the water empties and from this the water is conveyed everywhere.
- (viii) At the well as they set up a fork of wood having a roller adjusted between the forks, tie a rope to a large bucket pulled by a bullock.

(15.2) The necessity of irrigation was:

- (i) The greater part of Hindustan is situated on level land.
- (ii) Lack of rainfall.
- (iii) It nowhere has running water.
- (iv) To water young trees.

(15.3) Three factors which are responsible for the expansion of agriculture in India:

- (i) Its level land which can be cultivated without running water.
- (ii) Autumn crops can grow by the down pour of the rains.
- (iii) Spring crops grow even when no rains fall.

(iv) Better irrigation technology.

(v) The abundance of land.

(vi) Availability of labour.

(vii) Mobility of peasants.

16. Read the following extract carefully and answer the questions that follow:

Escaping to the countryside

This is how the famous poet Mirza Ghalib described what the people of Delhi did when the British forces occupied the city in 1857:

Smiting the enemy and driving him before them, the victors (i.e., the British) overran the city in all directions. All whom they found in the street they cut down ... For two to three days every road in the city, from the Kashmiri Gate to Chandni Chowk, was a battlefield. Three gates – the Ajmeri, the Turcoman and the Delhi – were still held by the rebels ... At the naked spectacle of this vengeful wrath and malevolent hatred the colour fled from men's faces, and a vast concourse of men and women ... took to precipitate flight through these three gates. Seeking the little villages and shrines outside the city, they drew breath to wait until such time as might favour their return.

(16.1) Who was Mirza Ghalib? What did he describe?

(16.2) Why did British attack Delhi? Give two reasons.

(16.3) How did the people escape from Delhi and where did they take shelter?

Ans. (16.1) Mirza Galib and his description:

(i) Mirza Galib was a famous poet.

(ii) He described what the people of Delhi did when the British forces occupied the city in 1857.

(iii) The British over ran the city in all directions.

(iv) Every road in the city from the Kashmiri gate to Chandni Chowk was a battle field.

(v) The rebels held three gates – the Ajmeri , the Turcoman and the Delhi.

(vi) It was the naked spectacles of hatred.

Any two points should be explained.

(16.2) Reasons of British attack on Delhi----

(i) Rebels recognized the symbolic value of Delhi.

(ii) To establish the British control over the rebels.

(iii) To uproot the parallel govt. setup by the rebels.

(iv) To suppress the revolt of 1857.

Any two points should be explained.

(16.3) The people escaped from Delhi and took their shelter:

(i) They took to precipitate flight through these three gates.

(ii) They took shelter in little villages outside the city.

(iii) They took shelter in shrines outside the city.

PART – E
Map Question

17. (17.1) On the given outline political map of India locate and label the following with appropriate symbols:

(a) Ajmer, a territory under Mughals.

(b) Gwalior, a centre of the Revolt of 1857.

(17.2) On the same map three places related to the mature Harappan sites has been marked as A, B, C. Identify them and write their names correctly on the lines drawn near them.

Ans. (17.1) MAP

a. Ajmer b. Gwalior

Note: The following questions are for the visually impaired candidates only in lieu of Q. No. 17.

(17.1) Mention any one territory under the Mughals.

(17.2) Name any one centre of the Revolt of 1857 from Madhya Pradesh.

(17.3) Mention any three mature Harappan sites.

Ans. (17.1) Territory under Mughals

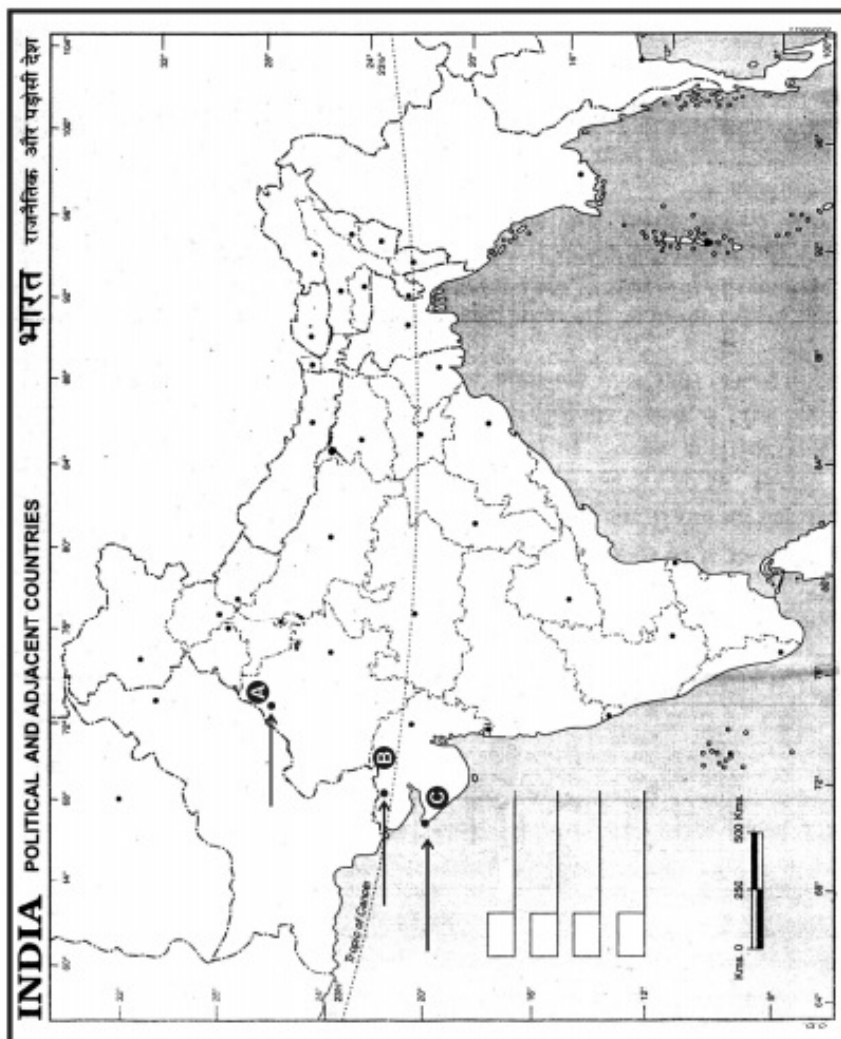
Panipat, Agra, Amber, Jaipur, Ajmer, Goa, Lahore (Any One)

(17.2) Gwalior, Jabalpur (Any One)

(17.3) Any three Mature Harappa Sites.

Kot Diji, Lothal, Kalibanga, Harappa, Mohenjodaro, Banawali, Dholavira, Nageshwar, Chanhudaro, Balakot, Rakhigarhi

प्रश्न सं. 17 के लिए मानचित्र
Map for Q. No. 17



Ans.

