

रोल नं.

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Roll No.

परीक्षार्थी कोड को उत्तर-पुस्तिका के मुख-पृष्ठ पर अवश्य लिखें।

Candidates must write the Code on the title page of the answer-book.

- कृपया जाँच कर लें कि इस प्रश्न-पत्र में मुद्रित पृष्ठ **12 + 2** मानचित्र हैं।
- प्रश्न-पत्र में दाहिने हाथ की ओर दिए गए कोड नम्बर को छात्र उत्तर-पुस्तिका के मुख-पृष्ठ पर लिखें।
- कृपया जाँच कर लें कि इस प्रश्न-पत्र में **21** प्रश्न हैं।
- कृपया प्रश्न का उत्तर लिखना शुरू करने से पहले, प्रश्न का क्रमांक अवश्य लिखें।
- इस प्रश्न-पत्र को पढ़ने के लिए 15 मिनट का समय दिया गया है। प्रश्न-पत्र का वितरण पूर्वाहन में 10.15 बजे किया जायेगा। 10.15 बजे से 10.30 बजे तक छात्र केवल प्रश्न-पत्र को पढ़ेंगे और इस अवधि के दौरान वे उत्तर-पुस्तिका पर कोई उत्तर नहीं लिखेंगे।
- Please check that this question paper contains **12** printed pages + **2** Maps.
- Code number given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
- Please check that this question paper contains **21** questions.
- **Please write down the serial number of the question before attempting it.**
- 15 minutes time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the students will read the question paper only and will not write any answer on the answer script during this period.

## इतिहास

### HISTORY

निर्धारित समय : 3 घंटे]

[ अधिकतम अंक : 100

Time allowed : 3 hours ]

[ Maximum marks : 100

#### सामान्य निर्देश :

- (i) सभी प्रश्नों के उत्तर दीजिए। प्रत्येक प्रश्न के अंक उसके सामने लिखे हैं।
- (ii) 2 अंक वाले प्रत्येक प्रश्न (खण्ड क – प्रश्न सं. 1 से 3) का उत्तर 30 शब्दों से अधिक नहीं होना चाहिए।
- (iii) 5 अंक वाले प्रत्येक प्रश्न (खण्ड ख – अनुभाग I, II, III – प्रश्न सं. 4 से 14) का उत्तर 100 शब्दों से अधिक नहीं होना चाहिए।
- (iv) 10 अंक वाले प्रत्येक प्रश्न (खण्ड ग – प्रश्न सं. 15 और 16) का उत्तर 500 शब्दों से अधिक नहीं होना चाहिए।
- (v) खण्ड घ के प्रश्न तीन स्रोतों पर आधारित हैं।
- (vi) मानचित्र अपनी उत्तर-पुस्तिका के साथ संलग्न कीजिए (खण्ड घ)।

### **General Instructions :**

- (i) Answer all the questions. Marks are indicated against each question.
- (ii) Answers to questions carrying 2 marks (Part A – Question nos. 1 to 3) should not exceed 30 words each.
- (iii) Answers to questions carrying 5 marks (Part B – Section I, II, III – Question nos. 4 to 14) should not exceed 100 words each.
- (iv) Answers to questions carrying 10 marks (Part C – Question nos. 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).

### **खण्ड – क**

#### **PART – A**

नीचे दिए गए सभी प्रश्नों के उत्तर लिखिए :

Answer all the questions given below :

1. 1000 ई.पू. के लगभग ब्राह्मणीय पद्धति के अन्तर्गत लोगों को गोत्रों में वर्गीकृत करने वाले दो महत्वपूर्ण नियमों का उल्लेख कीजिए।  
Mention the two rules about classification of people in terms of ‘gotra’ under Brahmanical practice around 1000 BCE onwards. 2
2. ब्राह्मणीय पद्धति का लिंगायतों ने जिन दो विचारों का विरोध किया, उनका उल्लेख कीजिए।  
Mention the two ideas of Brahmanical system challenged by the Lingayatas. 2
3. पूर्व औपनिवेशिक काल में कस्बों को प्रायः ग्रामीण इलाकों से किस प्रकार विपरीत परिभाषित किया ? किन्हीं दो अन्तरों का उल्लेख कीजिए।  
How were towns often defined in opposition to rural areas during precolonial times ?  
Give any two points of difference. 2

### **खण्ड – ख**

#### **PART – B**

#### **अनुभाग – I**

#### **SECTION – I**

निम्नलिखित में से किन्हीं तीन प्रश्नों के उत्तर दीजिए :

Answer any **three** of the following questions :

4. हड्पा शहरों की जल निकासी प्रणाली का संक्षेप में वर्णन कीजिए।  
Describe briefly the drainage system of the Harappan cities. 5

5. मौर्य साम्राज्य के इतिहास की रचना के लिये प्रयुक्त स्रोतों का वर्णन कीजिए । 5

Describe the sources used to construct the history of Mauryan Empire.

6. महाभारत की मूलकथा के रचयिता कौन थे ? महाभारत के पाँचवीं शताब्दी ई. पूर्व से लेकर 400 शताब्दी के बीच पूर्ण होने के विभिन्न चरणों का वर्णन कीजिए । 5

Who composed the original story of the text of Mahabharata ? Describe the various stages through which Mahabharata was completed between the fifth century BCE and 400 C.E.

7. किन्हीं पाँच पहलुओं को स्पष्ट कीजिए, जिनका इतिहासकार ग्रन्थों का विश्लेषण करते समय ध्यान में रखते हैं । 5

Explain any five elements considered by the historians while analyzing the texts.

## अनुभाग – II SECTION – II

निम्नलिखित में से किन्हीं दो प्रश्नों के उत्तर दीजिए :

Answer any two of the following questions :

8. हम्पी के भग्नावशेष किस प्रकार और कब प्रकाश में लाए गए ? संक्षेप में स्पष्ट कीजिए । 5

How and when were the ruins of Hampi brought to light ? Explain briefly.

9. सोलहवीं तथा सत्रहवीं शताब्दियों में कृषि के लगातार विस्तार के लिए उत्तरदायी तीन कारकों का वर्णन कीजिए । 5

Describe three factors that accounted for the constant expansion of agriculture during sixteenth and seventeenth centuries.

10. “सटीक और विस्तृत आलेख तैयार करना मुग़ल प्रशासन के लिए मुख्य रूप से महत्वपूर्ण था ।” इस कथन की पुष्टि, तथ्यों के आधार पर कीजिए । 5

“The keeping of exact and detailed records was a major concern of the Mughal administration”. Support the statement with facts.

## अनुभाग – III SECTION – III

निम्नलिखित में से किन्हीं तीन प्रश्नों के उत्तर लिखिए :

Answer any three of the following questions :

11. इस्तमरारी बन्दोबस्त के बाद कुछ प्रारंभिक दशकों में ज़र्मीदार अपनी राजस्व माँग को अदा करने में बराबर कोताही क्यों करते रहे ? कोई दो कारण संक्षेप में स्पष्ट कीजिए । 5

Why did the Zamindars fail to pay the revenue-demand in the early decades after the permanent settlement ? Explain any two reasons briefly.

12. सन् 1801 में अंग्रेजों द्वारा अवध पर अधिग्रहण की नीति के प्रावधानों को स्पष्ट कीजिए। 5

Explain the provisions of the Subsidiary Alliance imposed on Awadh in 1801 by the British.

13. “कुछ विद्वान यह मानते हैं कि देश का बँटवारा एक ऐसी सांप्रदायिक राजनीति का आखिरी बिन्दु था जो 20वीं शताब्दी के प्रारंभिक दशकों में शुरू हुई।” इस कथन की समीक्षा कीजिए। 5

“Some scholars see partition as a culmination of a communal politics that started developing in the opening decades of the twentieth century.” Examine the statement.

14. “संविधान सभा में हुई चर्चाएँ जनमत से भी प्रभावित होती थीं।” इस कथन की समीक्षा कीजिए। 5

“The discussions within the constituent assembly were also influenced by the opinion expressed by the public.” Examine the statement.

### खण्ड – ग

#### PART – C

15. विजयनगर की भौगोलिक स्थिति के विषय में चौंकाने वाले तथ्य, इसकी जल संपदा तथा किलेबन्दियों की व्याख्या कीजिए। 10

#### अथवा

मौसम के दो मुख्य चक्रों के दौरान 16वीं तथा 17वीं शताब्दियों के दौरान कृषि किस प्रकार की जाती थी? विभिन्न फसलों को उदाहरण देकर स्पष्ट कीजिए।

Explain the striking features about the location of Vijayanagara, its water resources and its fortifications.

#### OR

Explain how during 16<sup>th</sup> and 17<sup>th</sup> centuries agriculture was organised around two major seasonal cycles by giving examples of different crops.

16. भारत में अठारहवीं शताब्दी के दौरान शहरी केन्द्रों के इतिहास, विशेष रूप से व्यापारतन्त्र में आए परिवर्तनों की व्याख्या कीजिए। 10

#### अथवा

ऐसे स्रोतों की व्याख्या कीजिए, जिनसे हम गांधीजी के राजनीतिक सफर एवं राष्ट्रीय आन्दोलन के इतिहास को सूत्रबद्ध कर सकते हैं।

Explain the changes reflected in the history of urban centres in India during the 18<sup>th</sup> century with special reference to network of trade.

#### OR

Explain the sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.



प्रथम गद्यांश के उपदेशक आजीविक परंपरा के थे । उन्हें अक्सर नियतिवादी कहा जाता है – ऐसे लोग जो विश्वास करते थे कि सब कुछ पूर्व निर्धारित है । द्वितीय गद्यांश के उपदेशक लोकायत परंपरा के थे जिन्हें सामान्यतः भौतिकवादी कहा जाता है । इन दार्शनिक परंपराओं के ग्रंथ नष्ट हो गए हैं । इसलिए हमें अन्य परंपराओं से ही उनके बारे में जानकारी मिलती है ।

- |  |   |
|--|---|
| (1) मक्खलि गोसाल ने राजा अजातशत्रु से क्या कहा ? स्पष्ट कीजिए ।  | 3 |
| (2) दार्शनिक अजीत केसकंबलिन् ने क्या उपदेश दिया ? स्पष्ट कीजिए । | 2 |
| (3) नियतिवादियों के विश्वासों का वर्णन कीजिए ।                   | 3 |

$$(3 + 2 + 3 = 8)$$

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

#### **Why kinfolk quarrelled**

This is an excerpt from the *Adi Parvan* (literally, the first section) of the Sanskrit *Mahabharata*, describing why conflicts arose amongst the Kauravas and Pandavas :

The Kauravas were the ... sons of Dhritarashtra, and the Pandavas ... were their cousins. Since Dhritarashtra was blind, his younger brother Pandu ascended the throne of Hastinapura ... However, after the premature death of Pandu, Dhritarashtra became king, as the royal princes were still very young. As the princes grew up together, the citizens of Hastinapura began to express their preference for the Pandavas, for they were more capable and virtuous than the Kauravas. This made Duryodhana, the eldest of the Kauravas, jealous. He approached his father and said, "You yourself did not receive the throne, although it fell to you, because of your defect. If the Pandava receives the patrimony from Pandu, his son will surely inherit it in turn, and so will his son, and his. We ourselves with our sons shall be excluded from the royal succession and become of slight regard in the eyes of the world, lord of the earth !"

Passages such as these may not have been literally true, but they give us an idea about what those who wrote the text thought. Sometimes, as in this case, they contain conflicting ideas.

- (1) Why did the citizens of Hastinapur express preference for Pandavas ?
- (2) Explain the reactions of Duryodhana against Pandavas.
- (3) Explain the criteria of patrilineal succession.

#### **OR**

#### **Fatalists and materialists**

Here is an excerpt from the *Sutta Pitaka*, describing a conversation between king Ajatasatru, the ruler of Magadha, and the Buddha :

On one occasion King Ajatasatru visited the Buddha and described what another teacher, named Makkhali Gosala, had told him :

"Though the wise should hope, by this virtue ... by this penance I will gain karma ... and the fool should by the same means hope to gradually rid himself of his karma, neither of them can do it. Pleasure and pain, measured out as it were, cannot be altered in the course of *samsara* (transmigration). It can neither be lessened or increased ... just as a ball of string will when thrown unwind to its full length, so fool and wise alike will take their course and make an end of sorrow."

And this is what a philosopher named Ajita Kesakambalin taught :

"There is no such thing, O king, as alms or sacrifice, or offerings ... there is no such thing as this world or the next ...



Read the following passage carefully and answer the questions that follow :

### The One Lord

Here is a composition attributed to Kabir :

Tell me, brother, how can there be  
No one lord of the world but two ?  
Who led you so astray ?  
God is called by many names :  
Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat.  
Gold may be shaped into rings and bangles.  
Isn't it gold all the same ?  
Distinctions are only in words that we invent ...  
Kabir says they are both mistaken.  
Neither can find the only Ram. One kills the goat, the other cows.  
They waste their lives in disputation.

- (1) Name any two scriptures in which verses, ascribed to Kabir, have been compiled.
- (2) How did Kabir described the 'Ultimate Reality' ?
- (3) Explain the arguments given by Kabir against the lords of the world of different communities.
- (4) Do you agree with Kabir ? Give your own views as well.

### OR

#### 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. Our kings are otherwise rich and powerful; and we must avow that they are much better and more royally served. They would soon be kings of deserts and solitudes, of beggars and barbarians, such as those are whom I have been representing (the Mughals) ... We should find the great Cities and the great Burroughs (boroughs) rendered uninhabitable because of ill air, and to fall to ruine (ruin) without any bodies (anybody) taking care of repairing them; the hillocks abandon'd, and the fields overspread with bushes, or fill'd with pestilential marshes (marshes), as hath been already intimated.

- (1) What kind of warning European traveller wants to give ? Describe briefly.
- (2) "On what accounts Bernier's description was at variance with the contemporary Mughal records." Explain.
- (3) Explain Bernier's suggestions given about the great cities.



में जकड़कर गुलाम बना लेते हैं और पीढ़ी-दर-पीढ़ी दासता के नर्क में ढकेल देते हैं। आइए अब आम गाँव वालों को देख लेते हैं। वहाँ सूदखोर पैसा लेकर जाता है और गाँव वालों को अपनी जेब में डाल लेता है। वहाँ ज़मींदार हैं और मालगुजार व अन्य लोग हैं जो इन गरीब देहातियों का शोषण करते हैं। इन लोगों में मूलभूत शिक्षा तक नहीं है। असली अल्पसंख्यक यही लोग हैं जिन्हें सुरक्षा और सुरक्षा का आश्वासन मिलना चाहिए। उन्हें आवश्यक सुरक्षा प्रदान करने के लिए केवल इस प्रस्ताव से काम चलने वाला नहीं है ...।

संविधान सभा बहस, खंड 2

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|--|---|
| (1) एन.जी. रंगा के अनुसार वास्तविक अल्पसंख्यक कौन और क्यों हैं ?                           | 2 |
| (2) एन.जी. रंगा के सामान्य ग्रामीण जनता के बारे में दिए गए विचारों को स्पष्ट कीजिए।        | 3 |
| (3) प्रो. एन.जी. रंगा के आदिवासी क्षेत्रों तथा आदिवासी नियमों के बारे में क्या विचार हैं ? | 3 |

**(2 + 3 + 3 = 8)**

Read the following passage carefully and answer the questions that follow :

**"That is very good, Sir – bold words, noble words"**

Somnath Lahiri said :

Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir – bold words, noble words.

But the point is to see when and how are you going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution ... dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else. Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns, British Army, their economic and financial stranglehold – which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means, Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got ... Therefore, our humble suggestion is that it is not a question of getting something by working out this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and look out against its enemy, which still has the whip in hand, the British Imperialism – and go together to fight it and then resolve our claims afterwards when we will be free.

- (1) Why did Somnath Lahiri congratulate Pt. Nehru ?
- (2) Explain why Somnath feels that the absence of constitution will mean dependence on the British.
- (3) How did he feel that the final power was still in the hands of the British ?
- (4) Explain the views of Sardar Vallabh Bhai Patel.

**OR**

## **"The real minorities are the masses of this country"**

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said :

Sir, there is a lot of talk about minorities. Who are the real minorities ? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position ? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slaves by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money-lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the *malguzar* and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution ...

- (1) Who are the real minorities according to Shri N.G. Ranga and why ?
- (2) Explain N.G. Ranga's views about the condition of ordinary villagers.
- (3) Mention the views of Prof. N.G. Ranga regarding the tribal areas and the tribal law.

### **खण्ड – य**

#### **PART – E**

20. भारत के दिए गए राजनीतिक रेखा मानचित्र पर (पृष्ठ 13) निम्नलिखित हड्ड्याकालीन विकसित स्थानों को दर्शाइए तथा नामांकित कीजिए : राखीगढ़ी, नागेश्वर, लोथल, कालीबांगन, कोटदीजी ।

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#### **अथवा**

भारत के दिए गए राजनीतिक रेखा मानचित्र पर (पृष्ठ 13) बाबर, अकबर तथा औरंगज़ेब के अधीनस्थ निम्नलिखित क्षेत्रों को दर्शाइए और उनके नाम लिखिए : दिल्ली, गोआ, आगरा, अजमेर, आम्बरे ।

On the given political outline map of India (on page 13) mark and label the following mature Harappan sites Rakhigadi, Nageshwar, Lothal, Kalibangan, Kotdiji.

#### **OR**

On the given political outline map of India (on page 13) mark and label the following territories under Babar, Akbar and Aurangzeb : Delhi, Goa, Agra, Ajmer, Amber.

21. भारत के दिए गए राजनीतिक रेखा मानचित्र पर (पृष्ठ 15) 1857 में अंग्रेजों के अधीन भारतीय राष्ट्रीय आन्दोलन के पाँच केन्द्र 1-2-3-4-5 चिह्नित किए गए हैं। उन्हें पहचानिये और उनके पास दी गई रेखाओं पर उनके नाम लिखिए।

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On the given political outline map of India (on page 15) five territories/cities under the British control in 1857 have been marked as 1, 2, 3, 4, 5. Identify them and write their names on the lines drawn nearby.

**नोट :** निम्नलिखित प्रश्न केवल दृष्टिहीन परीक्षार्थियों के लिए मानचित्र प्र. 20 और 21 के स्थान पर दिए गए हैं:

**Note :** The following questions are only for the Blind candidates; in lieu of the map questions (Q. 20 and 21) :

20. अशोक की राजधानी का नाम तथा चार महत्त्वपूर्ण बौद्ध स्थलों के नाम लिखिए।

अथवा

चौदहवीं और अठारहवीं शताब्दियों के मध्य, दक्षिण भारत के किन्हीं पाँच महत्त्वपूर्ण स्थानों के नाम लिखिए।

Name the capital of Ashoka and four major Buddhist sites.

**OR**

Mention any five important places in South India during 14<sup>th</sup> and 18<sup>th</sup> centuries.

21. 1857 के विद्रोह के किन्हीं पाँच मुख्य केन्द्रों के नाम लिखिए।

Name any five main centres of the Revolt of 1857.

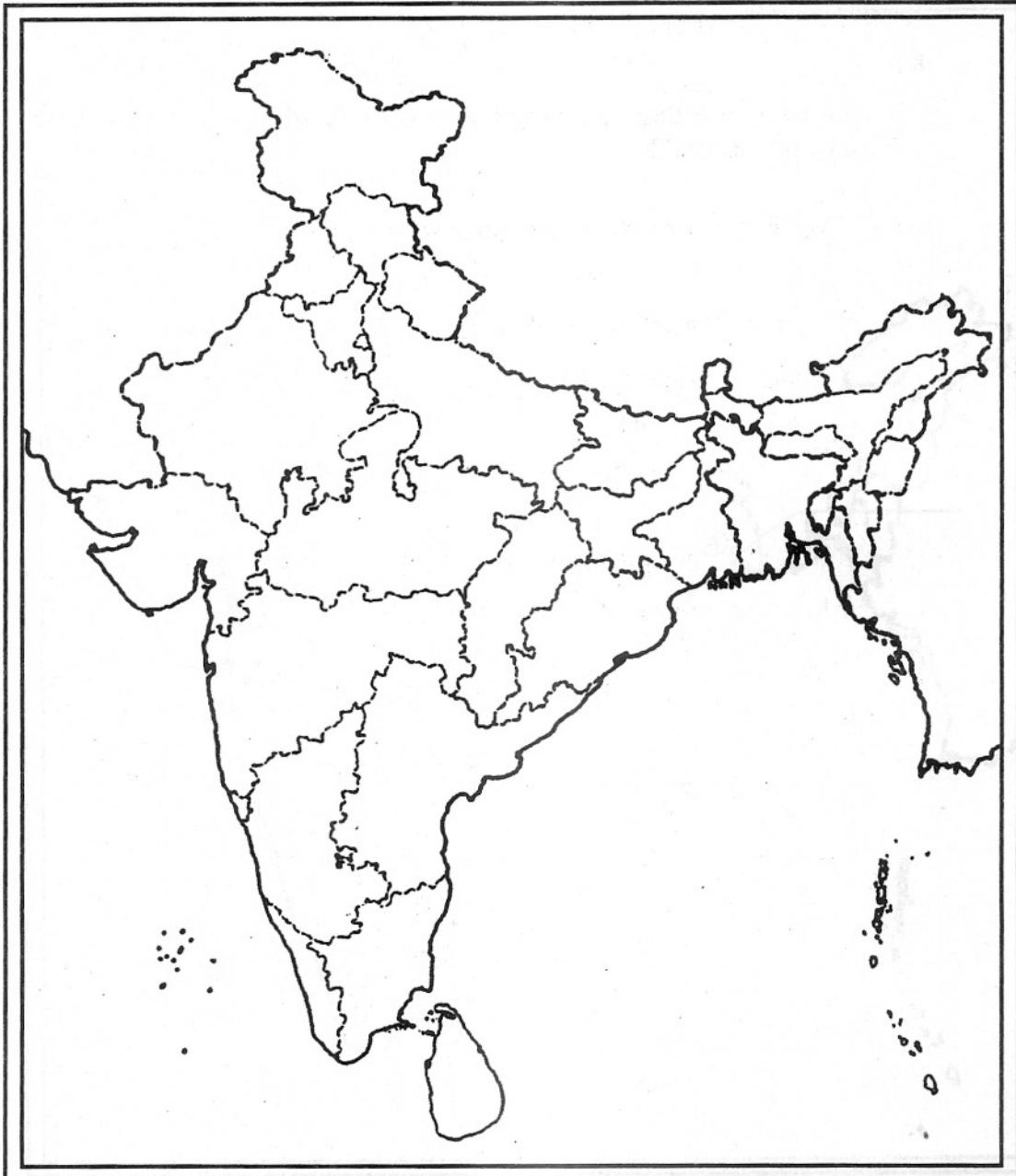
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प्रश्न सं. 20 के लिए मानचित्र

Map for Q. No. 20

भारत का रेखा-मानचित्र (राजनीतिक)

Outline Map of India (Political)



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प्रश्न सं. 21 के लिए मानचित्र

Map for Q. No. 21

भारत का रेखा-मानचित्र (राजनीतिक)

Outline Map of India (Political)

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