

CBSE Class 12 History
Question Paper 2016 Foreign (Set 1)

Time allowed: 3 hours Maximum Marks: 80

General Instructions

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

PART – A

Answer all the questions given below:

1. Mention any two processes involved in the task of preparing the critical edition of Mahabharata. (2)

Ans. 1. In 1919, V. S. Sukthankar, a team of scholars initiated the task of preparing a critical edition of the Mahabharata.

2. Collection of Sanskrit manuscripts.

3. Selection of common verses from Kashmir and Nepal in the north to Kerala and Tamil Nadu in the south.

4. Found enormous regional variations.

5. Scholars studied works in Pali, Prakrit and Tamil.

6. Any other relevant point.

(Any two to be mentioned.)

2. Analyse one positive and one negative aspect of Fifth Report of 1813. (2)

Ans. Fifth Report

1. It was the fifth series of reports on the administration and activities of the East India Company in India.
 2. It ran into 1002 pages of which over 800 pages were appendices.
 3. It contained the information about Company misrule and maladministration.
 4. The report became the basis of intense parliamentary debates on the nature of company's rule in India.
 5. The Fifth report exaggerated the collapse of traditional zamindari power. It overestimated the scale on which zamindars were losing their land.
 6. The revenue was not realized with punctuality.
 7. Defaulters were the members of the old families.
 8. Difficulty to the revenue officers with regard to public assessment.
 9. Any other relevant point.
- (Any one positive and one negative to be explained.)

3. Name the book authored by Ibn-Batuta. Why did he find Indian cities full of exciting opportunities? Give one reason. (2)

Ans. Ibn batuta's book-RIHLA

1. Ibn Battuta found cities in the subcontinent full of exciting opportunities, resources and skills.
 2. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.
 3. Most cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.
 4. Ibn Battuta described Delhi and Daulatabad as vast cities, with a great population, the largest in India.
 5. Any other relevant point
- (Anyone to be mentioned)

PART – B

Section – I

Answer any five of the following questions:

4. Describe the subsistence strategies of Harappa civilization. (4)

Ans. Harappan subsistence

1. The Harappans ate a wide range of plant products. Archaeologists have been able to reconstruct dietary practices from finds of charred grains, seeds and bones.
 2. These are studied by archaeo-botanists, who are specialists in ancient plant remains.
 3. Food grains found at Harappan sites include wheat, barley, lentil, chickpea, sesame, millets and rice.
 4. The Harappans ate a wide range of animal products. Archaeologists have been able to reconstruct use of animals from finds of charred animal bones found at Harappan sites. These include those of cattle, sheep, goat, buffalo and pig.
 5. These are studied by Archaeo-zoologists or zoo- Archaeologists who are specialists in ancient animal remains, indicate that these animals were domesticated.
 6. Bones of wild species such as boar, deer, and gharial were also found. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.
 7. Traces of canals have been found at the Harappan site.
 8. Water drawn from wells and water reservoir was used for irrigation.
 9. Any other relevant point.
- (Any four to be explained.)

5. 'Mahabharata is a dynamic text.' Substantiate. (4)

Ans. Mahabharata a dynamic text

1. The growth of the Mahabharata did not stop with the Sanskrit version.
 2. Versions of the epic were written in a variety of languages through an ongoing process of dialogue Between people communities and those who wrote the texts.
 3. Several stories that originated in specific regions or circulated amongst certain people found their way into the epic.
 4. The central story of the epic was often retold in different ways.
 5. Episodes of Mahabharata were depicted in sculpture and painting.
 6. They also provided themes for a wide range of performing arts - plays, dance and other kinds of narrations.
 7. Any other relevant point.
- (Any four to be explained.)

6. How is the legacy of Kabir important for our generation? Explain. (4)

Ans. Kabir

- i. The Ultimate Reality as Allah, Khuda, Hazrat and Pir are the names of the god.
- ii. Kabir used terms drawn from Vedantic traditions, alaks(the unseen), nirakar(formless), Brahman, Atman etc.
- iii. Other terms with mystical connotations used by Kabir such as Shabda(sound) or Shunya(emptiness) were drawn from yogic traditions.
- iv. Sufi concept of zikr and ishq along with nam-simaran(remembrance of God's name).
- v. Importance of Guru or Satguru.
- vi. Promotion of secular feelings.
- vii. Unity in diversity is cornerstone of this philosophy.
- viii. Language of love rather than communalism.
- ix. Nothing is bigger than humanity.
- x. No ideology can be bigger than the principles of love and common brotherhood.
- xi. Prohibit all forms of oppressions in the name of caste, religion and identities.
- xii. Fraternity.
- xiii. Any other relevant point.

(Any four to be explained)

7. Explain how did Vijayanagara rulers innovate and develop a distinctive type of architecture in the Virupaksha temple.

Ans. Virupaksha Temple

- i. The Virupaksha temple a very old temple. While inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.
- ii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.
- iii. This was decorated with delicately carved pillars.
- iv. Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple.
- v. Mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple.
- vi. Social importance —
 - 1) images of god were placed to witness special programmes of music, dance & dramas.
 - 2) used to celebrate the marriages of deities.

(Any four points to be explained)

8. 'The 1857 rebel proclamations repeatedly appeal to all the sections of the Indian population for unity and coexistence under the Mughal empire.' Explain the ways adopted by them for unity. Critically examine the proposals of the Cabinet Mission of 1946. (4)

Ans. 1857 and ways for unity

- i. The rebel proclamations in 1857 repeatedly appealed to all sections of the population, irrespective of their caste and creed.
 - ii. Many of the proclamations 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. The Azamgarh Proclamation united Hindus and Muslims.
 - vii. In Bareilly in western Uttar Pradesh in December 1857, the British spent Rs. 50,000 to incite the Hindu population against the Muslims. The attempt failed.
- (Any four to be explained.)

9. Critically examine the proposals of the Cabinet Mission of 1946. (4)

Ans. Cabinet Mission of 1946

- i. In March 1946 the British Cabinet sent a three member mission to Delhi to examine the League's demand and to suggest a suitable political framework for a free India.
- ii. It recommended a loose three-tier confederation.
- iii. India was to remain united.
- iv. It was to have a weak central government controlling only foreign affairs, defence and communications with the provincial assemblies being grouped into three sections while electing the constituent assembly.
- v. Section A for the Hindu majority provinces, and Sections B and C for the Muslim-majority provinces of the north-west and the north-east (including Assam) respectively.
- vi. The sections or groups of provinces would comprise various regional units.
- vii. They would have the power to set up intermediate-level executives and legislatures of their own.

- viii. Initially all major parties accepted this plan but it was short lived.
 - ix. The League wanted the grouping to be compulsory, with sections B and C developing into strong entities with the right to secede from the union in the future.
 - x. The congress wanted that provinces be given the right to join a group.
 - xi. It was not satisfied with the Mission's clarification that grouping would be compulsory at first, but provinces would have the right to opt out after the constitution had been finalized and new elections held in accordance with it.
 - xii. Therefore neither the league nor the Congress agreed to the Cabinet Mission's proposal.
 - xiii. Any other relevant point.
- (Any four to be examined)

SECTION – III

(Value Based Compulsory)

10. Read the following passage and answer the question that follows: (4)

The Constitution Assembly was expected to express the aspirations of those who had participated in the movement for independence. Democracy, equality and justice were ideals that had become intimately associated with social struggles in India since the nineteenth century.

How could the social struggles have the successful ends with their intertwined values of democracy, equality along with social justice? Throw light on the values mentioned in the relevance to the context.

- Ans.** i. Cooperation.
- ii. Inclusiveness.
 - iii. Accommodative and assimilative society.
 - iv. Shared decision-making, and a sense of community.
 - v. Responsibility, respect for differences.
 - vi. Minorities protection.
 - vii. Secularism.
 - viii. Spreading message of brotherhood and fraternity.
 - ix. Commitment to liberal principles of toleration, equality and rights.
 - x. Human equality and dignity and feasible mechanism for pursuing social justice.
 - xi. Any other relevant point.

(Any four to be explained)

PART - C
(Long Answer Questions)

Answer all the questions given below:

11. Explain the development of Mahayana Buddhism. How did Buddha teach the path of righteous living or dhamma to the society? Elaborate. (8)

Ans. Mahayana Buddhism (8)

- i. The idea of a saviour emerged. Buddha was regarded as a God the one who could ensure salvation. Those who adopted these beliefs were described as Mahayana or the “greater vehicle”.
- ii. Simultaneously, the concept of the Bodhisatta (Buddha in the previous birth) also developed.
- iii. Bodhisattas were perceived as deeply compassionate beings they accumulated merit through their efforts not to attain nibbana but to help others.
- iv. The worship of images of the Buddha and Bodhisattas became an important part of Mahayana tradition.

(Any three points to be explained)

How did Buddha teach the path of righteousness or dhamma to the society

- i. The world is transient (anicca) and constantly changing; it is also soulless (anatta) as there is nothing permanent or eternal in it.
- ii. Within this transient world, sorrow (dukkha) is intrinsic to human existence.
- iii. By following the path of moderation between severe penance and self-indulgence that human beings can come out of these worldly troubles.
- iv. The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and gahapatis to be humane and ethical towards common people.
- v. Individual effort was expected to transform social relations. The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation.
- vi. Any other relevant point.

(Any five to be explained)

OR

Explain the distinctive aspects of Sanchi Stupa.

Ans. Sanchi stupa

Structural features

- i. The stupa originated as a simple semi-circular mound of earth, later called anda.
- ii. Gradually, it evolved into a more complex structure, balancing round and square shapes.
- iii. Above the anda was the harmika, a balcony like structure represented the abode of the gods.
- iv. Arising from the harmika was a mast called the yashti, often surmounted by a chhatri or umbrella.
- v. Around the mound was a railing, separating the sacred space from the secular world.
- vi. The stone railings, which resembled a bamboo or wooden fence, and the gateways, which were richly carved and installed at the four cardinal points.

Sculptural Features

- vii. Depiction of rural scene, with thatched huts and trees.
- viii. The empty seat to indicate the meditation of the Buddha, and the Stupa was meant to represent the mahaparinibbana.
- ix. Another frequently used symbol was the wheel. It stood for the first sermon of the Buddha, delivered at Sarnath.
- x. The shalabhanjika motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.
- xi. Animals like elephants, horses, monkeys and cattle, Elephants were depicted to signify strength and wisdom.
- xii. Maya, the mother of the Buddha, others identify her with a popular goddess, Gajalakshmi - literally, the goddess of good fortune.
- xiii. Any other relevant point.

(Any eight points to be explained)

12. Explain the importance of 'Akbar-nama' as a well known chronicle of Mughal Empire. (8)

Ans. i. Akbar Nama was written by Abul Fazl, the court historian of Akbar in Persian Language.

ii. Beginning in 1589, Abul Fazl worked on the Akbar Nama for thirteen years, repeatedly revising the draft.

- iii. The chronicle is based on a range of source, including 'Sr, actual records of events (waqia), official documents and oral testimonies of knowledgeable persons.
- iv. Paintings of battles, sieges, hunts, building construction, court scenes, etc
- v. The Akbar Nama is divided into three books of which the first two are chronicles.
- vi. The third book is the Ain-i Akbari.
- vii. The first volume contains the history of mankind from Adam to one celestial cycle of Akbar's life (30 years).
- viii. The second volume closes in the forty sixth regnal year (1601) of Akbar.
- ix. The Akbar Nama was written to provide a detailed description of Akbar's reign.
- x. Recording of politically significant events across time, as well as in the more novel sense of giving a synchronic picture of all aspects of Akbar's Empire - geographic, social, administrative and culture.
- xi. In the Ain-i Akbari the Mughal Empire is presented as having a diverse population consisting of Hindus, Jainas, Buddhists and Muslims and a composite culture.
- xii. To be assessed as a whole.

OR

Examine the distinctive elements of 'Sulh-i-Kul Policy' of Akbar.

Ans. The Idea of Sulh-I-Kul (Absolute peace) of Akbar

- i. His empire comprised of many different ethnic and religious communities - Hindus, Jainas, Zoroastrians and Muslims.
- ii. As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace.
- iii. In sulh-i kul all religions and schools of thought had freedom of expression.
- iv. The ideal of sulh-i kul was implemented through state policies.
- v. The nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis.
- vi. Akbar abolished the tax on pilgrimage in 1563 and jizya in 1564 as the two were based on religious discrimination.
- vii. Instructions were sent to officers of the empire to follow the precept of sulh-i- kul in administration.
- viii. Even when the temples were destroyed during war, grants were issued for their repair.
- ix. All Mughal emperors gave grants to support the building and maintenance of places of worship and maintenance.

- x. On Id, Shab-i barat and Holi, the court was full of life.
 - xi. The nobility was recruited from diverse ethnic and religious groups.
 - xii. Akbar had marital alliances with various ethnic groups.
 - xiii. Members of Hindu castes inclined towards education and accountancy were also promoted, a famous example being Akbar's finance minister, Raja Todar Mal, who belonged to the Khatri caste.
 - xiv. The high respect shown by Akbar towards the members of the Jesuit mission.
 - xv. Interfaith debates in the Ibadat Khana at Fatehpur Sikri between learned Muslims, Hindus, Jainas, Parsis and Christians.
 - xvi. Akbar's religious views matured as he queried scholars of different religions and sects and gathered knowledge about their doctrines.
 - xvii. He moved away from the orthodox Islamic ways of understanding religions towards a self conceived eclectic form of divine worship focused on light and the sun.
 - viii. He assimilated a heterogeneous populace within an imperial edifice.
- (Any eight to be explained)

13. "Gandhiji transformed Indian nationalism through Non-Cooperation Movement of 1920." Give arguments to support the statement. (8)

Ans. Non -Cooperation Movement

- i. Protest against Rowlatt act, Jallianwala Bagh massacre and against the Govt. of India Act 1919.
- ii. Gandhiji coupled non-cooperation with khilafat.
- iii. Knitted a popular movement through Hindu Muslim participation together against the colonial power.
- iv. Swadeshi and boycott movement became popular.
- v. People defied laws.
- vi. Tribal people violated forest laws.
- vii. Traders, farmers, workers joined in the movement.
- viii. Non-cooperation with the colonial power.
- ix. He became people's leader by entailed renunciation and self discipline.
- x. Gandhiji emerged as undisputed leader.
- xi. Shook the foundation of British power.
- xii. It was a training for self-rule.
- xiii. Any other relevant point.

To be assessed as a whole

OR

“Gandhiji had made the Britishers desperately anxious.” Explain the statement in the context of Salt March of 1930.

Ans. Salt march

- i. Mahatma Gandhi led a march to break one of the most widely disliked laws in British India, which gave the state a monopoly in the manufacture and sale of salt.
- ii. His picking on the salt monopoly was another illustration of Gandhiji’s tactical wisdom.
- iii. Mobilized a wider discontent against British rule.
- iv. 12 March 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean.
- v. He broke the salt law.
- vi. Meanwhile, parallel salt marches were being conducted.
- vii. For Swaraj Hindus, Muslims, Parsis and Sikhs were united.
- viii. These are the steps towards Swaraj.
- ix. Mahatma Gandhi got world attention as American news magazine ‘Time’ covered the event.
- x. It was the first nationalist activity in which women participated in large numbers.
- xi. Forced upon the British the realization that their Raj would not last forever.
- xii. Every strata of people joined the revolt.
- xiii. Students, lawyers, officials, peasants, workers, women, traders all joined movement.
- xiv. It became a mass movement.
- xv. Any other relevant point.

To be assessed as whole

PART – D

14. Read the following excerpt carefully and answer the questions that follow: (7)

The anguish of the King

When the king Devanampiya Piyadassi had been ruling for eight years, the (country of the) Kalingas (present-day coastal Orissa) was conquered by (him). One hundred and fifty thousand men were deported, a hundred thousand were killed, and many more died. After that, now that (the country of) the Kalingas has been taken, Devanampiya (is devoted) to an intense study of Dhamma, to the love of Dhamma, and to instructing (the people) in

Dhamma. This is the repentance of Devanampiya on account of his conquest of the (country of the) Kalingas. For this is considered very painful and deplorable by Devanampiya that, while one is conquering an unconquered (country) slaughter, death and deportation of people (take place) there ...

(14.1) Who is referred as Devanampiya Piyadassi and why was he called so? (2)

Ans. i. Ashoka was referred as king Devanampiya.

ii. He worked for the welfare of the society.

iii. He was keen to know the affairs of the people.

iv. He was ready to dispose of the affairs of the people or his subjects. He got the title as Piyadassi and Devanampiya as he was liked by his people.

v. Devanampiya- 'beloved of the gods' Piyadassi-'pleasant to behold'

vi. Any two relevant point.

(14.2) The Kalinga War was one of the landmark events in Indian history. Explain. (3)

Ans. i. Thousands were killed in the Kalinga war, lot of bloodshed was there.

ii. Horrifying stories of killing, death and deportation of the Kalingan people.

iii. It had incredible influence on the personal life and policy of Asoka.

iv. He was repenting for his deeds. He embraced Buddhism and took the vow of inculcating 'Dhamma' to all men throughout his life. Asoka left behind the policy of Digvijaya and adopted the policy of Dhamma.

v. Any three

(14.3) What did Devanampiya do in repentance? (2)

Ans. i. It had incredible influence on the personal life and policy of Asoka. The despair and casualty which he had inflicted.

ii. Kalinga filled his heart with deep sorrow and regret. The cry of the wives and women of the dead, the tears of the children, the terrifying sufferings of the dying men, all had changed his heart and mind. He found his consolation in Buddhism.

iii. He was repenting for his deeds. He embraced Buddhism and took the vow of inculcating 'Dhamma' to all men throughout his life. King Asoka left behind the policy of Digvijaya and adopted the policy of Dhamma.

iv. Any other relevant point.

15. Read the following excerpt carefully and answer the questions that follows: (7)

How Silver came to India?

This excerpt from Giovanni Careri's account (based on Bernier's account) gives an idea of the enormous amount of wealth that found its way into the Mughal Empire:

That the Reader may form some idea of the Wealth of this (Mughal) Empire, he is to observe that all the Gold and Silver, which circulates throughout the World at last Centres here. It is well known that as much of it comes out of America, after running through several kingdoms of Europe, goes partly into Turkey (Turkey), for several sorts of commodities; and part into Persia, by the way of Smirna for Silk. Now the Turks not being able to abstain from Coffee, which comes from Hyeman (Oman), and Arabia ... nor Persia, Arabia, and the Turks themselves to go without the commodities of India, send vast quantities of Mony (money) to Moka (Mocha) on the Red Sea, near Babel Mandel; to Bassora (Basra) at the bottom of the Persian Gulgh (Gulf); ... which is afterwards sent over in Ships to Indostan (Hindustan). Besides the Indian, Dutch, English, and Portuguese ships, that every year carry the commodities of Indostan, to Pegu, Tanasserri (parts of Myanmar), Siam (Thailand), Ceylon (Sri Lanka). the Maldiv Islands, Mozambique and other Places, must be necessity convey much Gold and Silver thither, from those Countries. All that the Dutch fetch from the Mines in Japan, sooner or later, goes to Indostan; and the goods carry'd hence into Europe, whether to France, England, or Portugal, are all purchas'd for ready Mony, which remains there.

(15.1) How did the political stability in these empires help to create vibrant trade? (2)

- Ans.** i. Political stability of ming dynasty (China). Safavid (Iran) and Ottoman (Turkey), Mughal, Arabian, Persian.
- ii. It helped to create network of trade from the china to mediterranean sea.

(15.2) Name the Italian traveller who had accounted for the travel of silver in the Mughal empire. Which commodities were traded between the countries? (3)

- Ans.** i. Giovanni Careri.
- ii. Coffee, silk, spices, minerals.
- iii. Transactions in gold and silver.

(15.3) How did the transaction of gold and silver facilitate circulation of money into the Mughal Empire? (2)

- Ans.** i. Gold and silver were circulated throughout whole world from America to Europe then Turkey, Persia, India, Mecca.
- ii. Indian, Dutch, English and Portuguese ships carried commodities to Indonesia, Maldives,

Mozambique and Arabia.

16. Read the following excerpt carefully and answer the questions that follows: (7)

Jotedar of Dinajpur

Buchanan described the ways in which the jotedars of Dinajpur in North Bengal resisted being disciplined by the zamindar and undermined his power : Landlords do not like this class of men, but it is evident that they are absolutely necessary, unless the landlords themselves would advance money to their necessitous tenantry. The jotedars who cultivate large portions of lands are very refractory, and know that the zamindars have no power over them. They pay only a few rupees on account of their revenue and then fall in balance almost every kist (instalment), they hold more lands than they are entitled to by their pottahs (deeds of contract). Should the zamindar's officers, in consequence, summon them to the cutcherry, and detain them for one or two hours with a view to reprimand them, they immediately go and complain at the Fouzdar's Thanna (police station) for imprisonment and at the munsiff's (a judicial officer at the lower court) cutcherry for being dishonoured and whilst the causes continue unsettled, they instigate the petty ryots not to pay their revenue consequently.

(16.1) Why did the jotedars of Dinajpur in North Bengal resist? (2)

- Ans.** i. Acquired vast areas of land and controlled trade as well as money lending.
ii. Commanding figures against zamindars.
iii. Zamindars troubled them.

(16.2) Mention the issues of conflict between jotedars and zamindars. (2)

- Ans.** i. Landlords do not like this class of men, but it is evident that they are absolutely necessary, unless the landlords themselves would advance money to their necessitous tenantry.
ii. The jotedars who cultivate large portions of lands are very refractory, and know that the zamindars have no power over them.
iii. Jotedars fiercely resisted efforts by zamindars to increase the jama of the village, prevented zamindari officials from executing their duties, mobilized ryots who were dependent on them, and deliberately delayed payments of revenue to the zamindars.

(16.3) State the ways through which the jotedars resisted the authority of the zamindars. (3)

- Ans.** i. They pay only a few rupees on account of their revenue and then fall in balance

almost every kist (instalment), they hold more lands than they are entitled to by their pottahs (deeds of contract).

ii. Should the zamindar's officers, in consequence, summon them to the cutcherry, and detain them for one or two hours with a view to reprimand them, they immediately go and complain at the Fouzdarry Thanna (police station) for imprisonment and at the munsiff's (a judicial officer at the lower court) cutcherry for being dishonoured and whilst the causes continue unsettled.

iii. They instigated the petty ryots not to pay their revenue.

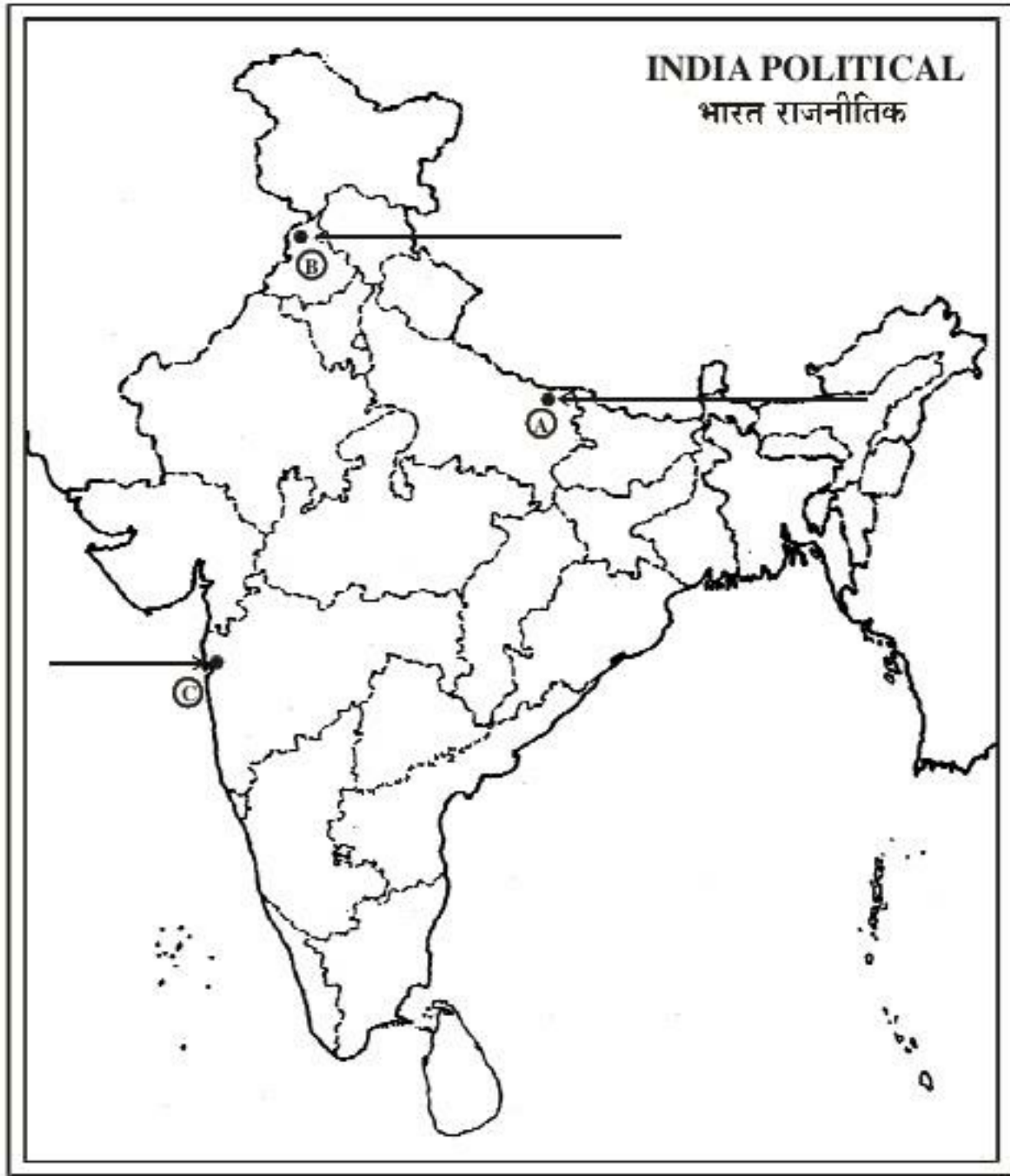
iv. Any other relevant point.

(Any two to be mentioned)

PART – E

Map Question

17. (5)

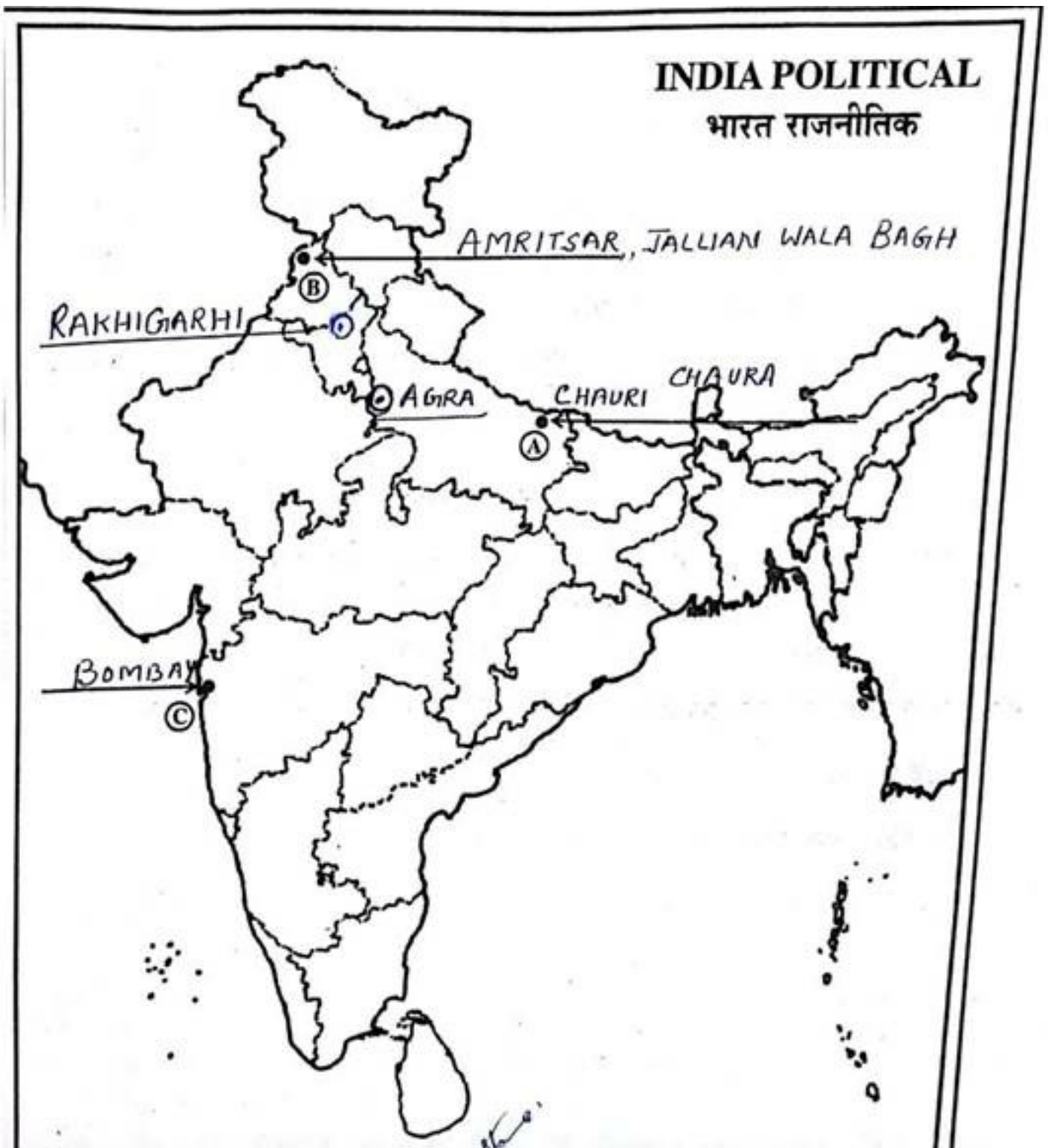


(17.1) On the given political outline map of India, locate and label the following with appropriate symbols:

- (a) Rakhigarhi, the mature Harappa site
- (b) Agra, the imperial capital of Mughal in 1585

(17.2) On the same outline map of India, three places related to The Indian National Movement have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them.

Ans.



Note: The following questions are for the visually impaired candidates only in lieu of Q. No. 17. (5)

(17.1) Mention any three places related with Indian National Movement.

(17.2) Name any one capital city of Mughal Empire.

(17.3) Name any one mature Harappa sites.

Ans. 17.1 Any three centres related with Indian National Movement -Champaran, Dandi. Bombay, Kheda, Ahmadabad, ChauriChaura, Amritsar, Benaras, Lahore, Bardoli, Karachi.

17.2 Capital City of Mughal Empire.- Agra, Lahore, Delhi, Fatehpur Sikri- Anyone to be mentioned

17.3 Any one mature Harappa Sites Kotdiji, Lothal, Kalibanga, Harappa, Mohanjodaro, Banawali, Dholavira, Nageshwar, Chanhudaro, Balakot, Rakhigarhi