

**Question Paper Outside 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 questions no. 1 to 3 carrying 2 marks should not exceed 30 words each.
- Answer to questions no. 4 to 9 carrying 4 marks should not exceed 100 words each. Students should attempt only five questions in this section.
- Question no. 10 (for 4 marks) is a value based question and compulsory.
- Answer to questions no. 11 to 13 carrying 8 marks should not exceed 350 words each.
- Questions no. 14 to 16 are source based questions and have no internal choice.
- Question 17 is a Map question that includes identification and location of signification test items. Attach the map with the answer – book.

**PART A**

**Answer all the questions given below:**

**1. Identify any two strategies evolved by Brahmanas to enforce the norms of Varna Order from c. 600 BCE to 600 CE.**

**Ans.** Strategies evolved by Brahmans to enforce the norms of varna order

(i) Brahmans used to assert that the Varna order was a divine order.

(ii) Brahmans advised the kings to ensure that the Varna order norms are to be followed within their kingdoms.

(iii) Brahmans attempted to persuade people that their status is determined by birth

**2. Examine how the amara-nayaka system was a political innovation of the Vijayanagara Empire.**

**Ans.** The Amara Nayaka System- a political innovation

- (i) Amara Nayaka System was derived from the Iqta System of the Delhi Sultanate.
- (ii) Amara is believed to be derived from the Sanskrit word 'Samara' meaning battle or war.
- (iii) Amara Nayaka were military commanders who were given territories to govern by the raya.
- (iv) They collected taxes and other dues from the peasants, traders and craftpersons.
- (v) They retained some part of the revenue for maintaining their horses and elephants and land for personal use. Some part of the revenue was used for maintaining temples etc.
- (vi) They sent tribute to the king annually.
- (vii) They personally appeared in the royal court with gifts to express their loyalty.
- (viii) Kings occasionally transferred them from one place to another.

**3. "The relationship between India and Pakistan has been profoundly shaped by the legacy of partition." Explain any two consequences of it.**

**Ans.** The Legacy of Partition

- (i) India haters in Pakistan and Pakistan-haters in India are both products of partition.
- (ii) Partition generated memories, hatreds, stereotypes and identities that still continue to shape the history of people on both sides of the border.
- (iii) These hatreds have manifested themselves during inter - community conflicts and communal clashes in turn have kept alive the memories of past violence.
- (iv) Stories of Partition violence are recounted by communal groups to deepen the divide between communities, creating in people minds the feelings of suspicion and distrust.
- (v) Communities sharply defined boundaries and fundamentally opposed interest.

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## PART B

### SECTION I

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

**4. Describe the distinctive features of domestic architecture of Mohenjodaro.**

**Ans.** The Distinctive features of Domestic Architecture of Mohenjodaro

- (i) Lower town of Mohenjo-Daro provides examples of residential buildings.
- (ii) Many were centered on a courtyard with rooms on all sides.
- (iii) The courtyard was probably the center of activities such as cooking and weaving.
- (iv) Every house was connected to street drains.
- (v) There was much concern for privacy. There are no windows on the walls along the ground level.
- (vi) Main entrance doesn't give direct view of the interior or the courtyard.
- (vii) Every house had its own bathroom paved with bricks, and with drains connected through the wall to street drains.
- (viii) Houses had staircase to reach the second storey or the roof.
- (ix) Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by.
- (x) House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.

**5. Explain the language and content of Mahabharata.**

**Ans.** The Language and Content of Mahabharta

- (i) The language of Mahabharata is Sanskrit, which is far simpler than the Vedas.
- (ii) There are versions in other languages as well. i.e. Prakrit, Pali, Tamil etc.
- (iii) The contents are classified into two broad heads- narrative section and didactic section.
- (iv) (a) The narrative section includes social messages.

(b) Generally historians agree that Mahabharata was meant to be a dramatic, moving story and that the didactic portion was probably added later.

(v) (a) The didactic section contains prescriptions about social norms and stories.

(b) Didactic refer to something that's meant for purposes of instruction.

(vi) The history of an actual conflict amongst Kinfolk was preserved in the narrative.

(vii) Some historians argue that there is no other corroborative evidence of the battle.

## **6. Examine the causes that made Al-Biruni visit India.**

**Ans.** Casues of Al-Beruni's visit to India

(i) In 1017 Sultan Mahmud invaded Khwarizm and took Al-Biruni with other scholars as hostage to Ghazni.

(ii) Al-Biruni developed a liking for India and interest in India when Punjab became a part of the Ghaznavid Empire.

(iii) Al-Biruni was highly educated of his times.

(iv) He was well versed in Syrian, Arabic, Hebrews, and Persian.

(v) He wanted to learn more of mathematics, astronomy and medicine.

(vi) Al-Beruni spent years learning Sanskrit and studying religious and philosophical text.

(vii) He visited India, contacted local people and learnt Indian philosophy too.

## **7. How do you think that the chronicles commissioned by the Mughal Emperors are an important source for studying Mughal history?**

**Ans.** Chronicles as a source for studying Mughal history

(i) Chronicles are important source for studying history of the Mughal rule.

(ii) They were written to project the vision of an enlightened kingdom that who came under its umbrella.

- (iii) They were meant to convey messages to those who resist the Mughal rule.
- (iv) Rulers wanted to ensure that there was an account of their rule for posterity.
- (v) The histories they wrote focused on events centered on the ruler, his family, the courts and nobles, wars and administrative arrangements.
- (vi) Akbar- Nama, Shahjhan Nama, Alamgir Nama suggest that in the eyes of their authors the history of the empire and the court was synonymous with that of the emporor.

**8. Examine the events that took place during 1920s and 1930s which consolidated the communal identities in the country.**

**Ans.** The Events that took place during 1920s and 30s which consolidated the Communal Identities

- (i) Muslims were angered by 'Music – before- mosque'
- (ii) By the cow protection movement.
- (iii) By the efforts of the Arya Samaj to bring back to the Hindu fold (Shuddhi) those who had converted to Islam.
- (iv) Hindus were angered by the rapid spread of 'tabligh' (propaganda) and tanzim (Organization) after 1923.
- (v) Middle class publicists and communal activists sought to build greater solidarity within their communities, mobilising people against the other community.
- (vi) Hindu Mahasabha defines Hindu identity in opposition to Muslim identity.
- (vii) Every communal riot depend differences between communities, creating disturbing memories of violence.
- (viii) Separate Electorate 1909 for Muslims expanded in 1919, created temptations to use sectarian slogans and divided society.

**9. Describe the different arguments made in favour of protection of depressed classes in the Constituent Assembly.**

**Ans.** The different arguments made in favor of protection of depressed classes in the Constitution Assembly -

- (i) Mr N. G. Ranga , socialist leader argued that real minorities were the poor and down trodden. They needed protection, props and ladder through constitutional rights.
- (ii) Some member of depressed castes emphasized that that problems of “untouchables” could not be resolved through protection and safeguard alone. Their disabilities were caused by the social norms and moral values of caste society.
- (iii) Society had used their services and labour but kept them at a social distance such as refusing them to enter into temples and mix or dine with them.
- (iv) J. Nagappa pointed out that numerically the depressed castes formed between 20 to 25 percent of the total population and not a minority. Their sufferings were due to their systematic marginalization not their numerical insignificance. They had no access to education, no share in the administration.
- (v) Jaipal Singh spoke eloquently on the need to protect the tribes and ensure conditions that could help them up to the level of general population.
- (vi) Ambedker advocated/ recommended that the abolition of untouchability.
- (vii) Hindu temples be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.
- (viii) There had to be change in the attitude within society.

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## SECTION II

### Value Based Question (Compulsory)

**10. “Gandhiji was as much a social reformer as he was a politician. He believed that in order to be worthy of freedom, Indians had to get rid of social evils such as child marriage and untouchability. Indians of one faith had also to cultivate a genuine tolerance for Indians of another religion - hence his emphasis on Hindu-Muslim harmony.”**

**In the light of the above statement, highlight the values upheld by Mahatma Gandhi.**

**Ans.** Values upheld by Mahatma Gandhi

- (i) Peaceful co-existence among different faiths.
- (ii) Respect for each faith or religion.
- (iii) To overcome social evils such as child marriage, untouchability etc.
- (iv) Hindu- Muslim Harmony.
- (v) Non- violence (Ahinsa).
- (vi) Truth –Struggle for truth (Satya Graha.)
- (vii) Freedom.
- (viii) Tolerance for each other's ideas and faiths
- (ix) Unity and integrity.

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## PART C

### Long Answer Questions

**11. Explain the agricultural practices followed by the cultivators to increase productivity from c. 600 BCE to 600 CE.**

**OR**

**Explain the main features of the Mauryan administration.**

**Ans.** The agriculture practices followed by cultivators to increase productivity from c. 600 BCE to 600 CE

- (i) The shift to plough agriculture was one strategy spread in fertile alluvial river valleys – i.e. Ganga Valley and Kaveri Valley from c. Sixth century BCE.
- (ii) The use of iron tipped ploughshare turned the alluvial soil in areas, which had high

rainfall.

- (iii) Transplantation- this strategy was used for paddy cultivation in area where water was plentiful.
- (iv) Broadcasting of seeds- Broadcasting of seeds strategy was used in paddy cultivation.
- (v) Transplantation of saplings was used in waterlogged fields. This ensured a higher ratio of survival of saplings and higher yields.
- (vi) Use of hoe agriculture- In semi-arid parts of the country such as Punjab, Rajasthan, hilly tracts in the north eastern and central parts of the sub continent practiced hoe agriculture.
- (vii) Use of irrigation strategies through wells, tanks and canals.
- (viii) Communities as well as individuals organized the construction of irrigation works to increase production.
- (ix) Land grants- a type of strategies adopted by ruling lineages to extend agriculture to new areas. Above strategies led to an increase in production but there was a growing differentiation amongst people engaged in agriculture such as emergence of Gahapati (Rich peasants).

**OR**

Main Features of the Mauryan Administration

- (i) There were five major political centers in the empire.
- (ii) Patliputra was capital of the empire.
- (iii) Provincial centers were –Taxila, Ujjayini, Tosali and Suvarnagiri
- (iv) Suvarnagiri was important for tapping gold mines of Karnataka.
- (v) Taxila and Ujjayini were probably used for long distance trade routes.
- (vi) Administrative control was strongest in areas around the capital and provincial centers.
- (vii) Capital centers were carefully chosen.



(viii) Communication along both land and water was of vital importance for existence of the empire.

(ix) Army was important means for ensuring safety and security.

(x) Megasthenes mentions a committee with six subcommittees for coordination military activity of the

a) One looked after navy.

b) The second managed transport and provisions.

c) The Third was responsible for foot soldiers.

d) The fourth for horses.

e) The fifth for chariots.

f) The sixth for elephants.

g) The Activity of second committee was rather varied arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals and recruiting servants and artisans to look after soldiers.

(xi) Ashoka tried to hold the empire by dhamma.

(xii) Dhamma ensured well being of the people in this world and the next.

(xiii) Ashoka appointed special officers known a Dhamma Mahamatta to spread the message of Dhamma.

(xiv) According to Megasthenes - Officers were appointed to different work. Such as some superintended the rivers, measure the land; inspect the sluices by which water is let out from the main canals into branches, so everyone may have equal supply of it. Some officers collect the taxes.

**12. Identify the relationship between the Sufis and the State from the eighth to the eighteenth century.**

OR

**Identify the relationship of the Alvars and Nayanars of Tamil Nadu with the State from the eighth to the eighteenth century.**

**Ans.** Relationship between the Sufis and the State

- (i) The group of Sufis-the Chishtis, who migrated to India in the late twelfth century adopted the local environment and maintained an influencing relationship with the state.
- (ii) One of the major feature of the Sufis was austerity including maintaining distance from worldly power.
- (iii) However, they did not maintain the complete isolation from political power.
- (iv) The Sufis accepted unsolicited grants and donations from political elites.
- (v) The sultans in turn set up charitable trusts (auqaf) as endowments for hospices and tax-free land (inam).
- (vi) The Chishtis accepted donations in cash and kind. Rather than accumulate donations, they preferred to use these fully on immediate requirements such as food, clothes, living quarters and ritual necessities (such as sama).
- (vii) Further, their piety and scholarship, and people's belief in their miraculous powers made sufis popular among the masses, whose support kings wished to secure.
- (viii) Akbar visited Ajmer Dargah of Khawaja Muinuddin chisti fourteen times to seek blessings for new conquests, fulfilment of vows and the birth of sons. Each of his visits was celebrated by generous gifts, which were recorded in Imperial documents.
- (ix) Kings did not simply need to demonstrate their association with sufis; they also required legitimation from them.
- (x) When the Turks set up the Delhi Sultanate, they resisted the insistence of the ulama on imposing shari'a as state law because they anticipated opposition from their subjects, the majority of whom were non-Muslims. The Sultans then sought out the sufis – who derived their authority directly from God – and did not depend on jurists to interpret the shari'a.
- (xi) It was belived that auliya could intercede with God in order to improve material and

spiritual condition of ordinary human beings. This explains why kings often wanted their tombs to be in the vicinity of the sufi shrines and hospices.

(xii) There were instances of conflict between the Sultans and the sufis. To assert their authority, both expected that certain rituals be performed such as prostration and kissing of the feet. Occasionally the sufi shaikh was addressed with high-sounding titles. For example, the disciples of Nizamuddin Auliya addressed him as sultan-ul-mashaikh (literally, Sultan amongst shaikhs). In some cases Sufis accepted courtly offices.

### OR

Relationships of the Alvars and the Nayanars with the state

(i) Alvars- devotees of Vishnu

Nayanars- devotees of Shiva

(ii) Chola rulers supported Brahmanical and Bhakti traditions. Royal patronage granted to Nayanars.

(iii) Chola rulers made land grants and constructed temples for Vishnu and Shiva. Examples- Shiva temples at Chidambaram, Thanjavur, Gangaikondacholapuram.

(iv) Spectacular bronze sculptures were produced which shows that the visions of the Nayanars inspired artist.

(v) Kings introduced the singing of Tamil Shiva hymns in the temples under Royal Patronage and taking the initiatives to collect and organize them into text(Tevaram)

(vi) Chola ruler Prantaka I consecrated metal images of saints of Shaivism ie- Appar, Sambandar and Sundarar.

(vii) The chola rulers often attempted to claim divine support and proclaim their own power and status by building splendid temples and metal sculpture to recreate the visions of these popular saints.

(viii) The vellala peasants revered both Nayanars and Alvars.

**13. “After introducing the Permanent Settlement in Bengal, the zamindars regularly**

**failed to pay the land revenue demand.” Examine the causes and consequences of it.**

**OR**

**“A chain of grievances in Awadh linked the prince, taluqdars, peasants and sepoys to join hands in the revolt of 1857 against the British.” Examine the statement.**

**Ans.** The Causes why Zamindar failed to Pay the land revenue and its consequences

- (i) The initial demands were very high arguing that the burden on zamindar would gradually decline as agricultural production expanded and price rose.
- (ii) A high demand was imposed in 1790s when the agricultural prices were depressed.
- (iii) This made difficult to pay their dues to zamindar.
- (iv) Zamindar could not collect rent and pay the rent.
- (v) Revenue was in variable, regardless of the harvest and had to be paid punctually.
- (vi) As per sunset law, the payment had to be paid before sunset. If not done, the zamindari was liable to be auctioned.
- (vii) The permanent settlement limited the power of zamindar to collect rent from the ryot.
- (viii) Company recognized zamindars as important but wanted to control and regulate them.
- (ix) Zamindars lost their power to organize local justice and local police.
- (x) Rent collection was a perennial problem. Sometimes bad harvest and low prices made payments of dues difficult for Ryots.
- (xi) Sometimes Ryots deliberately delayed payments but zamindar could not assert his power over them.
- (xii) Rich ryot, village head man, Jotedars and Mandals were happy to see the zamindars in trouble.

**OR**

**The Grievances of Prince, Taluqdars, Peasants and Sepoys**

A whole complex of emotions and issues, traditions and loyalties worked themselves out in the revolt of 1857.

Prince:

a) In Awadh, more than anywhere else, the revolt became an expression of popular resistance to an alien order.

b) Nawab Wajid Ali Shah of Awadh lost his authority due to mis-governance and exiled to Calcutta. Many of taluqdars of Awadh were loyal to the Nawab of Awadh, and they joined Begum Hazrat Mahal (wife of Nawab who initiated the revolt for her son – prince) in Lucknow.

i. Taluqdars:

a) The British land revenue policy further undermined the position and authority of the taluqdars.

b) After annexation, the first British revenue settlement, known as the Summary Settlement of 1856, was based on the assumption that the taluqdars were interlopers with no permanent stakes in land.

c) The Summary Settlement proceeded to remove the taluqdars wherever possible.

d) The increase of revenue demand in some place was 30 to 70%. Thus taluqdars were not happy with the annexation.

ii. Peasants:

a) British land revenue officers believed that by removing taluqdars they would be able to settle the land with the actual owners of the soil.

b) And thus reduce the level of exploitation of peasants while increasing revenue returns for the state. But this did not happen in practice.

c) The revenue flows for the state increased but the burden of demand on the peasants did not decline. Thus neither taluqdars nor peasants had any reasons to be happy with the annexation.

iii. Sepoys:

- a) The grievances of the peasants were carried over into the sepoy lines since a vast majority of the sepoys were recruited from the villages of Awadh.
- b) For decades the sepoys had complained of low levels of pay and the difficulty of getting leave.
- c) The relationship of the sepoys with their superior white officers underwent a significant change in the years preceding the uprising of 1857.
- d) In the 1840s, the officers developed a sense of superiority and started treating the sepoys as their racial inferiors, riding roughshod over their sensibilities.
- e) Abuse and physical violence became common and thus the distance between sepoys and officers grew.
- f) Trust was replaced by suspicion. The episode of the greased cartridges was a classic example of this.

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## PART D

### Source Based Questions

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

#### **Buddhism in practice**

**This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala:**

**In five ways should a master look after his servants and employees ... by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times ...**

**In five ways should the clansmen look after the needs of samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.**

**There are similar instructions to Sigala about how to behave with his parents, teacher and wife.**

**(14.1) In what ways should a master look after his servants and employees?**

**(14.2) In what ways should the clansmen look after the needs of samanas?**

**(14.3) Explain the main aspects of Buddhist philosophy.**

**Ans.** (14.1) Buddhism in practice

(i) By assigning them work according to the strength

(ii) By supplying food and wages

(iii) By looking after them during sickness

(iv) By sharing delicacies with them

(v) Granting Leaves at times

(14.2) (i) By affection in acts and speech and mind.

(ii) By keeping open house to them

(iii) By supplying them with their worldly needs.

(14.3) (i) The world is transient (annica) and constantly changing.

(ii) It is also soulless (anatta).

(iii) Nothing is permanent or eternal on it.

(iv) Sorrows (Dukkha) are intrinsic to human existence.

(v) He emphasized righteous actions.

(vi) It is by following path of moderation between severe penances and left indulgence that human beings can rise above these worldly troubles.

(vii) God's existence was irrelevant.

(viii) Emphasized individual agency and righteous action means to escape from the cycle of

rebirth and self-realization and nibbana.

(ix) Extinguishing of the ego and desire and thus end the cycle.

(x) Emphasis was placed on Metta (follow feeling) and Karuna (compassion).

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

**The Ain on land revenue collection:**

Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language kan signifies grain, and kut, estimates ... If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior, and the hesitation should be removed. Often, too, the land taken by appraisement, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai, when they divide the fields after they are sown. Fourthly, lang batai, after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

**(15.1) Explain the kankut system of land revenue.**

**(15.2) How was the land revenue assessed in the case of batai or bhaoli?**

**15.3) Do you think that the land revenue system of the Mughals was flexible?**

**Ans.** (15.1) The Ain on Land Revenue Collection Kankut system signifies grain estimates. If any doubt arises, the crop should be cut and estimated in three lots - the good, the middling and the inferior and the hesitation should be removed.

(15.2) Batai also called bhaoli the crops are reaped and divided by agreement in the presence of the parties.

(15.3) Yes, it was flexible

- i. Mughal State tried to first acquire specific information about the extent of the agriculture lands in empire and what these lands produced before fixing the burden of Taxes on people.
- ii. First tax assessment –(Jama) was made and then actual collection - (Hasil)



- iii. The option of paying in cash or kind was available to farmers.
- iv. The lands were actually measured and then the assessment of revenue made.

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

**A rural city?**

**Read this excerpt on Madras from the Imperial Gazetteer, 1908:**

**... the better European residences are built in the midst of compounds which almost attain the dignity of parks; and rice-fields frequently wind in and out between these in almost rural fashion. Even in the most thickly peopled native quarters such as Black Town and Triplicane, there is little of the crowding found in many other towns ...**

**(16.1) Where and why were better European residences built?**

**(16.2) Explain the condition of black towns.**

**(16.3) State the meaning of gradual urbanisation of Madras.**

**Ans. (16.1) i. Where-** Bombay/Calcutta/Madras

ii. Whya. Better European residences were built due to the economic activities of the English East India Company in Bombay/Calcutta/Madras.

b. Better European residences are built in the midst of compounds, which almost attain the dignity of parks and rice field and at the areas of the free flow of the winds.

c. Buildings that build in these cities bore marks of their colonial origin. They mould tastes, popularize styles and shape the contours of culture.

(16.2) i. The black towns were built in the crowded areas, dirty tanks, poor drainage etc. where tropical climate was unhealthy.

ii. The “Black” areas came to symbolise not only chaos and anarchy, but also filth and disease.

iii. The new Black Town resembled traditional Indian towns, with living quarters built around its own temple and bazaar. The narrow lanes criss-crossed the township.

(16.3) i. Madras developed by incorporating innumerable surrounding villages and by

creating opportunities and spaces for a variety of communities.

ii. Several different communities came and settled in Madras, performing a range of economic functions.

iii. The dubashes were Indians who could speak two languages – the local language and English.

iv. Brahmins started competing for similar positions in the administration.

v. Gujarati bankers had also been present since the eighteenth century.

vi. The Nawab of Arcot settled in nearby Triplicane, which became the nucleus of a substantial Muslim settlement.

vii. San Thome with its cathedral was the centre for Roman Catholics.

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## PART E

### Map Question

**17. (17.1) On the given political outline map of India (on page 11) locate and label the following appropriately:**

**(a) Masulipatnam - a territory under British control during 1857.**

**(b) Goa - a territory under the Mughals.**

**(17.2) On the same outline map of India, three places which are major Buddhist sites have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them.**

**Note: The following questions are for the Visually Impaired Candidates only in lieu of Q. No. 17:**

**(17.1) Mention any territory under the British control during 1857.**

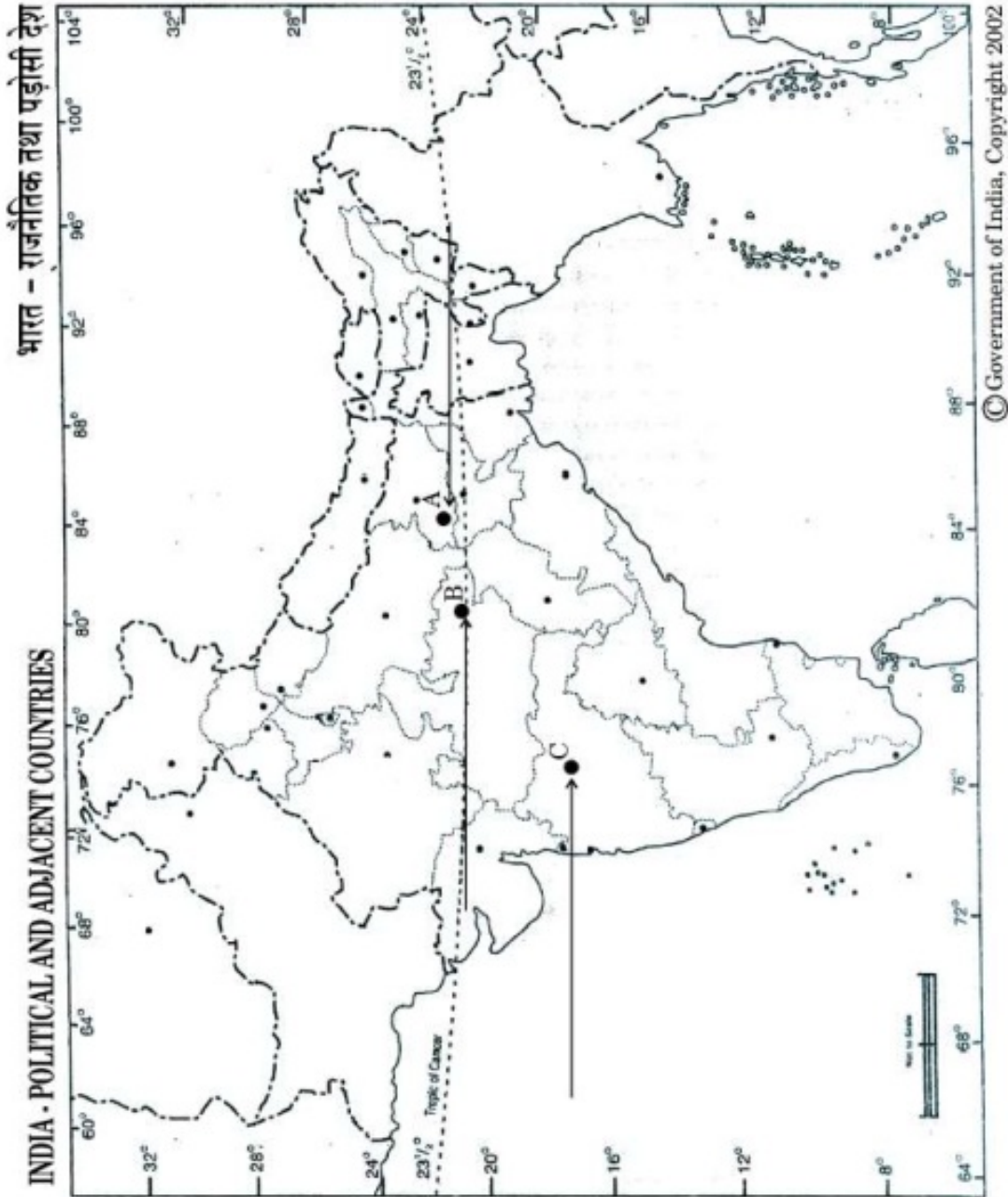
**(17.2) Name any territory which was under the Mughals.**

**(17.3) Name any three Buddhist sites.**

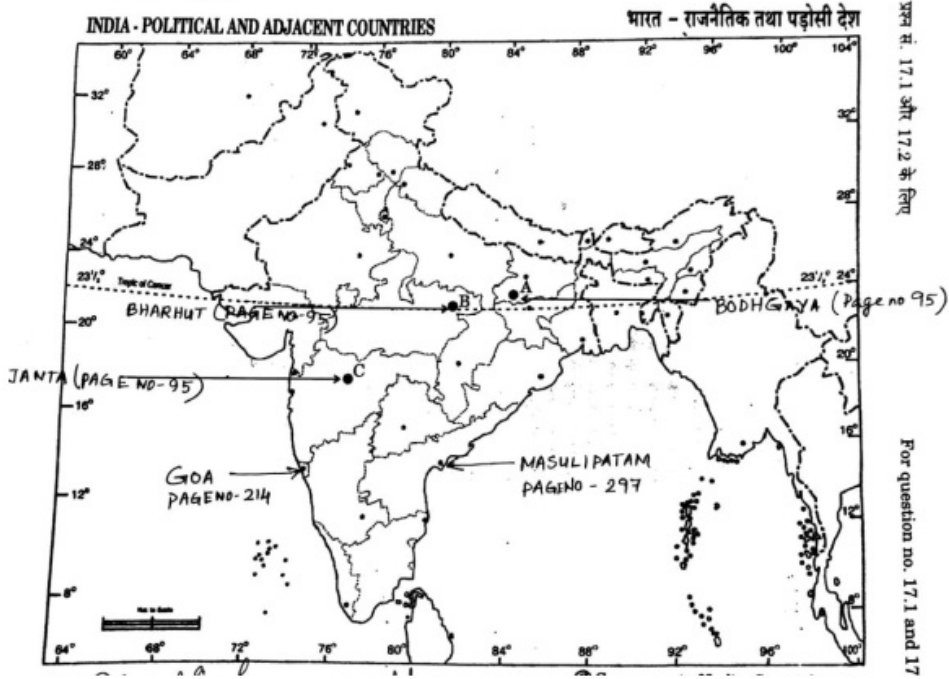
**Ans. (17.1)** Any one (Punjab, Sind, Bombay, Madras, Masulipatnam, Berar, Bengal, Bihar, Orrisa, Awadh, Surat, Calcutta, Decca, Chittagong, Patna, Banaras, Allahbad and Lucknow)

(17.2) Any one (Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa)

(17.3) Any Three (Sanchi, Amravati, Lumbini, Nasik, Barhut, Bodh Gaya, Shravasthi, Ajanta and Nagarjungkonda)



Ans.



प्रश्न सं. 17.1 और 17.2 के लिए