

SET - 61/4/1  
MARKING SCHEME 2024  
HISTORY (027) MM: 80

S.NO	Value Points	Pg No.	Marks
<b>SECTION A</b> <b>(Multiple Choice Type Questions)</b>		<b>21x1=21</b>	
1	(D) Alexander Cunningham	Pg. 6	1
2	(D) I-d, II-c, III-a, IV-b	Pg. 2	1
3	(B) II, I, III and IV	Pg. 50	1
4	(B) Kailashnath Temple <b>Visually Impaired Candidates only</b> (C) Aristotle	Pg. 84 Pg. 82	1 1
5	(C) Sarnath	Pg. 96	1
6	(C) Ghatotkatch	Pg. 65	1
7	(A) Both (A) and (R) were true and (R) was the correct explanation of (A).	Pg. 29	1
8	(A) Karaikkal Ammaiya	Pg. 144	1
9	(D) Rise of the Chalukyas In Karnataka	Pg. 193	1
10	(C) The battle of Tailkota proved disastrous for Vijayanagara empire.	Pg. 172-173	1
11	(B) I-c, II-a, III-b, IV-d	Pg. 176	1
12	(D) Availability of Tractors	Pg. 196-198	1
13	(A) I-d, II-c, III-b, IV-a	Pg. 213-215	1
14	(C) Shaikh Nizamuddin Auliya- Delhi	Pg. 167	1
15	(B) Augustus Cleveland	Pg. 239	1
16	(C) II, IV, III and I	Pg. 253	1
17	(D) Signing of Constitution by the Constituent Assembly	Pg. 316	1
18	(C) Lucknow-Birjwas Qadr	Pg. 262	1
19	(D) Satyagraha	Pg. 287	1
20	(C) Lord Willian Bentinck	Pg. 265	1
21	(D) Gopal Krishna Gokhale	Pg. 287	1

**Section B**  
**(Short-Answer Type Questions)**

**6x3=18**

22	<p><b>(a) Explain how archaeologists identified the centres of craft production of the Harappan age.</b></p> <ol style="list-style-type: none"> <li>i. By looking for the raw material such as stones nodules, shells copper ores etc.</li> <li>ii. Looking for unfinished objects- rejects and waste materials</li> <li>iii. By looking for broken material.</li> <li>iv. Waste was use for craft work.</li> <li>v. Large waste pieces for making small objects.</li> <li>vi. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 11-12	3
<b>OR</b>			
	<p><b>(b) “The most distinctive feature of Harappan cities was carefully planned drainage system.” Explain the statement.</b></p> <ol style="list-style-type: none"> <li>i. It seems that streets and drains were laid out first and then houses built along them on “grid” pattern.</li> <li>ii. Streets and drains cross at right angles.</li> <li>iii. Every house was connected to the street drains.</li> <li>iv. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning.</li> <li>v. In some cases, limestone was used for the covers.</li> <li>vi. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains.</li> <li>vii. Very long drainage channels were provided at intervals with sumps for cleaning.</li> <li>viii. Little heaps of material, mostly sand, has frequently been found lying alongside drainage channels, which shows that the debris was not always carted away when the drain was cleared.</li> <li>ix. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 6	3
23	<p><b>“According to Jaina teachings, the birth and rebirth was shaped through Karma.” Explain the statement.</b></p> <ol style="list-style-type: none"> <li>i. According to Jaina philosophy, our karma shapes our birth and rebirth.</li> <li>ii. We can free ourselves from the cycle of birth and rebirth through asceticism and penance.</li> <li>iii. For this purpose we have to renounce the world.</li> <li>iv. For renunciation we have to enter the monastic life.</li> <li>v. Monastic existence was a necessary condition of salvation</li> <li>vi. The entire world was animated: even stones, rocks and water have life.</li> <li>vii. Non-injury to living beings, especially to humans, animals, plants and insects, was central to Jaina philosophy.</li> <li>viii. Renouncing the world; therefore, monastic existence was a</li> </ol>	Pg. 88	3

	<p>necessary condition of salvation.</p> <p>ix. Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.</p> <p>x. Any other relevant points. (Any three points to be explained)</p>		
24	<p><b>Analyse how the ruins of Hampi were brought to light in 1800 by Colin Mackenzie.</b></p> <p>i. Colin Mackenzie was an engineer, antiquarian and employee of East India Company.</p> <p>ii. He prepared the first survey map of site of Hampi.</p> <p>iii. He received information from the memories of priests of Virupaksha temple and the shrine of Pampadevi.</p> <p>iv. He collected several dozen inscriptions, picture and studied them.</p> <p>v. He got information from the records of foreign travellers and collated the information from other sources i.e. Telugu, Kannada, Tamil and Sanskrit literature and constructed the history of city.</p> <p>vi. He embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier.</p> <p>vii. Any other relevant points. (Any three points to be explained)</p>	Pg. 170	3
25	<p><b>Explain why women were considered an important resource in agrarian society during sixteenth and seventeenth centuries.</b></p> <p>i. Women worked shoulder to shoulder with men in the fields.</p> <p>ii. Women acted as farm labour.</p> <p>iii. She sowed, weeded, threshed and winnowed the harvest.</p> <p>iv. They were the child bearers for the society.</p> <p>v. They looked after the household</p> <p>vi. Great demand of women's labour was required in agrarian society.</p> <p>vii. Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour.</p> <p>viii. Women went to the houses of their employers or to the markets if necessary.</p> <p>ix. They were child bearers in a society dependent on labour.</p> <p>x. Women had the right to inherit property as well.</p> <p>xi. Women in Bengal Muslim inherited zamindari, which they could sell or mortgage.</p> <p>xii. Any other relevant points. (Any three points to be explained)</p>	Pg. 206	3

26	<p><b>Analyse how Santhals settled in the periphery of Raj Mahal hills in the beginning of nineteenth century.</b></p> <ol style="list-style-type: none"> <li>i. Santhals began to reach Raj Mahal hills around 1780.</li> <li>ii. The Zamindars hired them for reclaiming the land and expend cultivation.</li> <li>iii. The British official invited them to come and settled in the jungle mahal.</li> <li>iv. Failing to subdue Paharias, the British turned to the Santhals.</li> <li>v. The Santhals appeared to be ideal settler, clearing forest and ploughing the land with vigor.</li> <li>vi. By 1832 a large area of land demarcated as Damin-i koh and declared as land of santhals in the foothills of Raj Mahals</li> <li>vii. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 240-241	3
27	<p><b>(a) How did the rumours play a role in moving the people to revolt against the British during 1857? Explain.</b></p> <ol style="list-style-type: none"> <li>i. It was rumoured that the Cartridges were greased with pig or cow fat. It would corrupt their cast and Religion.</li> <li>ii. The rumours spread fast and at Meerut, people/sepoy moved to revolt.</li> <li>iii. Rumours circulated that the British had put cow and pig bone dust into the flour sold in the market. Sepoys and simple people in towns and cantonments refused to touch the atta.</li> <li>iv. Chapatis were also provided in several communities throughout North India.</li> <li>v. Fears and suspicions abounded that the British were attempting to convert Indians to Christianity.</li> <li>vi. The prophecy that British control would end on the anniversary of the Battle of Plassey, on June 23, 1857, bolstered the response to the call to action</li> <li>vii. British Govt. had hatched a gigantic conspiracy to destroy the cast and religion of Hindu and Muslims.</li> <li>viii. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 264-265	3
<b>OR</b>			
	<p><b>(b) Why were the British so keen to acquire Awadh? Explain.</b></p> <ol style="list-style-type: none"> <li>i. Awadh was a fertile land and rich in agricultural productivity.</li> <li>ii. Soil was good for producing indigo and cotton.</li> <li>iii. Awadh was coming up as a principal market in upper India.</li> <li>iv. Major part of India had been conquered and kingdom of</li> </ol>	Pg. 266-267	3

	<p>Awadh was the heart of north India.</p> <p>v. Control of Awadh could paved the way for the further success of British</p> <p>vi. Youngmen of Awadh could be taken as army personnel.</p> <p>vii. So British were keen to annex/ acquire Awadh.</p> <p>viii. Any other relevant points. (Any three points to be explained)</p>			
<b>Section C</b> <b>(Long-Answer Type Questions)</b>				<b>3x8=24</b>
28	<p><b>(a) “In the ancient India, the Kingship was not only with Kshatriyas but also with Non-Kshatriyas.” Explain the statement with examples</b></p> <p><b><u>Kshatriya Rulers</u></b></p> <ol style="list-style-type: none"> <li>According to the shastras only Kshatriyas could be kings</li> <li>Example Mahapadmananda, Ajatshattu, etc.</li> <li>According to the Brahmanas Kings ought to have been Kshatriyas.</li> <li>Pandavas, Kauravas, Pratiharas, Guptas Palas, Rashtrakutas.</li> <li>They followed Manusmriti and Dharmashastras.</li> </ol> <p><b><u>Non Kshatriya Rulers</u></b></p> <ol style="list-style-type: none"> <li>However, several important ruling lineages were probably had different origins.</li> <li>The social background of Mauryas has been hotly debated and in Brahminical text Mauryas described as low origins.</li> <li>The Shungas and Kanvas the immediate successor of Mauryas were Brahmins/Non-Kshatriyas.</li> <li>Shakas who came from central India were regarded as mlechhas.</li> <li>Satavahana ruler claimed to be Brahmin.</li> <li>To put the kings in framework of caste was often difficult.</li> <li>Only those who could have resources and muster support could become the king other than Kshatriyas.</li> <li>Any other relevant points. (Any four points from each to be explained)</li> </ol>	Pg. 62-63	4+4=8	
<b>OR</b>				
	<p><b>(b) “In the ancient Indian subcontinent there were populations beyond the influence of Brahminical idea of four Varnas.” Explain the statement with examples.</b></p> <ol style="list-style-type: none"> <li>There were populations whose social practices were not influenced by Brahminical ideas.</li> <li>They were described as odd and uncivilized or even</li> </ol>	Pg. 64-66	8	

	<p>animal like.</p> <p>iii. Many of them were forest dwellers and they were hunters and gatherers.</p> <p>iv. Categories such as Nishad to which eklavya was supposed to have belonged.</p> <p>v. Rakshasa was used to describe people whose practices differed from those laid down in Brahmanical texts.</p> <p>vi. Nomadic pastoralists could not be accommodated in the framework of settled agriculturists.</p> <p>vii. Mlechchas were non–Sanskrit were also considered as low.</p> <p>viii. Social category such as untouchables were developed. Fa-Xian also wrote about the untouchables.</p> <p>ix. Chandals were placed in very bottom of the hierarchy in society.</p> <p>x. Matanga</p> <p>xi. Any other relevant points. (Any eight points to be explained)</p>		
29	<p><b>(a) Examine Bernier’s description of Crown ownership of land and lack of private property during Mughal India.</b></p> <p>i. Bernier was firm believer of virtues of private property.</p> <p>ii. He saw the crown ownership of land as being harmful for both the state and its people.</p> <p>iii. He claimed that the Mughal emperor was the owner of entire land and he distributed the land among his nobles.</p> <p>iv. This had disastrous consequences; both for economy and society.</p> <p>v. Owing to crown ownership, the peasants could not pass the land to their children.</p> <p>vi. They were averse to any long-term investment in the sustenance and expansion of production.</p> <p>vii. The absence of private property in land had, prevented the emergence of the class of “improving” landlords.</p> <p>viii. Some private property must be there for peasants for their personal use.</p> <p>ix. There was no middle state in India</p> <p>x. It had led to the uniform ruination of agriculture</p> <p>xi. Excessive oppression of the peasantry</p> <p>xii. A continuous decline in the living standards of all sections of society, except the ruling aristocracy.</p> <p>xiii. Indian society as consisting of undifferentiated masses of impoverished people, subjugated by a small minority of a very rich and powerful ruling class.</p> <p>xiv. Any other relevant points. (Any eight points to be explained)</p>	Pg. 130-131	8
	<b>OR</b>		

**(b) Examine Ibn-Battuta's views on Delhi & Daulatabad during his travel.**

Pg.  
127-128

8

Ibn Battuta found these cities full of exciting opportunities for those who had the necessary drive, resources and skills.

- i. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.
- ii. It appears from Ibn Battuta's account that these cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.
- iii. Ibn Battuta described Delhi as a vast city, with a great population, the largest in India.
- iv. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.
- v. The city of Delhi covers a wide area and has a large population.
- vi. There were store-houses for storing edibles, magazines, and ammunition, ballista and siege machines.
- vii. The grains that were stored (in these ramparts) can last for a long time, without rotting. In the interior of the rampart.
- viii. Horsemen as well as infantrymen move from one end of the city to another.
- ix. There were twenty eight gates of this city which were called darwaza. The Budaun darwaza was the greatest; inside the Mandwi darwaza.
- x. There was a grain market; adjacent to the Gul darwaza.
- xi. There was an orchard.
- xii. In Daulatabad there was a market place for male and female singers, which was known as Tarababad.
- xiii. It was one of the greatest and most beautiful bazaars.
- xiv. The shops were decorated with carpets.
- xv. There were mosques for offering prayers.
- xvi. There was fine cemetery in which graves either had domes over them or had an arch.
- xvii. The bazaars of the city were not only places of economic activity but also a hub of social and cultural activity.
- xviii. Some bazaars had special spaces marked for public performances by dancers, singers and musicians.
- xix. Ibn Battuta noticed that appropriation of surplus from villages was the reason of prosperity of many towns.
- xx. A Unique System of Communication- Almost all trade routes were well supplied with inns and guest houses. Ibn
- xxi. Battuta was also amazed by the efficiency of the postal system (by horse and uluk) which allowed Merchants to not only send information and remit credit across long distances, but also to dispatch goods.
- xxii. Any other relevant points.  
(Any eight points to be explained)



30	<p><b>(a) Why did some members of Constituent Assembly argue for a strong Centre? Explain.</b></p> <ol style="list-style-type: none"> <li>i. Jawaharlal Nehru advocated for strong centre.</li> <li>ii. He emphasised that a weak centre would be incapable of ensuring peace.</li> <li>iii. To speak up in the international sphere a strong centre was a must.</li> <li>iv. The rights of the states were most eloquently defended by K. Santhanam from Madras.</li> <li>v. A reallocation of powers was necessary, he felt, to strengthen not only the states but also the Centre.</li> <li>vi. He described that the centre might break down with many responsibilities.</li> <li>vii. Ambedkar also supported him for strong and united Centre.</li> <li>viii. According to him riots in the country could be controlled through strong Centre.</li> <li>ix. Foreign aggression could be controlled if the Centre was strong.</li> <li>x. Foreign affairs could be guided in a balanced way if the Centre was strong.</li> <li>xi. Santhanam felt the proposed power sharing would cripple the states.</li> <li>xii. Reminding the members of the nation's riots and violence, many members stated that the Centre's powers needed to be greatly strengthened to stop the communal frenzy.</li> <li>xiii. Gopalaswami Ayyangar declared that "the Centre should be strengthened".</li> <li>xiv. Balakrishna Sharma, from the United Provinces, argued that only a strong central government could plan for the country's future, mobilise economic resources, establish a proper administration, and defend it against foreign aggression.</li> <li>xv. Any other relevant points. (Any eight points to be explained)</li> </ol>	Pg. 334-335	8
<b>OR</b>			
	<p><b>(b) Explain the important role played by some members in the Constituent Assembly.</b></p> <ol style="list-style-type: none"> <li>i. The Constituent Assembly had 300 members.</li> <li>ii. Three were representatives of the Congress, namely,</li> <li>iii. Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad.</li> <li>iv. Nehru who moved the crucial "Objectives Resolution", as well as the resolution proposing that the National Flag of India be a "horizontal tricolour of saffron, white and dark green in equal proportion", with a wheel in navy blue at the centre.</li> <li>v. Patel worked mostly behind the scenes, playing a key role in the drafting of several reports, and working to reconcile opposing points of view.</li> </ol>	Pg-320	8



	<ul style="list-style-type: none"> <li>vi. Rajendra Prasad's role was as President of the Assembly, where he had to steer the discussion along constructive lines while making sure all members had a chance to speak</li> <li>vii. B.R. Ambedkar on the advice of Mahatma Gandhi, was asked at Independence to join the Union Cabinet as law minister</li> <li>viii. K.M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, both of whom gave crucial inputs in the drafting of the Constitution.</li> <li>ix. These six members were given vital assistance by two civil servants.</li> <li>x. One was B. N. Rau, Constitutional Advisor to the Government of India, who prepared a series of background papers based on a close study of the political systems obtaining in other countries.</li> <li>xi. The other was the Chief Draughtsman, S. N. Mukherjee, who had the ability to put complex proposals in clear legal language.</li> <li>xii. Ambedkar himself had the responsibility of guiding the Draft Constitution through the Assembly.</li> <li>xiii. Any other relevant points. (Any eight points)</li> </ul>		
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**SECTION D**  
**(Source-Based Questions)**

**3x4=12**

31	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The orders of the king</b></p> <p>Thus speaks king Devanampiya Piyadassi :</p> <p>In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.</p>	Pg. 47	1+1+2 =4
	<p><b>31.1 Who was referred to as Devanampiya Piyadassi? (1)</b></p> <p>King Ashoka was referred to as Devanampiya Piyadassi.</p>		
	<p><b>31.2 How did Devanampiya's approach differ from past arrangements regarding the handling of affairs? (1)</b></p> <ul style="list-style-type: none"> <li>i. He started arrangement for disposing all kinds of affairs which were decided by the King/ central authority earlier.</li> <li>ii. He started process of receiving regular reports.</li> <li>iii. Any other relevant point Any one point</li> </ul>		

	<p><b>31.3 In what way did Devanampiya receive reports and disposed of the affairs of the people? (2)</b></p> <ol style="list-style-type: none"> <li>Devanampiya made arrangements that Pativedakas who used to report to the king.</li> <li>The king made himself available for disposing the affairs of the people at any time of day or night and at any place.</li> <li>Any other relevant point Any two points to be explained.</li> </ol>		
32.	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The One Lord</b></p> <p>Here was a composition attributed to Kabir :</p> <p>Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God was 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 were only words we invent</p>	Pg-161	1+1+2 =4
	<p><b>32.1 How did Kabir describe the ultimate reality? (1)</b></p> <ol style="list-style-type: none"> <li>Kabir described the 'Ultimate Reality' by drawing the ranges of traditions based on oneness.</li> <li>He had drawn the Ultimate Reality as Ram, Karim, Keshav , Hari , Khuda, Hazrat and Pir.</li> <li>Several terms from the Vedanta traditions, such as Alakh, Nirakar, Brahmana, Atman were also take.</li> <li>Any other relevant point Any one point</li> </ol>		
	<p><b>32.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism? (1)</b></p> <ol style="list-style-type: none"> <li>Kabir tried to coordinate the religions by giving a universal path which could be followed by all human beings.</li> <li>According to him, every life has a relationship with two spiritual principles.</li> <li>The terms from Vedantic tradition were also used by Kabir, like alakh (the unseen), nirakar (formless), Brahman, Atman, etc.</li> <li>Other terms with mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions.</li> <li>Any other relevant point Any one point to be explained.</li> </ol>		
	<p><b>32.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)</b></p> <ol style="list-style-type: none"> <li>Kabir believed in oneness of God</li> </ol>		

	<ul style="list-style-type: none"> <li>ii. Kabir believed in the caste equality</li> <li>iii. Kabir's purpose was to preach a universal religion based on love</li> <li>iv. He always urged people to be sympathetic to other living beings</li> <li>v. He questioned entrenched religious and social institutions, ideas and practices in the search for the divine.</li> <li>vi. He told people to be humane and compassionate.</li> <li>vii. Any other relevant point</li> </ul> <p>Any two points to be explained.</p>		
33	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>Charkha</b></p> <p>Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.</p> <p>What I object to, was the craze for machinery as such. The craze was for what they call labour-saving machinery. Men go on "saving labour", till thousands were without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.</p> <p>YOUNG INDIA, 13 NOVEMBER 1924</p> <p>Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel was itself an exquisite piece of machinery.</p> <p>YOUNG INDIA , 17 March 1927</p>	Pg-292	1+1+2 =4
	<p><b>33.1 Why was Gandhiji critical of machines? (1)</b></p> <ul style="list-style-type: none"> <li>i. Gandhi was critical because he thought machine enslaved human beings and thus human labour has been displaced.</li> <li>ii. Any other relevant point</li> </ul> <p>Any one point to be explained.</p>		
	<p><b>33.2 Why was wheel considered as an exquisite piece of machinery? (1)</b></p> <ul style="list-style-type: none"> <li>i. Charkha was significant as it was a symbol of human society</li> <li>ii. It could provide the poor with supplementary income.</li> <li>iii. He adopted charkha as he wanted to glorify the dignity of manual labour and not of the machines and technology.</li> <li>iv. Charkha made the people self-reliant.</li> <li>v. Any other relevant point</li> </ul> <p>Any one point to be explained.</p>		
	<p><b>33.3 How did Gandhiji glorify charkha? (2)</b></p> <ul style="list-style-type: none"> <li>i. Gandhiji promoted the use of charkha as a means to promote</li> </ul>		

	<p>self-reliance</p> <p>ii. He considered it as the fundamental prerequisite of swaraj.</p> <p>iii. He appealed to the people to boycott English products and urged them to turn to Indigenous goods</p> <p>iv. Through charkha Gandhi ji promoted cottage industries.</p> <p>v. Charkha helped in the creation of employment.</p> <p>vi. Any other relevant point</p> <p>Any two points to be explained.</p>		
<b>SECTION E</b> <b>(Map-Based Questions)</b>		<b>5x1=5</b>	
34	<p>34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs :</p> <p>(i) Amravati – Buddhist site</p> <p>(ii) Varanasi – Ancient city</p> <p>(iii) (a) Vijayanagara – An Empire of 14th century</p> <p style="text-align: center;">OR</p> <p>(b) Orissa-Territory of 14th century</p> <p><b>PLEASE SEE ATTACHED MAP</b></p>	<p>Pg. 95</p> <p>Pg.43, 56</p> <p>Pg. 174</p> <p>Pg. 267</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p>
	<p>34.2 On the same political outline map of India two places related with the centres of revolt of 1857 one marked as A and B. Identify them and write their names on the lines marked near them.</p> <p>(A) Delhi</p> <p>(B) Calcutta</p> <p><b>PLEASE SEE ATTACHED MAP</b></p>	Pg.275	2
	Note : The following questions were for the Visually Impaired Candidates only in lieu of Q. No. 34.		
	<p>34.1 Mention any one Buddhist site of India.</p> <p>Major Buddhist Sites: Nagarjunakonda, Sanchi, Amaravati, Lumbini, Bharhut, Bodh Gaya, sarnath ,Ajanta &amp; Kushinagar</p> <p>(Any One )</p>	Pg.95	1
	<p>34.2 Name any one ancient city located in the central region of India.</p> <p>Patliputra, Kosala, Kannauj , Mathura, Avanti, Rajgir, Ujjain, Vidisha, Varanasi</p>	Pg.33, 43	1
	<p>34.3 (a) Name the capital city of Vijayanagara empire.</p> <p>Vijayanagara/ Hampi</p> <p style="text-align: center;">OR</p>	Pg. 174	1

	<p>(b) Name any one neighbouring state of Vijayanagara empire.</p> <p>Bidar, Golconda, Brar, Bijapur, Kanchipuram, Ahmednagar, Mysore (Any One)</p>	Pg. 174	1
	<p>34.4 Mention any two centres of the Indian National Movement.</p> <p>Champanan, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi ( Any Two)</p>	Pg.275	2

**PLEASE SEE ATTACHED MAP**

यहाँ से काटें

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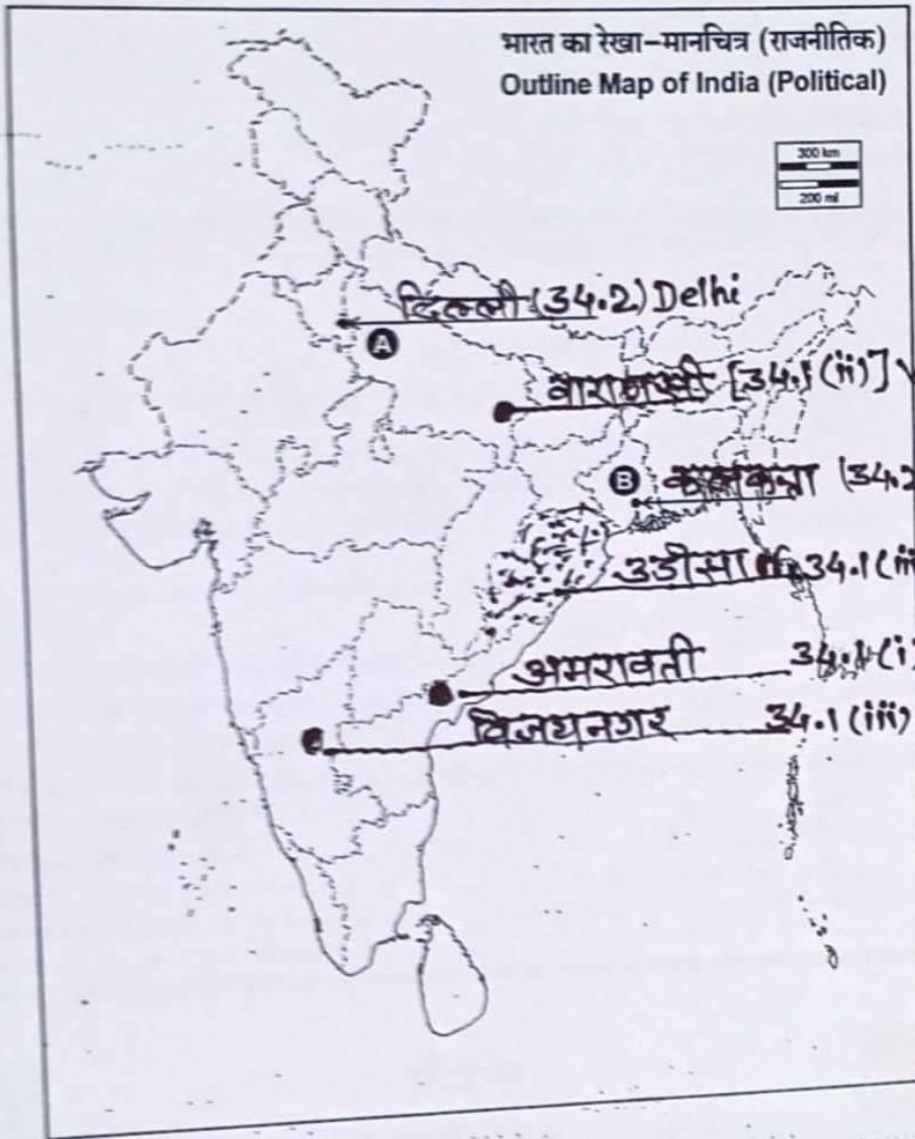
यहाँ से काटें

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प्रश्न सं. 34 के लिए मानचित्र  
Map for Q. No. 34

61/4/1  
61/4/2  
61/4/3

भारत का रेखा-मानचित्र (राजनीतिक)  
Outline Map of India (Political)



दिल्ली (34.2) Delhi

वाराणसी [34.1 (ii)] Varanasi

कलकत्ता (34.2) Calcutta

उड़ीसा [34.1 (ii) b] Orissa

अमरावती 34.1 (i) Amravati

विजयनगर 34.1 (iii) a Vijaynagar

61/4/3/21/QSS4R

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