

**HISTORY (027)**  
**Class XII 2024-25**  
**MARKING SCHEME**

**Time Allowed: 3hrs**

**Maximum Marks:80**

<b>SECTION – A</b>		21x1=21
<b>OBJECTIVE TYPE QUESTIONS</b>		
1.	ANS- C- It witnessed the flourishing collection of ancient Tamil literature.	1
2.	ANS-B-Satvahana	1
3.	ANS-A- Both (A) and (R) are correct and (R)is the correct explanation of (A)	1
4.	ANS-C-I&II	1
5.	ANS- D. a- (ii) b- (iii) c- (i) d- (iv)	1
6.	ANS-D -Rudradaman	1
7.	ANS-A- Ajanta Cave Paintings  <b>NOTE:</b> The following question is only for the visually impaired candidate in lieu of Q7  ANS- B-Maharashtra	1  1
8.	ANS-B-Fluency in multiple languages and a broad intellectual curiosity.	1
9.	ANS- B. Andal was a woman Nayanar, she incorporated the prevailing caste system in the society.	1
10.	ANS- D. An imperial decree granting land or privileges to a sacred organization.	1
11.	ANS- D. a-(ii) b- (i) c- (iv) d- (iii)	1
12.	ANS-B- The opening of the new world through voyages.	1
13.	ANS- B-By providing information on administrative and cultural traditions.	1
14.	ANS- B- The dominance of state-controlled resources and limitations on private property.	1
15.	ANS-B- India's cotton production increased while the United States experienced a decline.	1
16.	ANS-B- Due to the displacement of Nawab Wajid Ali Shah and taluqdars	1
17.	ANS- D. I, IV,III & II	1
18.	ANS- B-Freedom to cultivate the crops of their choice	1
19.	ANS-A-USA	1
20.	ANSWER- A.Nana Sahib	1

21.	ANS-B -Democracy, equality, and justice	1
	<b>SECTION B</b> <b>SHORT ANSWER TYPE QUESTIONS</b>	<b>6 x 3 =18</b>
22	<p><b>A.</b> Every house was connected to the street drains.</p> <p>i. The main channels were made of bricks set in mortar were covered with loose bricks that could be removed for cleaning.</p> <p>ii. In some cases, limestone was used for the covers.</p> <p>iii. House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.</p> <p>iv. Very long drainage channels were provided at intervals with sumps for cleaning.</p> <p>v. Any other relevant point</p> <p><b>Any three points to be explained.</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>B.</b></p> <p>i. Historians have called the Harappans script as enigmatic.</p> <p>ii. They have found that Harappan inscriptions are short, the longest containing about 26 signs.</p> <p>iii. Although the script remains un deciphered to date, it was evidently not alphabetical but syllable.</p> <p>iv. It has just too many signs –somewhere between 375 and 400.</p> <p>v. The script was written from right to left as some seals show a wider spacing on the right and cramping on the left, as if the engraver began working from the right and then ran out of space.</p> <p>vi. Any other relevant point</p> <p><b>Any three points to be explained.</b></p>	3
23	<p>i.The Mahabharata incorporates stories, customs, and beliefs from various regions of the Indian subcontinent, reflecting the multicultural aspects of ancient Indian society where different communities coexisted and interacted.</p> <p>ii.Variations in social practices, such as marriage and rituals, as depicted in the Mahabharata, highlight the dynamic nature of Indian society like polyandry, polygamy, exogamy, endogamy, etc.</p> <p>iii.The epic illustrates the ongoing exchange between diverse communities, including Brahmanas, Kshatriyas, Vaishyas, and Shudras, as well as interactions with tribal groups and other cultures. Ex – Hidimba, mlechchas, etc</p> <p>iv.These interactions enriched Indian society through the exchange of ideas and cultural practices.</p> <p>v.The Mahabharata portrays conflicts and consensus among different social groups and ideologies.</p> <p>vi.Communities adapted the epic to their cultural contexts, leading to diverse versions and interpretations. Like V S Suthankar’s preparation of critical edition.</p> <p>vii.Any other relevant point</p> <p><b>Any three points to be explained.</b></p>	3
24	<p><b>A.</b></p> <p>i. Bhakti and Sufi poets composed their verses in vernacular languages.</p> <p>ii. This helped in the standardization and development of various regional languages such as Hindi, Bengali, Punjabi, Urdu, and others.</p>	3

- iii. Both Bhakti and Sufi movements emphasized the universality of love, devotion, and spiritual experience, transcending linguistic, cultural, and religious boundaries.
  - iv. Nayanar Alvars , Tamil Bhakti Tradition composed hymns praising Lord Shiva in Tamil. Their poems, Tevaram, and Naliyaradivya prabhandham are revered for their devotional fervor and literary excellence.
  - v. Sufi Poetry, wrote verses expressing the depths of mystical love and spiritual longing.
  - vi. the Chishtis, particularly in Delhi, embraced the use of local languages like Hindavi to communicate with the common people, fostering a deeper connection with the masses.
  - vii. Sufi saints like Baba Farid expressed their spiritual insights through verses composed in the local language, some of which were included in the Guru Granth Sahib, the holy scripture of Sikhism.
  - viii. Others, like Malik Muhammad Jayasi, utilized local languages to create allegorical love stories such as the Padmavat, symbolizing the journey of the soul towards divine love.
  - ix. In Bijapur, Karnataka, Chishti Sufis crafted short poems in Dakhani.
  - x. The lingayat vachanas of Kannada and the abhangs of Marathi saints from Pandharpur.
  - xi. Guru Nanak Dev, Sikhism, composed hymns known as "Shabads" that are included in the Guru Granth Sahib. His verses convey messages of universal love, equality, and devotion to the divine.
  - xii. Kabir, a mystic poet and saint, challenged social norms and religious dogmas through his verses in sant bhasha
  - xiii. Mirabai composed bhajans and poems expressing her unconditional love and longing for the divine.
  - xiv. Any other relevant point
- Any three points to be explained.**

**OR**

**B.**

- i. The poems of Appar, Sambandar and Sundarar form the Tevaram, a collection that was compiled and classified in the tenth century on the basis of the music of the songs.
- ii. These kings introduced the singing of Tamil Shaiva hymns in the temples under royal patronage, taking the initiative to collect and organise them into a text (Tevaram).
- iii. Sufi's ziyarat is the use of music and dance including mystical chants performed by specially trained musicians or qawwals to evoke divine ecstasy.
- iv. The Sufis remember God either by reciting the zikr (the Divine Names) or evoking His Presence through sama'(literally, "audition") or performance of mystical music. Sama' was integral to the Chishtis, and exemplified interaction with indigenous
- v. devotional traditions.
- vi. The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna bhakti.
- vii. The fifth preceptor, Guru Arjan, compiled Baba Guru Nanak's hymns along with those of his four successors and other religious poets like Baba Farid, Ravidas (also known as Raidas) and Kabir in the Adi Granth Sahib. These hymns, called "gurbani", are composed in various languages.
- viii. Any other relevant point

**Any three points to be explained.**

3

25.	<ul style="list-style-type: none"> <li>i. There was individual ownership of assets and deep inequities based on caste and gender distinctions.</li> <li>ii. A group of powerful individuals decided the affairs of the village, exploited the weaker sections and had the authority to dispense justice.</li> <li>iii. More importantly, a cash nexus had already developed through trade between villages and towns.</li> <li>iv. In the Mughal heartland too, revenue was assessed and collected in cash. Artisans producing for the export market (for example, weavers) received their advances or wages in cash, as did producers of commercial products like cotton, silk or indigo.</li> <li>v. Any other relevant point</li> </ul> <p><b>Any three points to be explained.</b></p>	3
26.	<p><b>Describe the aspirations and objectives of the rebels during the Indian Rebellion of 1857, as reflected in their proclamations and actions?</b></p> <ul style="list-style-type: none"> <li>i. The proclamations condemned the British for the annexations they had carried out and the treaties they had broken.</li> <li>ii. Condemned British land revenue settlements.</li> <li>iii. Every aspect of British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished.</li> <li>iv. The rebels wanted to restore that world.</li> <li>v. The proclamations expressed the widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims and converting them to Christianity.</li> <li>vi. People were urged to come together and fight to save their livelihood, their faith, their honour, their identity – a fight which was for the “greater public good”.</li> <li>vii. The proclamations sought to unify all social groups in the fight against firangi raj.</li> <li>viii. Azamgarh proclamation</li> <li>ix. Sepoy grievances like religious objections to the Enfield rifle cartridges, poor service conditions, and racial discrimination by British officers</li> <li>x. Any other relevant point</li> </ul> <p><b>Any three points to be explained.</b></p>	3
27.	<ul style="list-style-type: none"> <li>i. During the late eighteenth century, while many zamindars faced crises, a group of affluent peasants, known as jotedars, were consolidating their power in rural villages.</li> <li>ii. Jotedars, had amassed extensive landholdings, sometimes spanning several thousand acres.</li> <li>iii. Jotedars wielded significant influence over local trade and moneylending, exerting immense control over poorer cultivators in the region.</li> <li>iv. A substantial portion of jotedars' land was cultivated through sharecroppers (adhiyars or bargadars), who worked the fields with their own tools and surrendered half the produce to the jotedars after harvest.</li> <li>v. Unlike zamindars who often resided in urban areas, jotedars were situated in villages, allowing them direct control over a significant portion of the rural population.</li> <li>vi. Jotedars fiercely resisted attempts by zamindars to increase village revenue, obstructed zamindari officials, mobilized dependent ryots, and deliberately delayed revenue payments to zamindars.</li> <li>vii. In instances where zamindars' estates were auctioned due to revenue default, jotedars frequently became purchasers, further consolidating their authority.</li> </ul>	3

	<p>viii. Jotedars were particularly influential in North Bengal, although similar affluent peasants and village headmen were emerging in other parts of Bengal, known by different names such as haoladars, gantidars, or mandals.</p> <p>ix. The rise of jotedars inevitably weakened zamindari authority, shifting power dynamics in rural Bengal.</p> <p>x. Any other relevant point</p> <p><b>Any three points to be explained.</b></p>	
	<p><b>SECTION -C</b> <b>LONG ANSWER TYPE QUESTIONS</b></p>	<b>3 x 8 =24</b>
28.	<p><b>A.</b></p> <p>i. The emergence of influential thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato, and Aristotle in Greece, and Mahavira and Gautama Buddha in India marked a period of deep philosophical inquiry into the mysteries of existence.</p> <p>ii. Relationship between humans and the cosmic order were discussed.</p> <p>iii. New kingdoms and cities were developing, and social and economic life was undergoing significant changes in the Ganga valley.</p> <p>iv. Prompting these thinkers to also contemplate these societal transformations.</p> <p>v. Pre-existing traditions, including the early Vedic tradition as known from the Rigveda involved hymns praising deities like Agni, Indra, and Soma, often chanted during sacrifices where people prayed for various blessings such as cattle, sons and good health.</p> <p>vi. Sacrifices were collective affairs, but later some were performed individually by household heads for the well-being of their families.</p> <p>vii. More elaborate rituals like the rajasuya and ashvamedha were conducted by chiefs and kings, with Brahmana priests overseeing the ceremonies.</p> <p>viii. The Upanishads reflect a growing curiosity about the meaning of life, the possibility of life after death, and other profound existential inquiries.</p> <p>ix. These texts delve into metaphysical concepts and explore the nature of reality and human consciousness.</p> <p>x. Mahavira and the Buddha emphasised individual agency – suggesting that men and women could strive to attain liberation from the trials and tribulations of worldly existence.</p> <p>xi. Any other relevant point</p> <p><b>Any eight points to be explained.</b></p>	8
	<b>OR</b>	
	<p><b>B.</b></p> <p>i. Stupas were constructed at sites considered sacred due to their association with the Buddha's life events or relics.</p> <p>ii. For example, stupas were built at Bodh Gaya, where the Buddha attained enlightenment, and Sarnath, where he delivered his first sermon.</p> <p>iii. These sacred sites became centers of pilgrimage for Buddhists, drawing devotees from distant regions.</p> <p>iv. Stupas often featured carvings, reliefs, or inscriptions depicting scenes from the life of the Buddha.</p> <p>v. Stupas contained Jataka tales.</p> <p>vi. Sanchi identify it as a scene from</p> <p>vii. The Vessantara Jataka stories of the Buddha's past lives, and important events in Buddhist history.</p>	8

	<ul style="list-style-type: none"> <li>viii. These artistic representations served as visual narratives that conveyed Buddhist teachings to illiterate audiences. For example, the carvings on the at Sanchi like Wheels, Tree, Shailbhanjhika, Gajalakshmi, Serpents, etc.</li> <li>ix. The architectural elements of stupas, such as dome representing the the Buddha's enlightenment, and principles.</li> <li>x. Worshippers entered through the eastern gateway and walked around the mound in a clockwise direction keeping the mound on the right, imitating the sun's course through the sky.</li> <li>xi. Sanchi, Amaravati, and Shahji-ki-Dheri</li> <li>xii. Any other relevant point</li> </ul> <p><b>Any eight points to be explained.</b></p>	
29.	<p>A.</p> <ul style="list-style-type: none"> <li>i. The city of Vijayanagara was enclosed by massive fortress walls, constructed without mortar or cementing agents, comprised several lines of forts encircling the city, agricultural hinterland, and forests.</li> <li>ii. Hiriya Canal, built by the kings of the Sangama dynasty, drew water from a dam across the Tungabhadra River and irrigated the cultivated valley separating the sacred center from the urban core.</li> <li>iii. Kamalapuram Tank highlighted the city's water management system.</li> <li>iv. Royal Centre included over 60 temples and around thirty building complexes identified as palaces.</li> <li>v. Mahanavami Dibba was a high platform with slots for wooden pillars, possibly used for royal gatherings or ceremonies. The "mahanavami dibba" was a massive platform associated with rituals during the Mahanavami festival. It featured relief carvings and may have supported a wooden structure.</li> <li>vi. Lotus Mahal, located in the royal center may have served as a council chamber or meeting place for the king and his advisers.</li> <li>vii. Hazara Rama Temple is believed to have been used exclusively by the king and his family. Though the central shrine's images are missing, the sculpted panels on the walls depict scenes from the Ramayana, offering insights into the royal patronage of temple construction.</li> <li>viii. Virupaksa Temple of Virupaksa and pampadevi underwent significant enlargement during the Vijayanagar Empire. Krishnadeva Raya added a hall in front of the main shrine, adorned with delicately carved pillars, and constructed the eastern gopuram.</li> <li>ix. Vitthala Temple featured various halls used for different purposes, including hosting special programs of music, dance, and drama, celebrating divine weddings.</li> <li>x. Nagalapuram</li> <li>xi. Any other relevant point</li> </ul> <p><b>Any eight points to be explained.</b></p>	8
<b>OR</b>		
	<p>B. The Vijayanagara Empire flourished as a diverse cultural, linguistic, and religious traditions.</p> <ul style="list-style-type: none"> <li>i. It fostered a climate of cultural synthesis.</li> <li>ii. The empire's architectural marvels, such as temples, palaces, and fortifications, reflected a blend of indigenous Dravidian styles with influences from neighbouring regions.</li> <li>iii. the Vijayanagar Empire controlled trade routes and attracted merchants from across the Indian Ocean region.</li> <li>iv. Its strategic location facilitated trade with Arab, Persian, and European merchants, contributing to its economic prosperity.</li> </ul>	8

	<ul style="list-style-type: none"> <li>v. The empire's control over vital trade routes and access to precious commodities such as horses, spices, textiles, and precious stones.</li> <li>vi. Within the polity, claimants to power included members of the ruling lineage as well as military commanders.</li> <li>vii. Their rule was characterised by expansion and consolidation.</li> <li>viii. They acquired Orissa and the Sultan of Bijapur</li> <li>ix. The kingdom remained in a constant state of military preparedness,</li> <li>x. It flourished under conditions of unparalleled peace and prosperity.</li> <li>xi. Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.</li> <li>xii. He also founded a suburban township near Vijayanagara called Nagalapuram .</li> <li>xiii. Their fortifications surrounding the capital city, provided defence against external threats, ensuring the empire's territorial integrity and sovereignty.</li> <li>xiv. The Vijayanagar period witnessed a golden age of literature in languages such as Sanskrit, Kannada, Telugu, and Tamil, with prolific literary works, poetic compositions, and scholarly treatises produced during this era.</li> <li>xv. urban core with well-planned layouts, extensive irrigation networks</li> <li>xvi. their water management systems left a lasting legacy in the region.</li> <li>xvii. Rayas and nayaks their political innovation.</li> <li>xviii. The empire's architectural achievements like Royal Centre, Mahanavami Dibba, etc</li> <li>xix. Their Temple architecture, Virupaksha , Vitthala and Hazara Ram Temples.</li> <li>xx. Any other relevant point</li> </ul> <p><b>Any eight points to be explained.</b></p>	
30.	<p><b>A.</b></p> <ul style="list-style-type: none"> <li>i. Different demands were made by the members of the Constituent Assembly concerning the rights of the people.</li> <li>ii. These demands, ideas, opinions were debated, discussed and conflicting idea were reconciled and then consensus was made to take collective decision.</li> <li>iii. Intense debate took place in assembly on the issue.</li> <li>iv. B. Pocker Bahadur gave powerful presentation for continuation minorities representation in the political system and in governance of the country.</li> <li>v. Sardar Patel strongly declared that separate electorate was a poison.</li> <li>vi. GB Pant said that all should empathise with the aspirations of people.</li> <li>vii. All these arguments were based on the unity of nation, where every individual is a citizen of a state, and each group had to be assimilated within the nation.</li> <li>viii. The Constitution will grant citizenship and rights, and in return citizens had to offer their loyalty to the state.</li> <li>ix. Communities could be recognized as cultural entities and. politically members of all communities are equal to the member of the state.</li> <li>x. NG Ranga welcomed all legal and civil rights granted by the constitution to its citizen but said these rights can only be enjoyed when suitable conditions or opportunities are provided.</li> <li>xi. Ranga also talked about huge gap between the masses of India and their representatives in the assembly.</li> <li>xii. Jaipal Singh a representative, a tribal, spoke about the need to protect the tribes and to make provisions that would help them come to the level of the general population.</li> <li>xiii. Any other relevant point</li> </ul> <p><b>Any eight points to be explained.</b></p>	8

<b>OR</b>		
<b>B.</b>	<ul style="list-style-type: none"> <li>i. Issue of division of power of the government at the centre and at state level was intensely debated.</li> <li>ii. Draft constitution provided three lists of subject i.e. Union List-union government can make laws on it. State List, State government can make laws on it and Concurrent List-Both Union and State government can make laws on listed items.</li> <li>iii. More items are listed in Union list.</li> <li>iv. In India-Union government is made more powerful so that it can ensure peace, security, and can coordinate on the matter of vital interest and to speak for whole country in the international sphere.</li> <li>v. K Santhanam said reallocation of power was necessary, not only to strengthen the state but also the centre.</li> <li>vi. He said if centre is overburdened with responsibility, it could not function properly. So it is important that some powers to the state should be transferred.</li> <li>vii. He said states should be given appropriate fiscal provision so that they can work independently, and they do not need to depend on centre for even nominal expenditure.</li> <li>viii. The need for strong government had been further reinforced by the events of partition. Many leaders like Jawaharlal Nehru, BR Ambedkar, Gopaldaswami Ayyangar etc advocated for strong centre.</li> <li>ix. Balakrishna Sharma, a member from the United Provinces, argued extensively that only a strong Centre could effectively plan for national welfare, mobilize economic resources, establish efficient administration, and defend against foreign threats.</li> <li>x. The Constitution exhibited a clear inclination towards the rights of the Union of India over those of its constituent states, reflecting a shift in priorities driven by the time.</li> <li>xi. Any other relevant point</li> </ul> <p><b>Any eight points to be explained.</b></p>	<b>8</b>
<b>SECTION D</b> <b>Source Based Questions</b>		3x4=12
<b>31.</b>	<b>Read the following source carefully and answer the questions that follow:</b>	
<b>I</b>	<ul style="list-style-type: none"> <li>i. Palaeography helps scholars determine the age of inscriptions by analyzing the styles of writing used, allowing them to assign approximate dates based on changes in script over time.</li> <li>ii. Any other relevant point Any one point to be mentioned.</li> </ul>	<b>(1)</b>
<b>II</b>	<ul style="list-style-type: none"> <li>i. Inscriptions provide valuable insights into the achievements, activities, and beliefs of ancient societies and cultures.</li> <li>ii. helping historians reconstruct their history and social structures.</li> <li>iii. Any other relevant point</li> </ul> <p><b>Any one point to be explained.</b></p>	<b>(1)</b>
<b>III</b>	<ul style="list-style-type: none"> <li>i. Studying the languages used in inscriptions provides insights into cultural exchange, and linguistic evolution across different regions and time periods.</li> <li>ii. It enriches our understanding of historical dynamics.</li> <li>iii. Any other relevant point</li> </ul> <p><b>Any two points to be explained.</b></p>	<b>(2)</b>



32 I	<ul style="list-style-type: none"> <li>i. Al-Biruni's proficiency in several languages allowed him to compare languages and translate texts, facilitating cross-cultural exchange and the dissemination of knowledge across different regions.</li> <li>ii. Any other relevant point</li> </ul> <p><b>Any one point to be explained.</b></p>	<b>(1)</b>
II	<ul style="list-style-type: none"> <li>i. By translating Patanjali's work into Arabic, Al-Biruni contributed to the preservation and transmission of knowledge from Indian culture to the Islamic world.</li> <li>ii. Enriching the understanding of grammar and linguistic principles.</li> <li>iii. Any other relevant point</li> </ul> <p><b>Any one point to be explained.</b></p>	<b>1</b>
III	<ul style="list-style-type: none"> <li>i. Al-Biruni's translations fostered mutual understanding and appreciation between Islamic and Indian civilizations by facilitating the exchange of knowledge, ideas, and cultural practices.</li> <li>ii. This intellectual exchange enriched both traditions and promoted dialogue and cooperation between the two civilizations.</li> <li>iii. Any other relevant point</li> </ul> <p><b>Any two points to be explained.</b></p>	<b>2</b>
33. I	<ul style="list-style-type: none"> <li>i. Gandhi's mention of the "power of peace and non-violence" indicates his belief in the efficacy of nonviolent resistance to challenge and ultimately overcome British colonial oppression.</li> <li>ii. It reflects his strategic approach of using moral force to mobilize the masses and effect social and political change.</li> <li>iii. Any other relevant point</li> </ul> <p><b>Any one point to be explained.</b></p>	<b>1</b>
II	<ul style="list-style-type: none"> <li>i. Gandhi's critique of the salt tax resonates with broader movements for social justice and human rights by highlighting the systemic injustices embedded within oppressive structures of power.</li> <li>ii. It underscores the universal struggle against exploitation, discrimination, and inequality, emphasizing the importance of nonviolent resistance and collective action in challenging such injustices.</li> <li>iii. Any other relevant point</li> </ul> <p><b>Any one point to be explained.</b></p>	<b>1</b>
III	<ul style="list-style-type: none"> <li>i. Gandhi's reference to the destruction of salt by the government underscores the colonial exploitation of India's natural resources for profit and control.</li> <li>ii. It reflects a pattern of resource extraction that prioritized imperial interests over the well-being of the Indian populace, exacerbating socio-economic inequalities and hindering local development.</li> <li>iii. Any other relevant point</li> </ul> <p><b>Any two points to be explained.</b></p>	<b>2</b>
	<p><b>SECTION E</b> <b>Map Based Question</b></p>	<b>1x5=5</b>
34	<p><b>A.</b></p> <ul style="list-style-type: none"> <li>I. Sanchi– A Stupa</li> <li>II. Kalibanga - Indus Valley Site</li> <li>III. (a) Panipat-Territory Under the Control of Mughals</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>(b) Vijayanagar- Capital of Vijayanagar empire</li> </ul> <p style="text-align: center;"><b>PLEASE SEE ATTACHED MAP</b></p>	<p>1</p> <p>1</p> <p>1</p>

	<b>B. PLEASE SEE ATTACHED MAP</b>	2
	<p><b>Note: The following questions are for the Visually Impaired Candidates only in lieu of Q.No.34</b></p> <p><b>A. Mention any two Buddhist sites in the Central India.</b></p> <p><b>Sanchi, Bharhut , Bodh Gaya, Ajanta ( ANY TWO )</b></p> <p><b>B. (I) Mention any one Territory under Mughal empire.</b></p> <p><b>Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa. - (ANY ONE)</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>(II) Name the capital of Vijayanagar empire. -VIJAYNAGAR</b></p> <p><b>(III) Mention any two centres of the Revolt of 1857.</b></p> <p><b>Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Banaras, Gwalior, Jabalpur, Agra, Awadh (ANY TWO)</b></p>	<p>2</p> <p>1</p> <p>2</p>

