CBSE Class 12 History

Important Questions and Answers for Board Exams. Subject Code 027 | Board Exams 2027. Printable question-and-answer sheet extracted from the full guide.

Model questions are practice questions, not predictions. Past-year questions are reproduced from the published 2025 and 2026 CBSE papers; answers are written for this guide. Verify against NCERT and official CBSE material.

1. Important Questions and Answers

Part I: Themes in Indian History

Q1. Describe the main features of Harappan town planning.

Cities such as Mohenjodaro were divided into a smaller, raised citadel and a larger lower town. Streets mostly followed a grid and met at right angles. Houses used baked or sun-dried bricks laid in a standard ratio (1:2:4), and covered drains ran beside the streets with house drains feeding into them. All of this points to a planning authority rather than unplanned growth.

Q2. How do seals and sealings help us understand Harappan trade?

Seals, usually of steatite with an animal motif and a short line of writing, were pressed into wet clay to mark who owned a bundle of goods. Sealings found at trading points, and Harappan seals found in Mesopotamia, show goods moving over long distances. A seal worked rather like a signature.

Q3. Why has the Harappan script not been deciphered?

The script has somewhere between 375 and 400 signs, it is not alphabetical, and it runs mostly from right to left. Most inscriptions are very short, the language is unknown, and no bilingual text exists to give a key.

Q4. Why is it difficult to interpret Harappan religion from archaeological finds?

Archaeologists classify finds by material and guess their function, and religion is where guessing is hardest. Terracotta female figurines are called “mother goddesses”, a seal showing a seated figure was labelled “proto-Shiva”, and some stones were read as lingas, often by reading later traditions backwards. The Great Bath is assumed to be ritual, but no text confirms it.

Q5. Examine the causes of the decline of the Harappan civilisation and the evidence for them.

Historians point to climate change, the drying or shifting of rivers, floods, deforestation and overuse of land, possibly weakening trade and the control of rulers. The evidence includes abandoned sites, the decline of planned building, and the disappearance of seals, weights and the script. No single cause is proven, and saying so in your answer earns respect.

Q6. What was Ashoka’s dhamma?

Dhamma was not a new religion but a code of conduct: tolerance towards different sects, respect for elders, kindness to servants and slaves, generosity to Brahmanas and ascetics, and giving up violence after the Kalinga war. Ashoka spread it through inscriptions and appointed dhamma mahamattas to carry it out.

Q7. What is a prashasti, and how do historians use the Prayaga Prashasti?

A prashasti is a eulogy in praise of a ruler. The Prayaga Prashasti, composed by Harishena for Samudragupta, lists his conquests and virtues in polished Sanskrit. It is valuable but one-sided, so historians test it against coins and other inscriptions.

Q8. What do land grants tell us about the relationship between the state and cultivators?

Inscribed on copper plates, grants gave villages to Brahmanas, temples or officials, often with revenue exemptions. They show kings sharing control to win loyalty and give glimpses of peasants and artisans who owed produce and labour. The grant of the Vakataka queen Prabhavati Gupta is a well-known example. Some historians see grants as a way to bring new land under the plough; others read them as a sign of weakening royal power.

Q9. How have coins helped numismatists reconstruct commercial networks?

Punch-marked silver and copper coins appear from about the sixth century BCE, and the Kushanas are credited with the first gold coins. Where coins turn up, what metal they use and what symbols or legends they carry all hint at trade routes, issuing authorities (kings or guilds) and the scale of exchange.

Q10. How was the Critical Edition of the Mahabharata prepared?

A team led by V. S. Sukthankar began the project at the Bhandarkar Oriental Research Institute, Pune, in 1919. They collected manuscripts in different scripts and languages from across the country, compared them, and kept the verses common to most versions. The work took 47 years and showed how the epic grew over centuries, with regional variations noted along the way.

Q11. Explain patriliny, exogamy and the gotra system.

Under patriliny, sons inherited the family's resources, and the Mahabharata war is partly a quarrel over who inherits the Kuru throne. Brahmanical texts prescribed exogamy, marrying outside one's gotra. From about 1000 BCE, Brahmanas were classified into gotras named after a Vedic seer, and women were expected to adopt their husband's gotra. The texts also describe eight forms of marriage.

Q12. Were the social norms of the Dharmasutras and Dharmashastras followed everywhere?

No. These texts present the Brahmanical view of how society should work, and not everyone accepted it. Buddhist and Jaina traditions questioned the varna order, and the Mahabharata itself shows tension: Eklavya, a Nishada, was refused instruction and then asked for his right thumb as Drona's fee. Raja Gotami-puta Siri-Satakani's inscription claims he stopped intermarriage among the four varnas, which tells us the ideal was something rulers felt they had to assert.

Q13. State the main teachings of the Buddha.

The world is transient (anicca) and soulless (anatta), and sorrow (dukkha) is part of human existence. The Buddha urged a middle path between luxury and harsh self-denial, with right conduct and compassion. Liberation depended on one's own effort, not on birth or ritual.

Q14. How does Sanchi show the Buddha without showing him, and who saved it?

Sanchi's sculptors used symbols: an empty seat or a tree for enlightenment, a stupa for mahaparinibbana, and a wheel for the first sermon. In the nineteenth century foreign collectors wanted the carved gateways, but they were persuaded to take plaster casts instead. The Begums of Bhopal, notably Shahjehan Begum (ruled 1868 to 1901), funded preservation, and Sultan Jahan Begum's support paid for the museum and John Marshall's volumes.

Q15. List the five vows of Jaina monks and nuns.

Non-violence (ahimsa), truthfulness, not taking what is not given, celibacy (brahmacharya), and non-possession (aparigraha). Keeping personal property is the opposite of the last vow, a common trap in MCQs.

Part II: Themes in Indian History

Q16. What does Al-Biruni's Kitab-ul-Hind tell us, and how did he explain caste?

Born in Khwarizm in 973, Al-Biruni came to India with Mahmud of Ghazni's campaigns and learned Sanskrit. His Arabic work has 80 chapters on religion, philosophy, festivals, astronomy, customs, laws and weights and measures. Each chapter typically begins with a question, describes the subject using Sanskritic sources, and ends with a comparison with other cultures. He compared caste with the social groups of ancient Persia and rejected the idea of pollution as against the law of nature.

Q17. What did Ibn Battuta's Rihla record about India?

Ibn Battuta, a fourteenth-century traveller from Tangier, reached Sind in 1333 and was appointed qazi (judge) of Delhi by Muhammad bin Tughluq. His Rihla describes busy cities and markets, the efficient postal system of horse and foot couriers, and the widespread use of slaves, including to carry palanquins.

Q18. What was Bernier's view of land ownership in the Mughal empire, and why did it matter?

Bernier, a French physician who travelled in India in the seventeenth century, argued that the crown owned all land and that the absence of private property ruined peasants and cities. He warned European kings against the Mughal model. His picture influenced Western thinkers such as Montesquieu and, later, Marx's idea of an "Asiatic mode of production". Historians now say it was oversimplified, because Mughal records show the state claimed a share of the produce, not ownership.

Q19. Who were the Alvars and Nayanars?

Tamil devotional saints, the Alvars devoted to Vishnu and the Nayanars to Shiva. They travelled from place to place singing hymns in Tamil, and came from varied backgrounds. Andal was among the Alvars and Karaikkal Ammaiyar among the Nayanars. The Alvars' compositions are gathered in the Nalayira Divyaprabandham, and the Nayanars' in the Tevaram. Both were revered by the Vellala peasants, and rulers such as the Cholas supported their temples.

Q20. Describe the Chishti silsila and its practices.

Chishti teachers lived in khanqahs (hospices) led by a shaikh or pir. Followers visited saints' tombs (ziyarat) and took part in sama, devotional singing that developed into qawwali. Shaikh Nizamuddin Auliya of Delhi was a leading Chishti, and his disciple Amir Khusrau introduced the qaul, a hymn opening or closing a qawwali.

Q21. Why were the royal centre's Mahanavami Dibba and audience hall important?

The royal centre at Hampi held two impressive platforms. The audience hall was used for gatherings and receiving visitors. The towering Mahanavami Dibba was built for the Mahanavami festival, when rituals, processions, dance and displays of the king's power took place, and travellers such as Abdur Razzaq and Domingo Paes described such celebrations. Together they show how closely religion and kingship were tied.

Q22. How did Vijayanagara manage its water?

The city sat beside the Tungabhadra river, and its rulers built tanks, reservoirs and canals to store and carry water. The Kamalapuram tank, built in the early fifteenth century, supplied the city and fields, and the Hiriya canal carried water from a dam on the river to the sacred centre. Abdur Razzaq was also struck by the seven lines of fortification enclosing the city, its farmland and forests.

Q23. What roles did women and village artisans play in Mughal agrarian society?

Peasant women sowed, weeded, threshed and winnowed alongside men, while women in artisan families spun thread, prepared clay and embroidered. Village artisans such as potters, blacksmiths and carpenters were often paid with a share of the harvest or a small daily allowance, an arrangement later known as the jajmani system in some regions. Labour was scarce and land plentiful, which made both groups valuable.

Part III: Themes in Indian History

Q24. Why did the Company introduce the Permanent Settlement in Bengal in 1793?

The Company needed regular, predictable revenue, and Cornwallis believed that fixing the demand permanently would encourage zamindars to invest in their land. It also aimed to create a loyal class. The catch was the sunset law: a zamindar who failed to pay by sunset on the due date lost the estate at auction, and many did.

Q25. How did the arrival of the Santhals affect the Paharias?

The Paharias of the Rajmahal hills lived by shifting cultivation and forest produce. The Company encouraged the Santhals to clear forests and farm, and the area called Damin-i-Koh was marked out for them in 1832. As settled cultivation spread, the Paharias were pushed up into the drier, rockier hills. Francis Buchanan's survey records how officials saw the landscape, with "improvement" meaning more cultivation.

Q26. What was the cotton boom in the Deccan, and what followed?

The American Civil War (1861 to 1865) cut off cotton supplies to Britain, and Bombay Deccan cultivators were encouraged to grow more. When the war ended, demand fell while the revenue demand stayed high, and ryots borrowed from moneylenders to survive. The resulting anger led to the Deccan riots of 1875, which began at Supa in Poona district.

Q27. What were the causes of the Revolt of 1857, and what role did rumours play?

Background causes included the annexation of Awadh, the Doctrine of Lapse, subsidiary alliances and soldiers' grievances. The spark was the rumour that cartridges for the new Enfield rifle were greased with cow and pig fat. Other rumours spoke of flour mixed with bone dust, of plans to convert Indians, and of a prophecy that Company rule would end a hundred years after Plassey. Bahadur Shah Zafar gave the revolt symbolic leadership, and leaders included Nana Saheb at Kanpur, Rani Lakshmibai, Kunwar Singh at Arrah and Maulvi Ahmadullah Shah at Faizabad.

Q28. How did Gandhi build a mass movement between 1917 and 1930?

He began with local struggles: the indigo peasants of Champaran (1917), mill workers at Ahmedabad and peasants at Kheda (1918). The Rowlatt Satyagraha (1919) and Non-Cooperation (1920 to 1922) took the movement nationwide, and the Salt March of 1930, from Sabarmati to Dandi, made a common household item the symbol of defiance. His simple dress, the charkha and his ascetic lifestyle made him believable to the poor, many of whom called him "Mahatma".

Q29. Outline the main stages and debates in the making of the Constitution.

The Constituent Assembly first met on 9 December 1946, and Nehru moved the Objectives Resolution on 13 December. A Drafting Committee chaired by B. R. Ambedkar produced the draft. The Constitution was adopted on 26 November 1949 and came into force on 26 January 1950. Major debates covered separate electorates, which leaders such as Sardar Patel and G. B. Pant opposed, as well as federalism, where Bal Krishna Sharma argued for a strong centre, and language and minority rights. Debates also drew on public opinion expressed through the press.

2. Previous Year Questions (Board Exams 2025 and 2026)

Reproduced from the CBSE Class 12 History papers held on 1 April 2025 and 30 March 2026 (Set 61/2/3). When two online answer keys disagree, trust the NCERT text.

CBSE Board Exam 2025

1. (MCQ, 1 mark) Which dynasty did Queen Prabhavati belong to?

Vakataka. She was the daughter of Chandragupta II of the Guptas and married the Vakataka ruler Rudrasena II.

2. (MCQ, 1 mark) Identify the ruler of Bhopal who ruled from 1868 to 1901 CE and helped preserve the Sanchi Stupa.

Shahjehan Begum.

3. (MCQ, 1 mark) Find the odd one out regarding the revolt of 1857: Arrah: Kunwar Singh; Barout: Shah Mal; Singhbhum: Gonu; Hyderabad: Maulavi Ahmadullah Shah.

Hyderabad: Maulavi Ahmadullah Shah. He is associated with Faizabad in Awadh, not Hyderabad. The other three pairs are correct.

4. (3 marks) Explain any three features of ancient Indian coinage.

First, early punch-marked coins of silver and copper carried symbols stamped on the metal. Second, later coins carried names, titles and portraits of rulers, which makes them useful evidence of political history. Third, coins were issued by kings and also by guilds, and their spread across regions shows trade links, with gold coins from the Kushana and Gupta periods marking prosperity.

5. (3 marks) Examine the rumours that spread across India during the 1850s.

The best-known rumour said Enfield rifle cartridges were greased with cow and pig fat, offending Hindu and Muslim sepoys alike. Others claimed flour was mixed with bone dust and that the British meant to convert Indians. A prophecy that Company rule would end a century after Plassey added to the tension. Rumours spread easily because people already distrusted the Company.

6. (3 marks) Describe the role of village artisans in the Mughal era.

Village artisans such as potters, blacksmiths, carpenters and weavers supplied tools, pots and cloth that kept farming and village life running. They were often paid in kind, with a share of the harvest or a small daily allowance. Some produced goods for local markets and for the wider trade of the empire.

7. (Source-based, 31.1) Why was the salt law disliked by the masses?

Salt was a basic necessity used by every household, yet the state taxed it heavily and kept a monopoly on its manufacture. Gandhi's source notes that people were stopped from making salt and that the tax at times exceeded the value of salt many times over. The poor felt the burden most.

8. (Map, 5 marks) Locate and label Rakhigarhi (mature Harappan site), Ajanta (Buddhist site) and Ajmer or Agra (a territory under the Mughals), and identify two centres of the national movement.

Rakhigarhi is in Haryana, Ajanta in Maharashtra, Ajmer in Rajasthan and Agra in Uttar Pradesh. Use the symbols asked for and write names clearly.

9. (8 marks) Examine Bernier's opinion on land ownership in Mughal India and how Western economists were influenced by it. (Worked solution; write 300 to 350 words in the exam.)

Step 1: Introduce him. Bernier was a French physician who travelled in Mughal India in the seventeenth century. He compared India with Europe and judged it harshly.

Step 2: His argument on land. He believed the crown owned all land, so there was no private property. In his view, peasants were ruined, farming declined and cities decayed. He warned European kings that copying the Mughal model would turn their kingdoms into places of beggars and ruin.

Step 3: Influence on Western thinkers. Montesquieu used accounts like his to develop the idea of oriental despotism. Later, Marx took the argument further with the idea of an Asiatic mode of production, in which villages were seen as isolated and unchanging.

Step 4: Evaluate. Mughal records, especially Abul Fazl's Ain-i-Akbari, show that the state claimed a share of the produce, while zamindars and peasants held their own rights. Bernier's picture was a simplification.

CBSE Board Exam 2026 (Set 61/2/3)

10. (MCQ, 1 mark) Who among the following rulers issued the first gold coins?

Kushana rulers.

11. (MCQ, 1 mark) Arrange in chronological order: I. Champaran Satyagraha, II. Kheda Satyagraha, III. Jallianwala Bagh incident, IV. Rowlatt Act.

I, II, IV, III. Champaran was in 1917, Kheda in 1918, and the Rowlatt Act and the Jallianwala Bagh massacre followed in 1919.

12. (MCQ, 1 mark) How did the arrival of the Santhals in the Rajmahal hills affect the Paharias?

The Paharias were displaced and moved to the upper hills.

13. (MCQ, 1 mark) Which statement is correct about Raja Gotami-puta Siri-Satakani?

He ensured there was no intermarriage among members of the four varnas, according to his inscription.

14. (3 marks) Why is Meera Bai considered one of the great saints of the Bhakti movement?

Meera Bai, a Rajput princess, was devoted to Krishna and expressed her love in songs in the language of the people. She defied the expectations placed on a royal wife, rejecting the authority of her husband's family. According to tradition she took Ravidas as her guru. Her songs are still sung widely, which is a sign of how deeply they reached people.

15. (3 marks) Explain why the Ain-i-Akbari is considered a mine of information about Mughal rule.

Compiled by Abul Fazl around 1598, the Ain has five books. They cover the imperial household, the army and civil service, and revenue administration, followed by the religious, literary and cultural traditions of the empire and Akbar's sayings. It gives statistics on area, produce and revenue, along with details of zamindars and the provinces of the empire, though it has some errors and regional gaps.

16. (3 marks) "Gandhiji is also regarded as a social worker." Explain with examples.

Gandhi linked politics to social service. At Champaran, Ahmedabad and Kheda he stood with peasants and workers. He campaigned against untouchability, calling Dalits "Harijans" and founding the Harijan Sevak Sangh, and he promoted khadi, cleanliness and village industries through the constructive programme at his ashrams.

17. (8 marks) Examine the characteristic features of the architecture of urban centres of Mohenjodaro.

Use the structure from Important Question 1 and add the citadel (with the Great Bath and granary), the lower town's brick houses around courtyards, and the drainage system. Say why this impressed archaeologists.

18. (8 marks) Examine the causes and evidences of the collapse of the Harappan civilisation. (Worked solution; write 300 to 350 words in the exam.)

Step 1: Open with a claim. By about 1800 BCE most Mature Harappan sites in regions such as Cholistan had been abandoned, while new settlements grew in Gujarat, Haryana and western Uttar Pradesh. The urban phase ended, but the people did not disappear.

Step 2: Give the causes. Name environmental factors (climate change, drying and shifting of rivers, floods, deforestation, overuse of land) and explain how each could weaken cities. Then add political and economic factors such as weakening of rulers' control and the decline of trade.

Step 3: Give the evidence. Mention abandoned sites, the end of seals, weights and the script, the collapse of long-distance trade, poorer building without planned drains, and the rise of regional pottery styles in the later phase.

Step 4: Close carefully. Historians do not agree on a single cause. Most think a combination of factors did the damage.

19. (8 marks) Describe the arguments given in the Constituent Assembly against the creation of separate electorates. (Worked solution; write 300 to 350 words in the exam.)

Step 1: Set the scene. Separate electorates had been introduced under British rule and were debated again in the Constituent Assembly. After Partition, many members saw them as dangerous and decided against them in 1947.

Step 2: Give the arguments. Sardar Patel called separate electorates a poison that had entered the body politic and said the British had used them to divide Indians. G. B. Pant argued that loyalty to the state had to be undivided and that separate electorates would isolate minorities from the mainstream. Others pointed to Partition as proof of where such politics could lead. They believed that safeguards in the form of fundamental rights and a secular state would protect minorities better than separate political compartments.

Step 3: Balance and conclusion. Some members from minority groups felt safeguards were still necessary. The Assembly ended separate electorates, but the Constitution provided fundamental rights and reserved seats in legislatures for some groups.

20. (Source-based, 33.3) How did Bernier's description influence Western theorists from the eighteenth century onwards?

Bernier's picture of a crown-owned, stagnant Mughal economy, where private property did not exist, was used by thinkers such as Montesquieu to describe "oriental despotism" and later by Marx in his idea of an Asiatic mode of production. It reinforced the image of an unchanging East in contrast with a dynamic Europe.

21. (Map, 5 marks) Locate and label Banawali (mature Harappan site), Kannauj (an important town from early states) and Ajmer (a city under the Mughals) or Bidar (a medieval town), and identify two centres of the national movement marked A and B.

Banawali is in Haryana, Kannauj in Uttar Pradesh, Ajmer in Rajasthan and Bidar in Karnataka. Read the outline map carefully before naming A and B.

3. Competency-Based Questions (Practice)

Each case is worth 4 marks (1 + 1 + 2). Passages were written for practice in the style of CBSE source-based questions.

Case 1: Saving a monument

In the nineteenth century, the stupa at Sanchi drew the attention of European collectors, some of whom wanted to carry its carved gateways overseas. The ruling Begums of Bhopal funded preservation work and helped keep the monument where it stood. Today it is a World Heritage Site.

(a) Which rulers helped preserve Sanchi? (1)

The Begums of Bhopal.

(b) Why were European collectors interested in the gateways? (1)

The gateways are richly carved and were seen as valuable objects for museums and private collections.

(c) Why do historians prefer monuments to be preserved where they were built instead of in museums abroad? (2)

A monument carries meaning from its setting, so moving it strips context, and keeping it in place lets future researchers study it as it was built.

Case 2: A village at work

In a seventeenth-century village, the potter and the blacksmith did not receive cash for every pot or tool. They got a share of the harvest or a small daily allowance. Women in peasant households sowed, weeded and threshed alongside men, while women from artisan families spun thread and prepared clay. Land was plentiful, but workers were scarce.

(a) What name was later given to the arrangement of paying village artisans in kind? (1)

The jajmani system.

(b) Mention one task done by peasant women. (1)

Sowing, weeding, threshing or winnowing (any one).

(c) How did the scarcity of labour affect the position of peasants and artisans? (2)

With land available and workers few, peasants could move to new areas, which made it harder for landholders to hold on to labour and gave workers some leverage.

Case 3: The Assembly and the public

Members of the Constituent Assembly were not directly elected by the public, yet its debates were reported in newspapers and people sent in their views. Linguistic minorities asked for protection of their languages, religious minorities wanted safeguards, and Dalit groups demanded an end to caste oppression and reserved seats.

(a) Who headed the Advisory Committee that dealt with minority rights? (1)

Sardar Vallabhbhai Patel.

(b) Name one demand raised by Dalit groups. (1)

An end to caste oppression, or reserved seats in government bodies.

(c) “The Assembly did not work in isolation from public opinion.” Support this with two examples. (2)

Newspapers reported and debated the proposals, and criticism in the press shaped the consensus on some issues. Also, the public was invited to send in views, and demands from linguistic and religious minorities were raised on the floor of the Assembly.

4. Model Questions with Answers (Practice Only)

These are practice questions in board-exam style. They are not predicted questions and are not guaranteed to appear in any exam.

Multiple-choice

M1. Assertion (A): The Great Bath at Mohenjodaro is often described as a ritual structure. Reason (R): Written Harappan records clearly explain its purpose. (A) Both true and R explains A. (B) Both true but R does not explain A. (C) A is true but R is false. (D) A is false but R is true.

(C). The Great Bath's ritual purpose is inferred, not proved, because the script is undeciphered and no records explain it.

M2. Arrange in chronological order: I. Salt March, II. Beginning of the Non-Cooperation Movement, III. Quit India Movement, IV. Champaran Satyagraha. (A) IV, II, I, III (B) II, IV, I, III (C) IV, I, II, III (D) II, I, IV, III

(A) IV, II, I, III. Champaran (1917), Non-Cooperation (1920), Salt March (1930), Quit India (1942).

M3. Which of these pairs is wrongly matched? (A) Alvars: devotees of Vishnu (B) Nayanars: devotees of Shiva (C) Chishtis: a Sufi silsila (D) Shankaradeva: Nayanar tradition

(D). Shankaradeva was a Vaishnava saint of Assam, not part of the Nayanar tradition.

Short answer (3 marks)

M4. "Exchanges were regulated by a precise system of weights in the Harappan civilisation." Support this with evidence.

Harappan weights were mostly cubical, made of chert, and followed a pattern in which each weight was a multiple of the one below it, with very small weights for precious items such as beads. The same system in many sites suggests regulation of exchange.

M5. What was the sunset law, and what happened to zamindars who could not pay?

Under the sunset law, a zamindar had to pay revenue by sunset on a fixed date. If payment did not arrive, the estate was auctioned, and many zamindars lost their lands.

M6. Why is Rani Lakshmibai remembered in the images and stories of 1857?

Rani Lakshmibai's adopted heir was not recognised under the Doctrine of Lapse. She led troops against the British and died in battle in 1858. Later poems and pictures portrayed her as a warrior on horseback, which inspired nationalist feeling.

Long answer (8 marks): points to cover

M7. Examine how the Mahabharata helps historians understand social norms in early societies, and what its limitations are.

The Mahabharata shows rules of patriliny, marriage, gotra and varna, and characters such as Eklavya show exceptions. The Critical Edition shows how the text changed over time. Limits: it is a Brahmanical text, it grew by additions, and it describes ideals more than daily life. Check it against inscriptions and other sources.

M8. How useful are the accounts of Al-Biruni, Ibn Battuta and Bernier for reconstructing Indian society? Discuss their strengths and limitations.

Al-Biruni gives a systematic, comparative account but relied on Sanskritic texts and Brahmana informants. Ibn Battuta describes cities, markets and communication, but wrote from memory years later. Bernier gives sharp observations but was guided by European comparisons. Use each for what it does best, and compare them.

M9. Discuss how the Permanent Settlement affected zamindars and cultivators in Bengal.

For zamindars: security of ownership but a rigid demand and the sunset law, leading to many losing estates. For cultivators: pressure to pay, and a rising class of jotedars in some areas. Mention the long-term effects on the Bengal countryside.

M10. Analyse the debate on federalism in the Constituent Assembly, with reference to the views on a strong centre.

Bal Krishna Sharma argued that a strong centre was needed to plan the economy, mobilise resources and defend the country. Others pressed for stronger powers for the states. Explain the compromise reached in the Constitution.

Source-based and map

M11. Write three questions (1 + 1 + 2 marks) on any source box in the Bhakti-Sufi chapter of your NCERT book, then answer them yourself.

Self-practice task. This is the best way to learn how examiners think.

M12. On an outline map of India, locate and label Lothal (mature Harappan site), Sanchi (Buddhist site) and Hampi (capital of Vijayanagara), and mark Lucknow and Jhansi as centres of the Revolt of 1857.

Self-practice task. Check your marking against an atlas or the NCERT maps.