

**HISTORY**  
**CODE NO (027)**

**DESIGN OF QUESTION PAPER  
HISTORY  
CLASS XII**

TIME : 3 hours

Max. Marks : 100

**I. Weightage to form of questions**

<b>Form of question</b>	<b>No. of questions</b>	<b>Marks for each question</b>	<b>Total marks</b>
Long answer (LA)	2	8	16
Short answer (SA)	8	5	40
Very short answers	5	2	10
Passage based questions*	3	8	24
Skill (Map work)	2	5	10
<b>Total</b>	<b>20</b>		<b>100</b>

**Note :** Each Passage based question will have 3-4 questions with marks ranging from 1 to 4.

**II. Weightage to content**

Themes in Indian History (Part 1)	25 marks
Themes in Indian History (Part 2)	30 marks
Themes in Indian History (Part 3)	35 marks
Map work	10 marks

**III. Weightage to Difficulty Level**

<b>Essential difficulty level</b>	<b>Percentage</b>
A Easy	30%
B Average	50%
C Difficult	20%

#### **IV. Division of Question Paper**

The question paper will be divided into A, B, C, D and E.

- Part A will carry 5 questions of 2 marks each.
- Part B will carry 8 questions of 5 marks each.
- Part C will carry three source-based questions. The number of questions will vary from 3 to 4. The marks will range from 1 to 4. The sources will be taken from the textbooks as directed therein.
- Part D will carry 2 questions of 8 marks each.
- Part E will have 2 maps questions of 5 marks each.

#### **V. Scheme of Option**

Part A will have no choice

Part B will be divided into 3 sections (books). Section 1 will have 4 questions out of which the student will attempt any 3. Section 2 will have 3 questions out of which the student will attempt any 2. Section 3 will have 4 questions out of which the student will attempt any 3 questions.

Part C will be source-based questions. There will be six sources, two from each section followed by questions. The student will attempt one source from each section.

In Part D, the questions will be from Section 2 (Book 2) and Section 3 (Book 3). There will be an internal choice in each question.

In Part E, there will be two map questions – one for identification (no choice) and one for location and labeling (will have a choice).

#### **VI. Weightage of Marks Book-wise**

Book I (Ancient India) =  $8 + 5 + 5 + 5 + 2$  = 25 marks

Book II (Medieval India) =  $8 + 5 + 5 + 8 + 2 + 2$  = 30 marks

Book III (Modern India) =  $8 + 5 + 5 + 5 + 8 + 2 + 2$  = 35 marks

Map = 10 marks

Total = 100 marks

## LIST OF MAPS

### Book 1

1. P-2. Mature Harappan sites :

Harappa, Banawali, Kalibangan, Balakot of Rakhigadi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, Kot Diji.

2. P-30. Mahajanapada and cities :

Vajji, Magadha, Koshala, Kuru, Panehala, Gandhara, Avanti, Rajgir, Ujjain, Taxila, Varanasi.

3. P-33. Distribution of Ashokan inscriptions :

(i) Kushans, Shakas, Satvahana, Vakarakas, Gupta

(ii) Cities/towns : Mathura, Kanauj, Puhar, Brahukachchha

(iii) Pillar inscriptions — Sanchi, Topra, Meerut, Pillar, Kaushambi.

(iv) Kingdom of Cholas, Keralaputras and Pandyas.

4. P-43. Important kingdoms and towns :

(i) Pataliputra — Capital of Ashoka.

(ii) Majas Rock Edicts — Girnar, Sopara, Sanati, Kalsi, Shishupalgarh.

5. P-95. Major Buddhist Sites :

Nagarjunakonda, Sanchi, Amaravati, Lumbini.

### Book 2

1. P-174. Bidar, Golconda, Bijapur, Vijayanagar, Chandragiri, Kanchipuram, Mysore, Thanjavur, Kolar.

2. P-214. Territories under Babur, Akbar and Aurangzeb :

Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa.

### Book 3

1. P-297. Territories/cities under British Control in 1857 :

Punjab, Sindh, Bombay, Madras, Fort St. David, Masulipatnam, Berar, Bengal, Bihar, Orissa, Avadh, Surat, Calcutta, Dacca, Chitagong, Patna, Benaras, Allahabad and Lucknow.

2. P-305. Main centres of the Revolt :

Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Jabalpur, Agra.

3. P-305. Important centres of the national movement :

Champan, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi.

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**Sample Question Paper-I**

*Subject : History*

*Marks : 100 marks*  
*Time : 3 hours*

Theme	Very Short Answer (2)	Short Answer (5)	Long Answer (8)	Passage-based (8)	Skill (5)	Total
1 and 2	2(1)	–	–	8(1)	5(1)*	10
3 and 4	–	15(3)	–	–	–	15
5 and 6	4(2)	–	–	8(1)	–	12
7 and 8	–	5(1)	8(1)	–	5(1)*	13
9	–	5(1)	–	–	–	5
10 and 11	–	10(2)	–	–	5(1)*	10
12 and 13	4(2)	–	8(1)	–	–	12
14 and 15	–	5(1)	–	8(1)	–	13
						25
						30
						35

There are two map questions – one four identification (no choice) themes 7 and 8 and one for location and labelling (choice) themes 1 and 2 or 10 and 11.

**SAMPLE QUESTION PAPER I**  
**HISTORY**  
**CLASS-XII**

**Time Allowed : 3 Hours**

**Max. Marks : 100**

**General Instructions**

- (i) *Answer all the questions. Marks are indicated against each question.*
- (ii) *Answers to questions carrying 2 marks (Part 'A' – Questions 1 to 5) should not exceed 30 words.*
- (iii) *Answers to questions carrying 5 marks (Part 'B' – Section I, II, III – Questions 6 to 16) should not exceed 100 words.*
- (iv) *Answers to questions carrying (Part 'C' – Questions 17 to 18) should not exceed 250 words.*
- (v) *Part 'D' has questions based on 3 sources.*
- (vi) *Attach maps with the answer scripts (Part 'E').*

**PART A**

1. Mention any two strategies that were used to increase agricultural production from the 6th century BCE. 2
2. State any two problems faced by AlBiruni in writing an account of India. 2
3. Describe any two practices associated with the Chishti Silsila of the Sufis. 2
4. State any two difficulties faced by the census commissioners in collecting and classifying the data. 2
5. What was the attitude of the Indian National Congress towards the Second World War? 2

**PART B**

**SECTION I**

Answer any **three** of the following questions

6. Describe the growth of temple architecture in the early Indian period. 5
7. Explain the factors that should be kept in mind by the historian while handling textual traditions. 5
8. Explain the relationship between the Varna system and the occupation

according to the Brahmanical texts. How did the Brahmanas reinforce these? Explain two.

4+½+½ = 5

9. Mahabharata is a good source to study the social values of ancient times. Support this statement with suitable arguments.

5  
(3×5 = 15)

**PART B**  
**SECTION II**

Answer any **two** of the following questions.

10. Who were Nayakas and Amara Nayakas? Describe their role in the administration of Vijayanagar Empire.
11. Analyse how the Mughal Emperor's Court procedures reflected his status and power.
12. Describe any three strengths and two limitations of the 'Ain-i-Akbari' as an important document in the study of the Mughal period.

5  
5  
5  
(2×5 = 10)

**PART B**  
**SECTION III**

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

13. Describe the life style of the Pahariyas in the late 19th century.
14. 'Rumours circulate only when they resonate, with the deep fears and suspicion of the people'. How was this statement true in the context of the Revolt of 1857?
15. Critically examine the impact of Cabinet Mission Proposals on Indian polity.
16. List any **five** ways in which the Taluqdars of Awadh were affected by the British policy.

5  
5  
5  
5  
(3×5) = 15

**PART C – Long answer Questions**

17. Explain why the Zamindars were central to the agrarian relations in the Mughal period.

8

**OR**

Explain how the fortification and roads in the city of Vijayanagara were unique and impressive.

8

18. Explain any four changes that came about in the social life in the new cities under colonial rule.

4×2 = 8

**OR**

Explain, how the coming of Gandhiji broadened the base of the Indian national movement.

8

**PART D – Passage Based Questions**

19. Read the given passage carefully and answer the questions that follow :

**Prabhavati Gupta and the village of Danguna**

This is what Prabhavati Gupta states in her inscription :

Prabhavati Gupta ... commands the *gramakutumbinas* (householders/peasants living in the village). Brahmanas and others living in the village of Danguna.

“Be it known to you that on the twelfth (lunar day) of the bright (fortnight) of Karttika, in order to increase our religious merit donated this village with the pouring out of water, to the Acharya (teacher) Chanalasvamin ... You should obey all (his) commands ...

We confer on (him) the following exemptions typical of an *agrahara* ... (this village is) not to be entered by soldiers and policemen : (it is) exempt from (the obligation to provide) grass, (animal) hides as seats, and charcoal (to touring royal offices); exempt from (the royal prerogative of) purchasing fermenting liquors and digging (salt); exempt from (the right to) mines and *khadira* trees; exempt from (the obligation to supply) flowers and milk; (it is donated) together with (the right to) hidden treasures and deposits (and) together with major and minor taxes...”

This charter has been written in the thirteenth (regnal) year. (It has been) engraved by Chakradasa.

- |   |   |
|---|---|
| (i) Who has issued this inscription?  | 1 |
| (ii) Why does she want to donate the land? Who is the receiver of the land? | 2 |
| (iii) What were the exemptions conferred on a typical <i>agrahara</i> land? | 2 |
| (iv) State the significance of this source. Give any three points.          | 3 |

**OR**

### How artefacts are identified

Processing of food required grinding equipment as well as vessels for mixing, blending and cooking. These were made of stone, metal and terracotta. This is an excerpt from one of the earliest reports on excavations at Mohenjodaro, the best-known Harappan site :

Saddle querns ... are found in considerable numbers ... and they seem to have been the only means in use for grinding cereals. As a rule, they were roughly made of hard, gritty, igneous rock or sandstone and mostly show signs of hard usage. As their bases are usually convex, they must have been set in the earth or in mud to prevent their rocking. Two main types have been found : those on which another smaller stone was pushed or rolled to and fro, and others with which a second stone was used as a pounder, eventually making a large cavity in the nether stone. Querns of the former type were probably used solely for grain; the second type possibly only for pounding herbs and spices for making curries. In fact, stones of which latter type are dubbed “curry stones” by our workmen and our cook asked for the loan of one from the museum for use in the kitchen.

- |   |   |
|---|---|
| (i) What are the two types of querns?   | 2 |
| (ii) What materials were these querns made of?  | 2 |
| (iii) Why are they described as “curry stones”?   | 1 |
| (iv) Explain any two ways in which the archaeologists classify finds and way they determine the function. | 3 |

20. Read the given passage carefully and answer the questions that follow :

### On Horse and on foot

This is how Ibn Battuta described the postal system :

In India the postal system is of two kinds : The horse-post called ‘Uluq’, is run by by royal horses stationed at distance of every four miles. The foot-post has three stations permit. It is called ‘dawa’, that is, one third of a mile ... Now, at every third of a mile there is a well populated village, outside which are three pavilions in which sit men with girded loins ready to start. Each of them carries a rod, two cubits in length with copper bells at the top. When the courier starts from the city, he holds the letter in one hand and the rod with its bells on the other; and he runs as fast as he can. When the men in the pavilion hear the ringing of bell they get ready. As soon as the courier reaches them one of them takes the letter from his hand and runs at the top speed shaking the rod all the

while until he reaches the next dawa. And the same process continues till the letter reaches its destination. This foot-person is quicker than the horse-post; and often it is used to transport the fruits of Khurasan which are much desired in India.

- |   |   |
|---|---|
| (i) Name the two kinds of postal systems.                                       | 1 |
| (ii) Explain how the foot post worked.  | 3 |
| (iii) Why does Ibn-Battuta think that the postal system in India was efficient? | 3 |
| (iv) How did the State encourage merchants in the 14th century?                 | 1 |

**OR**

**The pilgrimage of the Mughal princess Jahanara, 1643**

The following is an excerpt from Jahanara's biography of Shaikh Muinuddin Chishti, titled *Munis al Arwah* (The Confidant of Spirits) :

After praising the one God ... this lowly *faqira* (humble soul) Jahanara ... went from the capital Agra in the company of my great father (Emperor Shah Jahan) towards the pure region of incomparable Ajmer ... I was committed to this idea, that every day in every station I would perform two cycles of optional prayer.

For several days ... I did not sleep on a leopard skin at night, I did not extend my feet in the direction of the blessed sanctuary of the revered saving master, and I did not turn my back towards him. I passed the days beneath the trees.

On Thursday, the fourth of the blessed month of Ramzan, I attained the happiness of pilgrimage to the illuminated and the perfumed tomb ... With an hour of daylight remaining, I went to the holy sanctuary and rubbed my pale face with the dust of that threshold. From the doorway to the blessed tomb I went barefoot, kissing the ground. Having entered the dome, I went around the light-filled tomb of my master seven times ... Finally with my own hand I put the finest quality of *itar* on the perfumed tomb of the revered one, and having taken off the rose scarf that I had on my head, I placed it on the top of the blessed tomb ...

- |   |   |
|---|---|
| (i) How does Jahanara show her devotion to the Shaikh? Answer by giving examples. | 2 |
| (ii) Why did the Dargah attract a lot of devotees?                                | 2 |
| (iii) How do we know that Akbar also had a great regard for the Saint?            | 2 |
| (iv) What other activities were part of the Ziyarat or 'Pilgrimage'.              | 2 |

21. Read the given passage carefully and answer the questions that follow :

**A small basket of grapes**

This is what Khushdeva Singh writes about his experience during one of his visits to Karachi in 1949 :

My friends took me to a room at the airport where we all sat down and talked ... (and) had lunch together. I had to travel from Karachi to London ... at 2.30 a.m. ... At 5.00 p.m. ... I told my friends that they had given me so generously of their time, I thought it would be too much for them to wait the whole night and suggested they must spare themselves the trouble. But nobody left until it was dinner time ... Then they said they were leaving and that I must have a little rest before emplaning ... I got up at about 1.45 a.m. and, when I opened the door, I saw that all of them were still there ... They all accompanied me to the plane, and, before parting, presented me with a small basket of grapes. I had no words to express my gratitude for the overwhelming affection with which I was treated and the happiness this stopover had given me.

- |   |   |
|---|---|
| (i) Who was Kushadeva Singh?  | 1 |
| (ii) How did his friends show their affection to him during his visit to Karachi?   | 3 |
| (iii) How was Kushadeva Singh seen as a symbol of humanity and harmony?   | 2 |
| (iv) This source is an example of oral history. How does oral history help historians reconstruct events of the recent past? Give two points. | 2 |

**OR**

**“There cannot be any divided loyalty”**

Govind Ballabh Pant argued that in order to become loyal citizen people had to stop focusing only on the community and the self :

For the success of democracy one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.

- |   |   |
|---|---|
| (i) Give three attributes of a loyal citizen in a democracy according to G.B. Pant. | 3 |
|---|---|

- (ii) What do you understand by 'Separate Electorate'? 1
- (iii) Why was the demand for Separate Electorate made during the drafting of the Constitution? 2
- (iv) Why was G.B. Pant against this demand? Give two reasons. 2

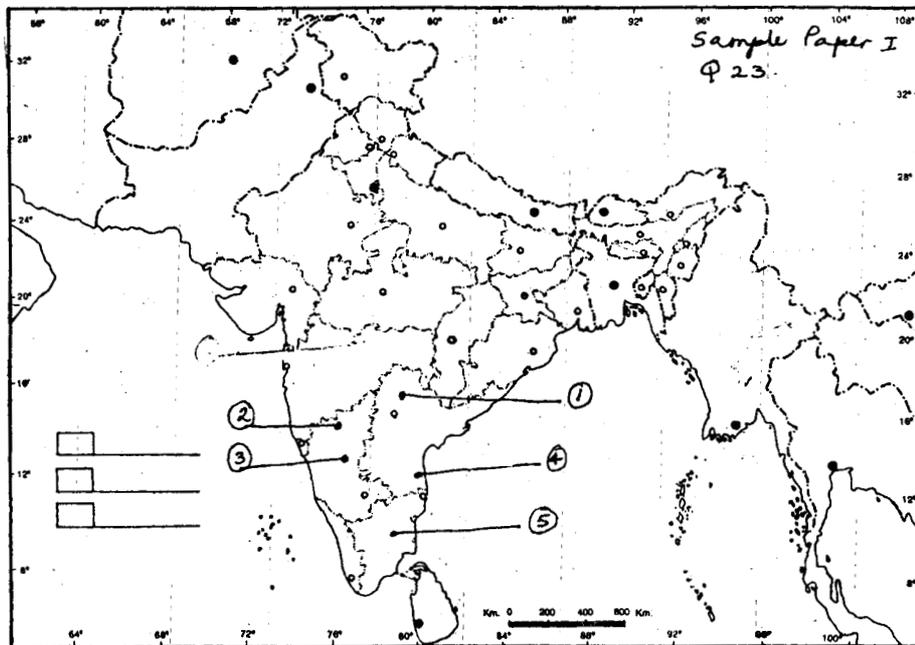
**Part 'E'**

22. On an outline map of India, mark and name Gandhara, Panchala, Magadha, Avanti, Vajji. 5

**OR**

On an outline map of India, mark and name five important centres of Revolt of 1857.

23. On an given outline map of India 5 places in South India between 14th to 16th centuries are marked as 1 to 5. Identify and write their names on the lines given. 5



**QUESTIONS FOR THE VISUALLY IMPAIRED**  
(In lieu of Questions 22 and 23)

- Q 22. Name five important political centres in the Mauryan Empire. 5

**OR**

Name any five centers of the Revolt of 1857.

- Q 23. Name any three cities and two kingdoms in South India between 14th and 16th century. 3+2 marks

**SAMPLE PAPER-I**  
**HISTORY**  
**CLASS-XII**  
**MARKING SCHEME**

**Time : 3 Hours**

**Max. Marks : 100**

1. The two strategies that were used to increase agricultural production from 6th century BCE were :
  - (1) Shift to plough agriculture which spread in fertile alluvial river valleys such as those of the Ganga and the Kaveri from the 6th century BCE.
  - (2) The iron-tipped ploughshare was used to turn the alluvial soil in areas which had high rainfall.
  - (3) Improved irrigation facilities.  
Any two points (Page 38) 2×1 = 2 marks
2. Problems faced by Al Biruni in writing an account of India :
  - (1) The Indian language - Sanskrit was different from Arabic and Persian.
  - (2) Existence of different religious beliefs and practices.
  - (3) Insularity of the Indian population.  
Any two points (Page 124) 2×1 = 2 marks
3. Two practices of the Chishti Silsila of the Sufis :
  - (1) Setting up of the Khanqahs.
  - (2) The open kitchen (langar) including people from all walks of life.
  - (3) Inclusion of local traditions, such as bowing before the Shaikh, offering water to the visitors etc.
  - (4) Appointment of spiritual successor to spread their practices.
  - (5) Pilgrimage or Ziyarat.  
Any two points (Page 154-55) 2×1 = 2 marks
4. Difficulties faced by the Census Commissioners :
  - (1) Arbitrary classification and overlapping identities of the people.
  - (2) Refusal on the part of the people to cooperate with Census Officials.
  - (3) Evasive answers of the people.
  - (4) Unwillingness of the upper caste to give any information regarding women of their household.

(5) Status consciousness of the people.

(6) Non-registration of deaths and non-reporting of illness.

Any two points (Page 321-322)

1×2 = 2 marks

5. Attitude of the Indian National Congress towards the Second World War :

(i) The Congress was critical of Hitler and the Nazis.

(ii) Congress support for the war efforts of the British if they promised to grant India independence once the war ends.

2 points (Page 361)

1×2 = 2 marks

6. The growth of temple architecture in the early Indian period :

(1) The first temples started being built at around the same time that the stupas came up at sites like Sanchi.

(2) The early forms of temples had a small square room called the 'Garbhagraha' which housed the image of a god or a goddess. The room had a single doorway through which the worshipper could enter and offer her worship.

(3) Gradually the structure of the temple changed, a tall structure known as the 'Shikhara' was built over the central shrine.

(4) The temple walls were decorated with beautiful sculptures.

(5) Later temples became even more elaborate, they had assembly halls, huge walls, gateways and they even had arrangements for water supply.

(6) The unique features of earliest temples were that some of them were hollowed out of rocks as artificial caves where the worshippers performed their prayers these later evolved into carving out entire elaborately designed temples such as the temple of Kailasnatha.

Any 5 points (Page 105-107)

5 marks

7. Factors to be kept in mind by the historians while handling texts as a source :

(1) Language of the text - whether it was common one's language or the language of the priests and the upper class.

(2) Kind of text - whether it was a mantra or stories.

(3) Author's perspective in writing the text.

(4) The audience to whom it was written.

(5) Date of the composition or compilation of the text.

(6) The place of composition.

Any 5 points to be explained (Page 73-74)

1×5 = 5 marks

8. Relationship between the Varna system and occupation according to Brahmanical texts :

- (i) Brahmanas - study and teach the Vedas, perform sacrifices.
- (ii) Kshatriyas - study the Vedas, get sacrifices performed, engage in warfare, protect people and administer justice.
- (iii) Vaishyas - Study the vedas, get sacrifices performed and engage in agriculture and trade.
- (iv) Shudras - assigned only one occupation - that of serving the three higher Varnas.

1×4 = 4 marks

The Brahmanas enforced these by :

- (i) Divine origin.
  - (ii) Advising kings to enforce the order.
  - (iii) Caste based on birth.
- Any two (Page 61)

$\frac{1}{2} \times 2 = 1$

4 +  $\frac{1}{2}$  +  $\frac{1}{2}$  = 5 marks

9. In my opinion yes, the Mahabharata is a good textual source to study the social value of the ancient times.

- (1) The Mahabharata gives a vivid description of the social values of the period as essentially it is a story between two sets of warring cousins and thus centres around conflict in the society.
- (2) On patriline succession it emphasised son's right to claim the resources of their father after the later's death.
- (3) The Mahabharata reinforces the relationship between the caste and the occupation prescribed in the Dharmashastras through stories. For example, the story of Ekalavya.
- (4) The Mahabharata gives a vivid description of the caste system and interrelationship of the different caste group. This is evident from the story of Hidimba's marriage with Bhima.
- (5) The Mahabharata also provides evidence to patriarchal society, for example Yudhishtira staking Draupadi, his wife in the game of dice.
- (6) The Mahabharata also gives two contrasting social norms in the relationship between the mother and son. For example (i) relationship between the Pandavas and their mother, example (ii) the Kauravas and their mother.

Any 5 points (Pages 54, 55, 61, 64, 65, 68)

1×5 = 5 marks

10. Nayakas and Amaranayakas of the Vijayanagara Empire :

They were the military chiefs and military commanders.

1 mark

Their role in the administration were :

- (1) Governing the territories given by the rayas.
- (2) Collecting taxes and other dues from peasants, craftsmen and traders.
- (3) Maintaining of horses and elephants.
- (4) Providing fighting force to the king.
- (5) Maintaining temples.
- (6) Providing irrigation facilities.
- (7) Paying personal homage to the king and paying annual tribute to the king.

Any 4 to be explained (Page 175)

1×4 = 4 marks

1+4 = 5 marks

11. The Mughal Emperor's court procedures reflected his status and power :

- (i) The 'takht' was meant to reflect the high status of the king.
- (ii) Canopy was a symbol of kingship.
- (iii) The status of the courtiers got reflected in the proximity to the king in the court.
- (iv) Once the king took his position in the court, one one was permitted to move.
- (v) Defined etiquette to be followed in the court with respect to the form of address, courtesies etc.
- (vi) Forms of salutation to the ruler indicated the person's status in the court.
- (vii) Protocols set for foreign ambassadors.

Any 5 to be explained (Page 175)

1×5 = 5 marks

12. Three strengths and two limitations of the 'Ain' :

**Strengths :**

- (1) Ain provides fascinating glimpse into the structure and organization of the Mughal empire.
- (2) The 'Ain' recorded information about the empire and the people of India.
- (3) Its evidence on agrarian relations is uncontested.

- (4) Its information on people's profession, trade and on the imperial establishments helps historian to reconstruct the social fabric of India at that time.

Any three points

3×1 = 3 marks

**Limitations :**

- (1) It was more of a reproduction of official papers.  
(2) Numerous errors in totalling have been detected.  
(3) Data were not collected uniformly from all provinces.

Any two points (Pages 220-21)

2×1 = 2 marks

3+2 = 5 marks

13. Life style of the Pahariyas in the 19th century :

- (i) Lived around the Rajmahal hills.  
(ii) Practised subsistence forest produce and shifting cultivation.  
(iii) Cleared patches of forest and grew a variety of pulses and millets for consumption.  
(iv) Scratched land with hoes, cultivated the land for a few years and then left it fallow.  
(v) Collected Mahua (a flower) for food, silk, cocoons.  
(vi) Collected wood for charcoal production.  
(vii) Lived in hutments with tamarind groves.

To be assessed as a whole (Pages 266-268)

5 marks

14. Rumours circulate only when they resonate with the deep fears and suspicion of the people : Deep fears aroused by the British policies. So under the circumstances rumours spread easily.

- (1) Lord William Bentinck's policy of 'reforming' Indian society by introducing western education.  
(2) Abolition of customs like Sati and permit widow remarriage.  
(3) Refusal to recognise adoption.  
(4) Introduction of British system of administration, their own laws and land revenue collection.  
(5) Role of the Christian missionaries.  
(6) The introduction of the greased cartridges.

Any 5 points (Page 295-96)

5×1 = 5 marks

15. Proposals of the Cabinet Mission and the impact on Indian policy :

(1) Proposals of the Cabinet mission.

2 marks

**Impact :**

(1) Initially all the major parties accepted this plan.

(2) But later different political groups had mutually opposed interpretations of the plan.

(3) The League wanted the grouping to be compulsory and having the right to recede from the union.

(4) The Congress wanted that the provinces be given the right to join a group. Not satisfied with the Missions explanation.

(5) Neither agreed to the proposals.

This was the most crucial juncture because after this partition became more or less inevitable.

Answer to be assessed as a whole (Page 389)

3 marks

(2+3 = 5 marks)

16. Effect of the annexation of Awadh on the Taluqdars :

(1) Taluqdars were dispossessed

(2) Their forts were destroyed and they were disarmed.

(3) 'The Summary Settlement' removed the Taluqdars wherever possible.

(4) Their control over a number of villages previously held was lost.

(5) Their autonomy ended.

(6) They lost their power and prestige.

Any 5 points (Page 298)

5×1 = 5 marks

17. Zamindars were central to the agrarian relations in the Mughal period :

(1) The zamindars were landed proprietors and also enjoyed certain special and economic privileges.

(2) They performed certain services to the state (Khidmat).

(3) Held extensive personal lands and got it cultivated through hired labour.

(4) Had the power to collect revenue on behalf of the state.

(5) Had control over military sources.

(6) Had fortresses and armed contingent.

(7) They constituted the very narrow apex in the pyramid.

(8) Their relation with the peasantry was reciprocal and one of the

paternalism.

- (9) They received the support of the peasantry in their struggle against the state.

Assess as a whole (Page 177-78)

8 marks

**OR**

Fortification and roads in the city of Vijayanagar were unique and impressive :

- (1) Seven line of forts.
- (2) Enriched agricultural lands and forests.
- (3) No mortar or cementing agents.
- (4) Wedge shaped stone blocks.
- (5) Indo-Islamic architecture.
- (6) Entrance to the fort had well guarded gates.

Assess as a whole (Page 177-78)

8 marks

18. Any four changes in social life of new cities :

- (1) Development of transport resulted in a new kind of experience.
- (2) Creation of public place, for example public parks, theatres etc. provided new forms of entertainment.
- (3) Rise of middle class.
- (4) Questioning of social customs, traditions and norms.
- (5) Change in the status of women.
- (6) Increasing number of labour and poor working shifting to the cities.

Any 4 points to be explained (Page 329-30)

4×2 = 8 marks

**OR**

Base of Indian National Movement broadened under Gandhiji :

- (1) Gandhiji as people's leader : It was no longer a movement of professionals and intellectuals, now hundreds of thousands of peasants, workers and artisans also participated.
- (2) He identified himself with the common man. Dressed like them, lived like them.
- (3) Use of charkha.
- (4) Prevailed against the existing traditional caste system.
- (5) Took up the cause of the peasant.

- (6) Brought changes in the Congress organisation - New branches and Praja Mandal.
- (7) Encouraged the use of local language for communication.
- (8) Prosperous industrialists of businessmen involved in the struggle.
- (9) Highly talented Indians attached themselves to Gandhiji.
- (10) Emphasised Hindu-Muslim unity.  
To be assessed as a whole (Page 351-355) 8 marks

**Part 'D'**

(Source 8, page 41)

19. (i) Prabhavati Gupta. 1 mark
- (ii) To increase her religious merit - Acharya (teacher) is the receiver of the land. 1+1 = 2 marks
- (iii) Is exempted from providing grass, hides as seats and charcoal, purchasing fermenting liquors, digging for salt, mining, flowers and milk.  
Any 2 points 2×1 = 2 marks
- (iv) Three significance :
- (1) Exceptional women of royal household had access to the right to grand land.
  - (2) Idea about rural population - Brahmanas, peasants and others.
  - (3) Gives an idea of the rural dues to the state.
  - (4) The village had to obey the new lord of the village and pay him all the dues.
- Any three points (Page 40-41) 3×1 = 3 marks  
(1+2+2+3) = 8 marks

**OR**

(Source 1, page 4)

- (i) The two types of querns are :
- (a) In the first type of querns as smaller stone was pushed or rolled to and fro over the base stone which were usually converse. These were probably, solely used for grain.
  - (b) The second type of querns was a pounder, eventually making a large cavity in the nether stone. This type of querns was possibly, only used for pounding herbs and spices for making curries. 2 marks
- (ii) The querns were made up of a hard, gritty, igneous rock or sandstone. The querns were roughly made up of the above grain materials as a rule. 1 marks

(iii) The second type of querns are described as 'curry stones' because they were probably used to pound herbs and spices which were used for making curries. Thus it was called as 'curry stones' by the workers, who were part of the excavation. 1 marks

(iv) Archaeologists classified finds on the basis of :

(a) Material : Whether it was made of clays, stone, metal, etc.

(b) Function : Archaeologists have to see if the object is a tool or an ornament as it could have served both the purposes or could have a religious use. 2 marks

The functions of a find is determined by :

(a) The resemblance with present day things e.g. beads and pots.

(b) In context in which it was found, e.g. in a house.

(c) Sometimes take the help of indirect evidence, e.g. traces of cotton at Harappan sites could signify use of cloth was known. 1 marks

(2+2+1+3 = 8 marks)

(Source 10, page 129)

20. (i) 'Uluq' and 'dawa'.  $\frac{1}{2} + \frac{1}{2} = 1$  mark

(ii) Foot post had three stations per mile. At every third of a mile there is a village which had three pavillions with men sitting ready to start.

Each carried a rod with a copper bell at the top.

When the courier starts, he holds the letter in one hand and the rod on the other. When the men in the pavillion hear the ringing of the bell they get ready and as soon as courier reaches them they take the letter and run till they reach the next post. 3 marks

(iii) • It allowed merchants to send information.

• Remit credit.

• Helped dispatch goods at short notice.

• It was very fast.

• Even fruits from far away land could be transported.

Explain any three points 3×1 = 3 marks

(iv) All trade routes were supplied with inns and guest houses. 1 mark

(1+3+1+1 = 8 marks)

**OR**

(Theme 6 - source 7)

- (i) Jahanara was a devout follower of Muinuddin Chisti, there were various ways through which she showed her devotion, these are as follows :

Everyday she would perform two cycles of optional prayers.

She did not sleep under the comfort of her soft leopard skinned bed instead she chose to sleep outside under a tree.

During the month of Ramzan she went on a pilgrimage to his tomb.

She rubbed her face with the sand near the dargah, walked barefoot and kissed the ground and finally she put her scarf and the finest quality of itar on the tomb of the shrine.

Any two points

2×1 = 2 marks

- (ii) The dargah was very popular because of the austerity and peity of the Shaikh.

People from all backgrounds would come to seek the sufi's spiritual grace, they were deeply enamoured of the greatness of his spiritual successors as well as patronage of the royal visitors.

2 marks

- (iii) Akbar was one of the disciples of Muinuddin Chisti, he visited him at least fourteen times, sometimes even two-three times a year to seek blessings for conquests, fulfilments of vows and most importantly the birth of sons. Many of his wishes were soon fulfilled and thus as an offering :

- he gave generous gifts on each visit.
- he offered a huge cauldron to facilitate cooking for the pilgrims.
- he even got a mosque constructed within the dargah.

2 marks

- (iv) Some of the other activities of the Ziyarat are as follows :

- the use of music and dance including mystical chants performed by specially trained musicians on carnivals to evoke divine ecstasy.
- the sufis would remember god by reciting the 'Zikr' (the divine names) on evoking his presence through 'sama' (an audition) on the performance of mystical music.
- This also exemplified interaction with indigenous and devotional traditions.

Any two

2 marks

2+2+2+2 = 8 marks

(Source 8, page 399)

21. (i) He was a sikh doctor in Himachal Pradesh. 1 mark
- (ii) Received him at the Karachi airport, took him to a room, had lunch and dinner with him.
- They waited the whole night
- They accompanied him back to the plane.
- Presented him a small basket of grapes. 3 marks
- (iii) As a doctor, he worked day and night. And also provided the rare healing touch, food, shelter, love and security to numerous migrants, Muslim, Sikh, Hindu alike. 2 marks
- (iv) • It helps the historian to grasp the personal experience and memories in detail.
- Able to give a vivid account of actual experience of people of that time.
  - Allows the historians to broaden the boundaries of their discipline.
  - Helps to get the view and experience of the masses.
- Any two points (Page 399-401)  $2 \times 1 = 2$  marks

$1+3+2+2 = 8$  marks

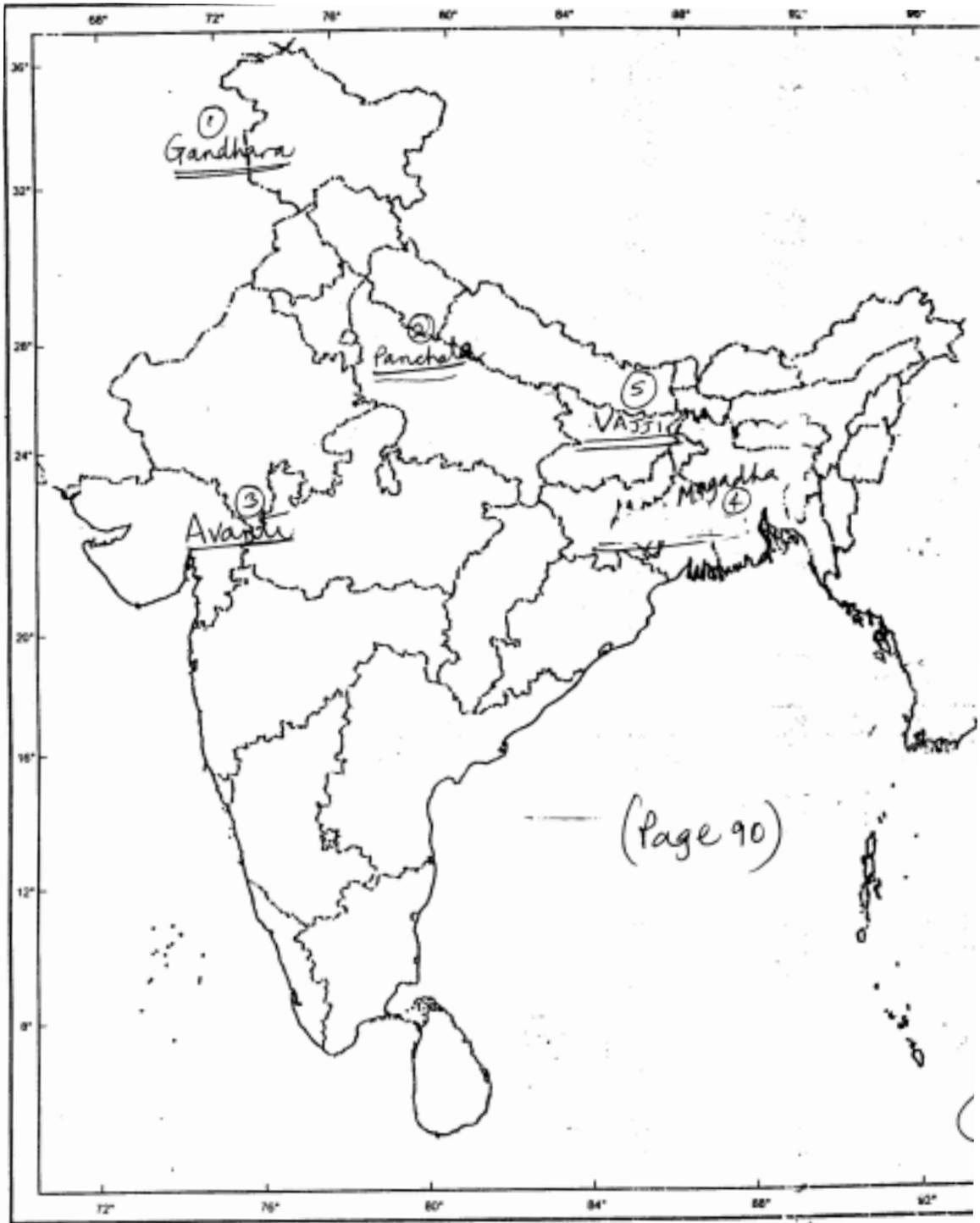
**OR**

(Source 5, page 419)

- (i) A loyal citizen should be self disciplined, care less for himself and more for others. Loyalty should be centred round the state. 3 marks
- (ii) Separate electorates meant that a particular community could elect their own representatives from designated constituencies. 1 mark
- (iii) • To ensure that the Muslim had a meaningful voice in the governance of the country.
- The need of Muslims could not be properly understood by the non-Muslims.
  - True representatives of the Muslims could not be chosen by the people belonging to other community.
- Any two points  $2 \times 1 = 2$  marks
- (iv) (i) Harmful for the nation.
- (ii) Isolate the minorities and make them vulnerable.
- (iii) Deprive them of any effective say within the government.
- Any two points  $2 \times 1 = 2$  marks

$3+1+2+2 = 8$  marks

22. Map

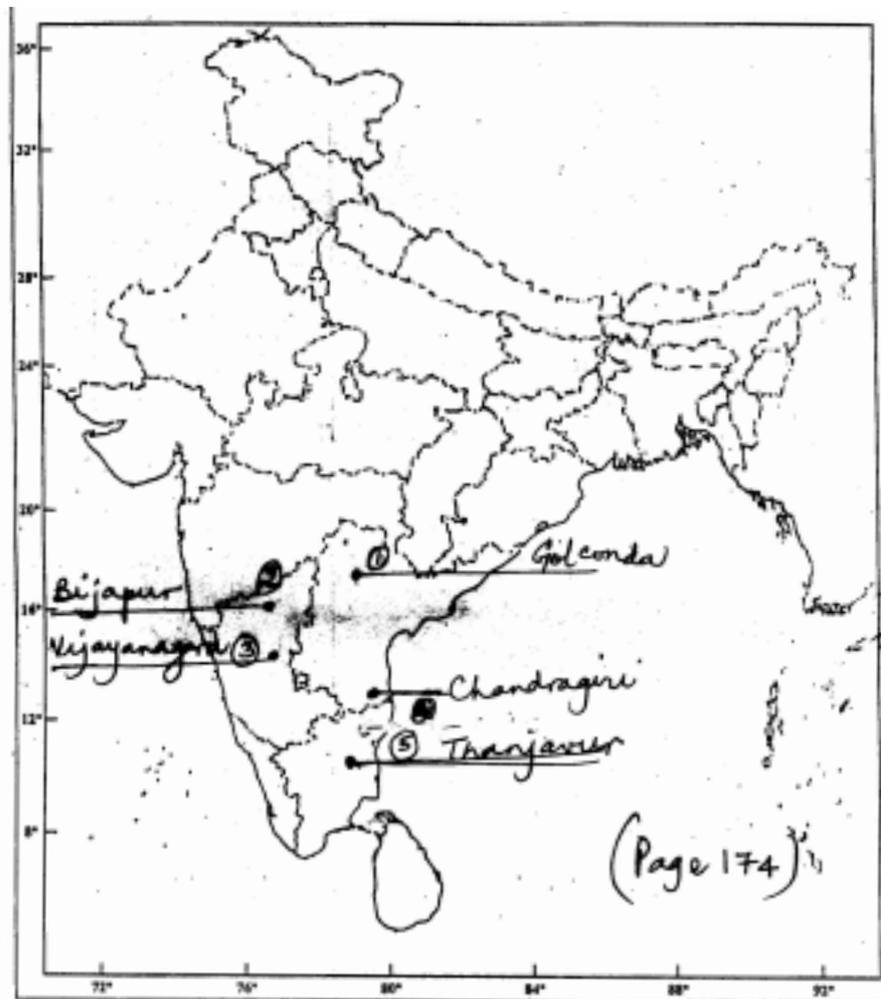


OR

Map



23. Map



**FOR THE VISUALLY IMPAIRED**

(In lieu of map questions 22 and 23)

Q 22. Pataliputra, Taxila, Ujjayini, Tosali and suvarnagri. 5

**OR**

Delhi, Jhansi, Kanpur, Lucknow, Meerut or any other relevant place mentioned in the boo

Q 23. Cities—Chandragiri, Hampi, Thanjavur, Madurai, Kanchipuram—Any 3.

Kingdoms - Vijayanagara, Golconda, Bijapur—Any 2. 5

**BLUE PRINT**  
**Sample Question Paper-II**

**Subject : History**

**Marks : 100 marks**  
**Time : 3 hours**

Theme	Very Short Answer (2)	Short Answer (5)	Long Answer (8)	Passage-based (8)	Skill (5)	Total
1 and 2	–	10(2)	–	–	–	10
3 and 4	2(1)	5(1)	–	8(1)	5(1)*	15
5 and 6	–	5(1)	8(1)	–	–	13
7 and 8	4(2)	–	–	8(1)	5(1)*	12
9	–	5(1)	–	–	–	5
10 and 11	2(1)	–	–	8(1)	–	10
12 and 13	2(1)	10(2)	–	–	5(1)*	12
14 and 15	–	5(1)	8(1)	–	–	13

There are two map questions – one four identification (no choice) themes 12 and 13 and one for location and labelling (choice) between themes 3 and 4 or 7 and 8.

**SAMPLE QUESTION PAPER II**  
**HISTORY**  
**CLASS-XII**

**Time Allowed : 3 Hours**

**Max. Marks : 100**

**General Instructions**

- (i) *Answer all the questions. Marks are indicated against each question.*
- (ii) *Answers to questions carrying 2 marks (Part 'A' – Questions 1 to 5) should not exceed 30 words.*
- (iii) *Answers to questions carrying 5 marks (Part 'B' – Section I, II, III – Questions 6 to 16) should not exceed 100 words.*
- (iv) *Answers to questions carrying (Part 'C' – Questions 17 to 18) should not exceed 250 words.*
- (v) *Part 'D' has questions based on 3 sources.*
- (vi) *Attach maps with the answer scripts (Part 'E').*

**PART A**

Answer the following questions.

- 1. Name the two sacrifices performed by the Kings during the Vedic times. 2
- 2. State any two reasons for the decline of the Vijayanagara Empire. 2
- 3. Mention two main functions of the Village Panchayats in the 16th and 17th centuries in India. 2
- 4. Why did the Zamindars default on the payment of revenues under the British government? Give two reasons. 2
- 5. Explain any two problems that historians may face while studying autobiographies. 2

**PART B**

**SECTION I**

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

- 6. State the factors that helped Magadha emerge as the most powerful Mahajanpada in the 6th century BCE. 5
- 7. "The Begums of Bhopal played a significant role in preserving the remains of Stupa at Sanchi." Support this statement with suitable evidence. 5

8. Describe the trade relations of the Harappans with West Asia. 5
9. 'The rules of the Brahmanical text were not universally followed in ancient time'. Justify giving five evidence. 5

**PART B**  
**SECTION II**

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

10. 'Bernier's accounts influenced western theorists from the 18th century'. Give arguments to support the statement. 5
11. What are the distinctive features of the Mughal mobility? Give any five. 5
12. Why do you think that the traditions of Baba Guru Nanak remain significant even in the 21st century? 5

**PART B**  
**SECTION III**

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

13. 'The British Government consciously developed the city of Madras to reflect their racial superiority'. Justify the statement giving suitable arguments. 5
14. Describe the events that led to the Non-Cooperation Movement. 5
15. Describe any two architectural styles used by the British in the construction of public buildings in Bombay. Give one example from each. 5
16. Assess the impact of partition of India on Indian women. 5

**PART C**

17. Explain giving examples how the accounts of foreign travellers help in reconstructing the history of India from the 10th to 17th century. 8

**OR**

Explain giving examples the connection between the State and the Bhakti tradition and the State and the Sufi tradition. 4+4 = 8

18. Explain the development since March, 1946 that led to the Partition of India. 8

**OR**

Examine any **four** major issues that went into the making of the Indian Constitution.

4×2 = 8

**PART D – Passage Based Questions**

Read the following passage given carefully. Answer the questions that follow them.

19. **Draupadi's marriage**

Drupada, the king of Panchala, organised a competition where the challenge was to string a bow and hit a target; the winner would be chosen to marry his daughter Draupadi. Arjuna was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti, who, even before she saw them, asked them to share whatever they had got. She realised her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhisthira decided that Draupadi would be their common wife.

When Drupada was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of India, whose wife had been reborn as Draupadi, and they were thus destined for each other.

Vyasa added that in another instance a young woman had prayed to Shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi, and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.

- (i) What was the competition organised by the Panchala King Drupada for the marriage of his daughter? 1
- (ii) What two explanations were given by Vyasa to convince King Drupada for Draupadi being the common wife of the Pandavas? 2+2 = 4
- (iii) What form of marriage was Draupadi's marriage to the Pandavas'? Give two views of historians about this form of marriage. 1+2 = 3  
(1+4+3 = 8)

**OR**

**The world beyond the palace**

Just as the Buddha's teachings were compiled by his followers, the teaching of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Here

is one example, from a Prakrit text known as the *Uttaradhyayana Sutta*, describing how a queen named Kamalavati tried to persuade her husband to renounce the world :

If the whole world and all its treasures were yours, you would not be satisfied, nor would all this be able to save you. When you die, O king and leave all things behind, *dhamma* alone, and nothing else, will save you. As a bird dislikes the cage, so do I dislike (the world), I shall live as a nun without offspring without desire, without the love of gain, and without hatred ...

Those who have enjoyed pleasures and renounced them, move about like the wind, and go wherever they please, unchecked like birds as their flight.

Leave your large kingdom ... abandon what pleases the senses, be without attachment and property, then practise severe penance, being firm of energy ...

- (i) Name the text from which this excerpt has been taken. What is the language of the text? 2
- (ii) What all did queen Kamalavati ask the king to renounce? 2
- (iii) Describe the main principles of Jainism. 4
- (2+2+4 = 8)

20.

### How tanks were built

About a tank constructed in Vijaynagara, Paes wrote :

The king made a tank ... at the mouth of two hills so that all the water which comes from either one side or the other collects there; and, besides this, water comes to it from more than three leagues (approximately 15 kilometres) by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river. The tank has three large pillars handsomly carved with figures; these connect above with certain pipes by which they get water when they have to irrigate their gardens and rice-fields. In order to make this tank the said king broke down a hill ... In the tank I saw so many people at work that there must have been fifteen or twenty thousand men like ants ...

- (i) Name the king associated with the construction of the tank. 1
- (ii) How did the water get collected in the tank? 3
- (iii) Why do you think that so many people were engaged the construction of the tank? 2

(iv) What were the other sources of water for Vijayanagara?

2

(1+3+2+2 = 8)

**OR**

**Cash or kind?**

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 removed. Often, too, the land taken by appraisalment, 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.

(i) Name the four methods of assessing the land revenue.

2

(ii) What are the two forms of paying the land revenue?

1

(iii) Which of the four methods according to you is best suited for the farmer and why?

3

(iv) Explain Jama and Hasil.

2

(2+1+3+2 = 8)

21.

**A ryot petitions**

This is an example of a petition from a *ryot* of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission:

The *sowkars* (*sahukars*) ... have of late begun to oppress us. As we cannot earn enough to defray our household expense, we are actually forced to beg of them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover, the necessary clothes and grain are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demanded from customers making ready money payments... The produce of our fields is also taken by the *sowkars* who at the time of removing it assure us that it will be credited to our account, but they do not actually make any

mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.

- (i) What were the four grievances of the peasants? 4
- (ii) Give one norm that regulated the relationship between the money lender and the ryot? 1
- (iii) What was the 'Limitation Law'? How was it manipulated by the money lender? 1+2

(4+1+1+2) = 8 marks

**OR**

**The Azamgarh Proclamation, 25 August, 1857**

This is one of the main sources of our knowledge about what the rebels wanted :

*Section III – Regarding Public Servants* : It is not a secret thing, that under the British Government, natives employed in the civil and military services have little respect, low pay, and no manner of influence; and all the posts of dignity and emolument in both the departments are exclusively bestowed on Englishmen, ... Therefore, all the natives in the British service ought to be alive to their religion and interest, and abjuring their loyalty to the English, side with the Badshahi Government, and obtain salaries of 200 and 300 rupees a month for the present, and be entitled to high posts in the future.....

*Section IV – Regarding Artisans*. It is evident that the Europeans, by the introduction of English articles into India, have thrown the weavers, the cotton dressers, the carpenters, the blacksmiths, and the shoemakers, etc., out of employ, and have engrossed their occupations, so that every description of native artisan has been reduced to beggary. But under the Badshahi Government the native artisans will exclusively be employed in the service of the kings, the rajahs, and the rich; and this will no doubt ensure their prosperity. Therefore, these artisans ought to renounce the English services.

- (i) How did the introduction of English articles affect the artisans? 2
- (ii) How would the conditions of the artisans improve under the Badshahi Government? 2

(iii) Why were the Public servants dissatisfied with the British Government?

2

(iv) What did the rebel proclamation repeatedly appeal for?

2

(2+2+2+2 = 8)

**Part 'E' : Map**

22. On an outline map of India, mark and name Agra, Delhi, Lahore, Ajmer and Panipat.

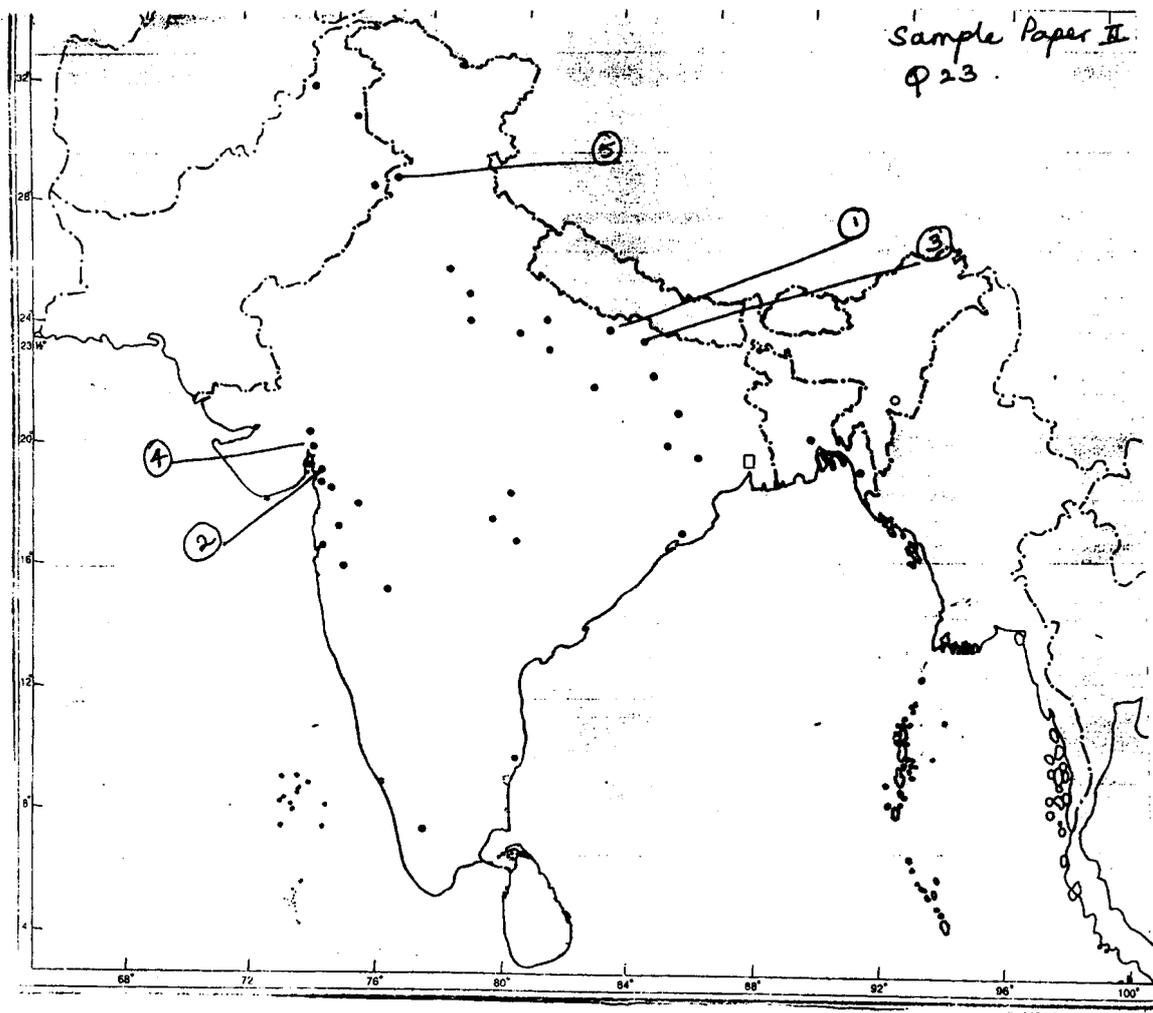
5

**OR**

On an outline map of India, mark any **five** Buddhists sites.

23. On an outline map of India, five centres of the Indian National Movement are marked as 1 to 5. Identify and name them.

5



**FOR THE VISUALLY IMPAIRED**  
**(In lieu of map questions 22 and 23)**

Q 22. Name any 5 cities which were under Babur's rule. 1

**OR**

Name any five Buddhist sites in India.

Q 23. Name any five centers associated with the National movement. 5

**SAMPLE PAPER-II**  
**HISTORY**  
**CLASS-XII**  
**MARKING SCHEME**

**Time : 3 Hours**

**Max. Marks : 100**

**Part A**

1. The two sacrifices performed by the kings during Vedic times were :  
Rajasuya and Ashvamedha.  
(Page 84) 2×1 = 2 marks
  
2. Two reasons for the decline of the Vijayanagara Empire :
  - (i) Successors of Krishnadeva Raya were troubled by Nayakas.
  - (ii) Control at the Centre by 1542 shifted to new lineage of Agavidu.
  - (iii) Clash with the Deccani Sultanates.
  - (iv) In 1565, Rama Raya's defeat by the combined Deccani forces and the sack of Vijayanagar.  
(Any two points) (Page 173) 2×1 = 2 marks
  
3. Two functions of Village Panchayat :
  - (i) To ensure that caste boundaries among the various communities inhabiting the village were upheld.
  - (ii) Had the authority to levy taxes and inflict most serious forms of punishment in case of this violation caste norms.
  - (iii) It supervised the preparation village accounts.
  - (iv) It had to undertake welfare activities for the village people.  
Any two points (Page 202-03) 2×1 = 2 marks
  
4. Zamindars defaulted on revenue payment : Reasons :
  - (i) The demand of revenue was very high.
  - (ii) The high demand was imposed at a time when the agricultural produce were depressed and the peasants found it difficult to pay their dues to the zamindars.
  - (iii) Revenue was invariable and had to be paid punctually.  
Any two points (Page 259-60) 2×1 = 2 marks

5. Problems faced by historians while studying autobiographies :

- (i) Autobiographies are retrospective accounts very often from memory.
- (ii) They tell us what the author could recollect or what the author saw as important to write.
- (iii) They may also be silent about certain information which the author does not wish to write.

Any 2 points (Page 270)

2×1 = 2 marks

**Part B : Section D**

6. Factors that helped Magadha emerge as most powerful Mahajanapada.

According to modern historians :

- (i) Very fertile region.
- (ii) Iron mines in the region - accessible and used for making weapons.
- (iii) Elephants for the army available.
- (iv) According to Buddhist and Jaina traditions - ambitious rulers like Bimbisara, Ajatasatru etc.
- (v) Capital Rajagaha was well fortified.
- (vi) Pataliputra - commanded routes along the Ganga.

Any 5 points (Page 31)

5 marks

7. 'The Begums of Bhopal made significant contribution :

- (1) In the 19th century, Europeans, first the French and later the English were interested to take away the eastern gateway of the Stupa to Paris and London museums.
- (2) Shah Jehan Begum of Bhopal took a wise decision to make a plaster cast copies to please the Europeans. This resulted in the original remain at the State.
- (3) Shahjehan Begum and Sultan Jehan Begum financed the preservation of ancient site.
- (4) Museum was built, publication of the volumes by John Marshall was funded.
- (5) The Sanchi Stupa today stands as a testimony to the marvels of Indian architecture.
- (6) The Sanchi Stupa as the most important Buddhist centres has greatly helped in the understanding of early Buddhism.

But for this timely and very wise decision the fate of this Stupa could have been like that of Amaravati.

Assess as a whole (Page 83 and 99)

5 marks

8. Harappans trade relation with West Asia. Archaeological evidence are suggestive of a possible trade relation with West Asia :

- (i) Copper was probably brought from Oman. As chemical analyses of copper artefacts of Harappa and Oman contain trace of nickel of a common origin.
  - (ii) A distinctive Harappan jar, coated with layer of black clay found at Omani sites.
  - (iii) Mesopotamian text refer to copper coming from Magan - a name used for Oman.
  - (iv) Harappan seals, weights, dices and beads at Mesopotamian sites.
  - (v) Mesopotamian text refers to a place Meluhha, possibly the Harappan region, where from they got products like carnelian, lapis lazuli, copper, gold.
  - (vi) Depicting of ships and boats or seals.
- Any five points (Page 13-14)

5×1 = 5 marks

9. Brahmanical texts were not universally followed in ancient times :

- (i) Gotra of women : Women were expected to give up the gotra of the father after marriage. However, the women married Satvahana rulers continued to have names derived from father's gotra. They did not adopt husband's gotra.
- (ii) Right occupation : Non-Kshatriya kings : According to the Shastras only Kshatriyas could become rulers. But there were many ruling families that claimed to be Brahmanas or Vaishyas.
- (iii) There were population whose practices were not influenced by Brahmanical ideas, such as Nishadas, nomadic pastoralists.
- (iv) There were instances of multiple occupation of the same caste, such as silk weavers of Mandasor.
- (v) Instances of Chandalas not accepting the life of degradation prescribed in the Shastras.
- (vi) Rules of marriage : Sometimes marriage took place outside the caste, such as Bhima and Hidimba.
- (vii) Gender property : Exceptions such as Prabhavati Gupta.

(viii) Varna and property rights.

Any other relevant point.

Any 5 points (Theme 3)

5×1 = 5 marks

### Part B - Section II

10. Bernier's account :

(i) Under the Mughals there was the practice of crown ownership of land and no private ownership of land or private property. This led to lack of a class keen on agricultural improvement and consequent ruination. His ideas influenced the French philosopher Montesquieu to develop an idea of oriental despotism, under which the people were kept in conditions of subordination and poverty.

(ii) His accounts also influenced Karl Marx.

(iii) Karl Marx observes that before colonialism the surplus production was appropriated by the state.

(iv) This led to autonomous village communities and egalitarian society. This according to Marx was leading to a stagnant system.

Assess as a whole with examples (Page 130-132)

5 marks

11. Distinctive features of Mughal nobility :

(i) The important corps of officers of the Mughal state was collectively called the nobility.

(ii) Nobility was recruited from diverse ethnic and religious groups. Turani, Irani, Rajputs, Shaikzadas, Hindu caste intellectuals etc.

(iii) Held ranks (mansabs).

(iv) They participated in the military campaigns with their armies and also served as officers of the Empire.

(v) The nobility, gained power, wealth and reputation by way of imperial service.

(Page 244-46)

5×1 = 5 marks

12. Baba Guru Nanak traditions remain significant in the 21st century because :

(i) His teachings were simple.

(ii) He rejected elaborate rituals, sacrifices, image worship etc.

(iii) The absolute 'rab' had no gender or form. He proposed a single way to connect to the Divine by singing the hymns called 'Shabad'.

(iv) He organised his followers into a community and set up rules for community worship.

(v) Even though according to Guru Nanak these practices were not meant to be a religion.

(vi) The hymns called 'Gurbani' are translated into various language.

His teachings appeal to the 21st century because of the simplicity, practability and feeling of community.

(To be assessed as a whole)

5 marks

13. Development of city of Madras reflected the racial superiority of the British :

(i) Fort St. George became the nucleus of white town.

(ii) Walls and bastions were built around the town.

(iii) Only white were allowed to live in within the Fort.

(iv) Administration and judiciary also favoured white population.

(v) Development of Madras followed the needs and convenience of the minority whites in the town.

(vi) Black town developed outside the Fort.

Any 5 points (Page 331)

5 marks

14. Events leading to the Non-cooperation movement :

(1) The first world war and the laws introduced by the British.

(2) Censorship of the Press.

(3) Introduction of Rowlatt act which permitted detention without trial.

(4) Campaign against Rowlatt Act.

(5) Gandhiji detained while proceeding to Punjab.

(6) Prominent local Congressmen arrested.

(7) Jallianwala Bagh massacre.

(8) Success of Rowlatt Satyagraha.

(9) Gandhiji's call for non-cooperation movement

To be assessed as a whole (Page 349-50)

5 marks

15. The two architectural styles used by the British in the construction of public buildings in Bombay with one example each are :

(1) Neo-classical on the new classical architectural style. For example :  
The town Hall in Bombay.

- (2) Italian architecture. For example Elphinstone Circle later called as Horniman circle.
  - (3) Neo-Gothic architecture. For example the Secretariat building, University of Bombay and High Court (any one example)
- Any two architectural style to be explained (Page 340-41)  $2+2+\frac{1}{2}+\frac{1}{2} = 5$  marks

16. Impact of partition of India on Indian women :

- (1) Harrowing experience of women - Abduction, sold, forced to settle down to a new life etc.
  - (2) Government's insensitivity to the feelings of women.
  - (3) Women not allowed to voice their opinion.
  - (4) Killing of women in the name of saving honour of women.
  - (5) Forcing women to commit suicide to save themselves from falling into the hands of enemies.
  - (6) Dishonouring women of a community seen as dishonouring the community itself and a mode of taking revenge.
- To be assessed as a whole (Page 394 to 397) 5 marks

17. Account of foreign travellers help in reconstructing the history of India :

- (1) Most of the foreign travellers came from a vastly different social environment. So they were attentive to everyday activities.
  - (2) These were taken for granted by indigenous writers.
  - (3) Their difference in perspective make their account interesting.
  - (4) Their comparisons with their own country - outsider's perceptions, made reconstruction of history more objective.
  - (5) Their accounts deal with affairs of the court, religious issues, architectural features. These enrich our knowledge of the past.
- Any two points 2×1 = 2 marks

Three writers were Al-Biruni, Ibn Battuta and Bernier :

- (1) Al Biruni's Kitab-ul Hind is simple and lucid - deal with subjects such as religion, philosophy, astronomy etc.
  - (2) Al Biruni's explaining the caste system by looking for parallels in other societies and suggested that social diversions were not unique to India
- Any two points 2 marks

(1) Ibn Battuta's book 'Rihla' - He travelled extensively in India, Central Asia and lived at the Court of Mohammad Bin Tuglaq. Recorded his observation meticulously about new culture, people's beliefs and values.

(2) He gave fascinating details about Indian cities, system of communication and objects like paan and coconut.

Any two points

2×1 = 2 marks

(1) Bernier's book 'Travels in Mughal Empire'.

(2) His account is marked by detailed observation, critical insights and reflections.

(3) A comparison with contemporary Europe.

(4) Account on land ownership, artisanal activities, trade and women.

Any 2 points

2×1 = 2 marks

2+2+2+2 = 8 marks

Theme 5

**OR**

17. Relation between the Bhakti tradition and the state :

Bhakti and state :

(1) One of the earliest Bhakti movement were led by Alvars and Nayanars in the southern part of India.

(2) Prior to the Bhakti traditions Buddhism and Jainism were also prevalent in these regions which received royal/state patronage.

(3) The Bhakti saints in their composition opposed Jainism and Buddhism. This opposition mainly emerged due to state patronage. As a result some of the rulers of southern kingdom like the Cholas who supported the earlier Brahmanical traditions supported Bhakti traditions.

(4) They made land grants.

(5) Constructed temples for Vishnu and Shiva.

(6) Bronze sculpture of Shiva, one of the finest specimen of Indian art.

(7) Both Nayanars and Alvars were reversed by the rich Vellala peasants and the Chola kings in turn tried to win their support.

(8) The Chola kings to claim divine support and also to reveal their power, built temples adorned with the image the saints where the people worshipped.

(9) The kings also introduced the singing of Tamil hymns in temples under royal patronage.

(10) In North India deities such as Vishnu and Shiva were worshipped in the temples often built with the support of rulers.

Any 4 points

4×1 = 4 marks

Sufi and the state :

- (1) The Chishti tradition was austere but it did not isolate political power.
- (2) The sufis accepted unsolicited grants and donation from the political elites and the Sultans in turn set up charitable trusts and granted tax-free land.
- (3) The donations given to the Chishtis were used by them to meet their immediate requirements for food, clothes, living of quarters, ritual necessities etc.
- (4) The moral high status of the Sufi saints attracted people from all walks of life. The kings in town wished to secure their support.
- (5) The Turkish sultans not only associated themselves with the Sufis but also sought their legitimation especially because the majority were non-muslims.
- (6) The Sultans also came to depend on the sufis to interpret the Shara.
- (7) It was believed that Auliya could intercede with god to improve the material and spiritual conditions of the people. As a result the kings got the shrines of the sufis built near their tombs.
- (8) There were also instances of conflict between the sufis and the Sultan.
- (9) To assert their authority both expected certain rituals performed like kissing of the feet etc.

Any 4 points (Page 145, 146, 159)

4×1 = 4 marks

4+4 = 8 marks

18. The developments that led to the Partition of India :

- (1) Recommendations of Cabinet Mission.
- (2) Initial acceptance by major political parties but the agreement was short lived.
- (3) Mutually opposed interpretation of the plan.
- (4) Inevitability of the partition.
- (5) Announcement of “Direct Action Day” by Muslim League.
- (6) Break of riots, followed by spread of violence in many parts of North India.

- (7) March 1947, Congress voting to divide Punjab and Bengal with Hindu/Muslim/Sikh majority.
- (8) More and more Congressmen and groups getting convinced about the necessity of partition.
- (9) Unabated continuation of communal violence.
- (10) All this led to the conclusion that partition was a necessary evil.

Assess as a whole (Page 389-92)

8 marks

**OR**

The major issues that went into the making of the Indian Constitution :

- (1) Political democracy along with socio-economic justice (right to vote along with equality and justice).
- (2) Sovereign, socialist, secular, democratic Republic.
- (3) Issue of depressed classes and untouchability.
- (4) Reservation of seats along with joint electorate (rejected the idea of separate electorate which was based on divide and rule policy).
- (5) Minorities protection.
- (6) Protection of tribals.
- (7) Centralised federation to promote the idea of unity in diversity.
- (8) Reorganisation of states on linguistic pattern in accordance with popular demand.
- (9) Hindi - as official language along with use of English for official purpose.

Any 4 points to be explained (Page 411-428)

4×2 = 8 marks

**Part 'D'**

(Source 16, page 76)

19. (i) Drupada, the King of Panchala, organised a competition where the challenge was to string a bow and hit a target, the winner would be chosen to marry his daughter.
- (ii) (a) Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi and they were thus destined for each other.
- (b) Draupadi was the young woman who had prayed to Shiva for a husband and in her enthusiasm, had prayed five times instead of once. Shiva had fulfilled her prayers.

2 marks

2 marks

2+2 = 4 marks

(iii) (a) Polyandry. 1 mark

(b) The two views of the historians are :

(i) Polyandry may have been prevalent amongst ruling elites at certain point of time.

(ii) Gradually it might have fallen into disfavour amongst the Brahmanas. 2 marks

(1+4+1+2) = 8 marks

**OR**

(Source 4, page 88)

(i) The name of text - Uttaradhyayana Sutta. The language is Prakrit. 2 marks

(ii) Queen Kamalavati asked her husband to renounce the world, the kingdom, abandon what pleases senses, be without attachment and property and renounce all pleasures. 2 marks

(iii) Main principles :

(a) Entire world is animated : Even stones, rocks and water have life.

(b) Non-injury to living beings, especially to humans, animals, plants and insects.

(c) Cycle of birth and rebirth is shaped through Karma.

(d) Asceticism and penance are required to free oneself from the cycle of Karma.

(e) Monastic existence is a necessary condition of salvation.

(f) Jaina monks and nuns took five vows : to abstain from killing, stealing and lying; to observe celibacy and to abstain from possessing property.

Any four

4×1 = 4 marks

(2+2+4) = 8 marks

(Source 4, page 177)

20. (i) Krishnadeva Raya. 1 mark

(ii) (a) The tank was made at the mouth of two hills and thus the water which came from each side fell there.

(b) Water also reached the tank from pipelines which were as long as three kms.

(c) The water was also brought from the lake which drained

into the river and which then drained into the tank. 3 marks

(iii) There were so many people working on the construction of the tank because it only helped them further, by the construction of the tank they would be able to irrigate their gardens and rice fields, they would all tremendously benefit from the water tank. 2 marks

(iv) (a) The lake which drained into a river which was an alternative source of water.

(b) Pipelines which were well connected throughout the kingdom. 2 marks

(1+3+2+2) = 8 marks

**OR**

Source 6, Page 215

(i) The four methods of assessing land revenue are given as follows :

1. Kankut
2. Batai or bhaoli
3. Khet-batai
4. Lang batai

2 marks

(ii) The two methods of forms the land revenue are as follows :

1. Cash
2. Kind i.e. grains etc.

1 mark

(iii) According to me the best suited land revenue collection system for the farmer is lang batai. In this method after cutting the grain, the farmer form it in heaps and divide it among themselves and each farmers takes his share and turns it into profit. This method is best as both sides get their proper share and there is no loophole for a officer as in the method of bata or bhaoli.

**Any other suitable answer**

3 marks

(iv) The land revenue arrangements consisted of two stages - first assessment and then actual collection. The jama was the amount assessed while hasil was the amount collected.

2 marks

(2+1+3+2) = 8 marks

(Source 8, page 282)

21. (i) Peasants were oppressed by Sowkars.

They were not sold clothes and grain in cash

The prices were generally twenty-five or fifty percent more than demanded from customers making payment in cash.

The produce from their fields were also taken by Sowkars.

No receipt for the produce was given to the peasants. 4×1 = 4 marks

(ii) Interest charged could not be more than the principal. 1 marks

- (iii) • The Limitation Law stated that the loan bonds figured between money lenders and ryots would have validity for only three years.
- The money lenders turned the law around forcing the ryot to sign a new bond every three years, entering the unpaid balance as the Principal. A new set of interest was calculated. 2 marks
- (4+1+1+2) = 8 marks

**OR**

(Source 5, page 302)

(i) Effects on kisans :

- They became unemployed.
- Reduced to beggary. 2 marks

(ii) Under Badshahi government :

- Native artisans were exclusively employed in the service of the kings, the rajahs and the rich.
- This ensured their prosperity. 2 marks

(iii) Dissatisfaction of public servants :

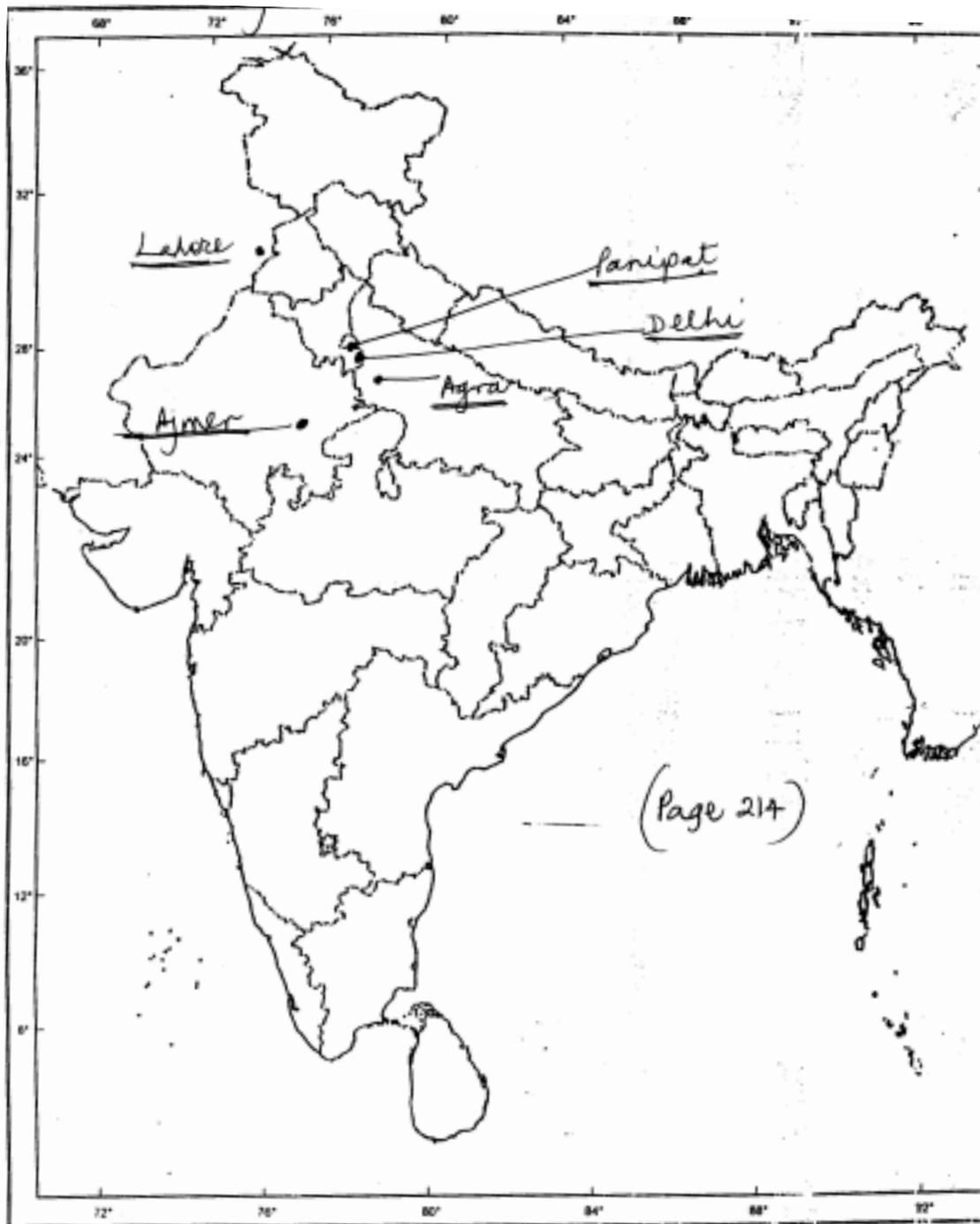
- They had little respect.
- Low pay.
- No manner of influence. 2 marks

(iv) Rebel proclamation repeatedly appealed :

- To all sections of the population.
- It addressed to the sentiments of Hindus and Muslims and harked back to the pre-British Hindu-Muslim past and glorified the existence of different communities.
- Under the name of Bahadur Shah they appealed to the people to join the fight under the standard of both Muhammad and Mahavir. 2 marks

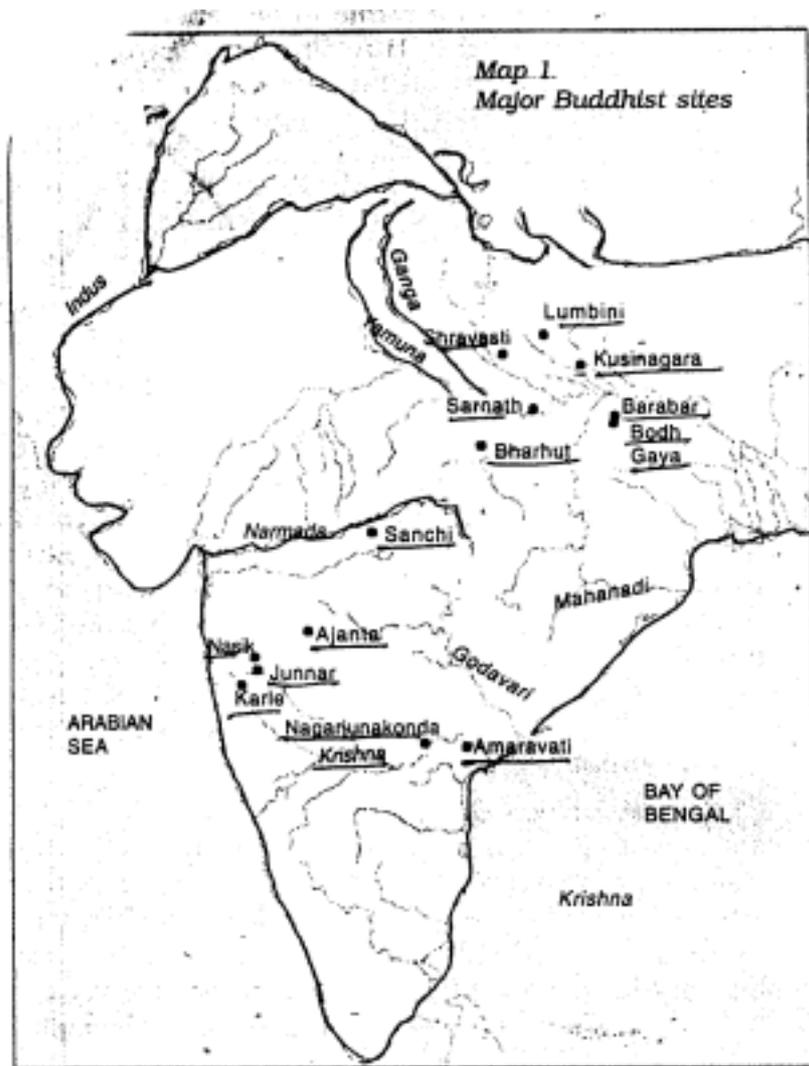
(2+2+2+2) = 8 marks

22. Map

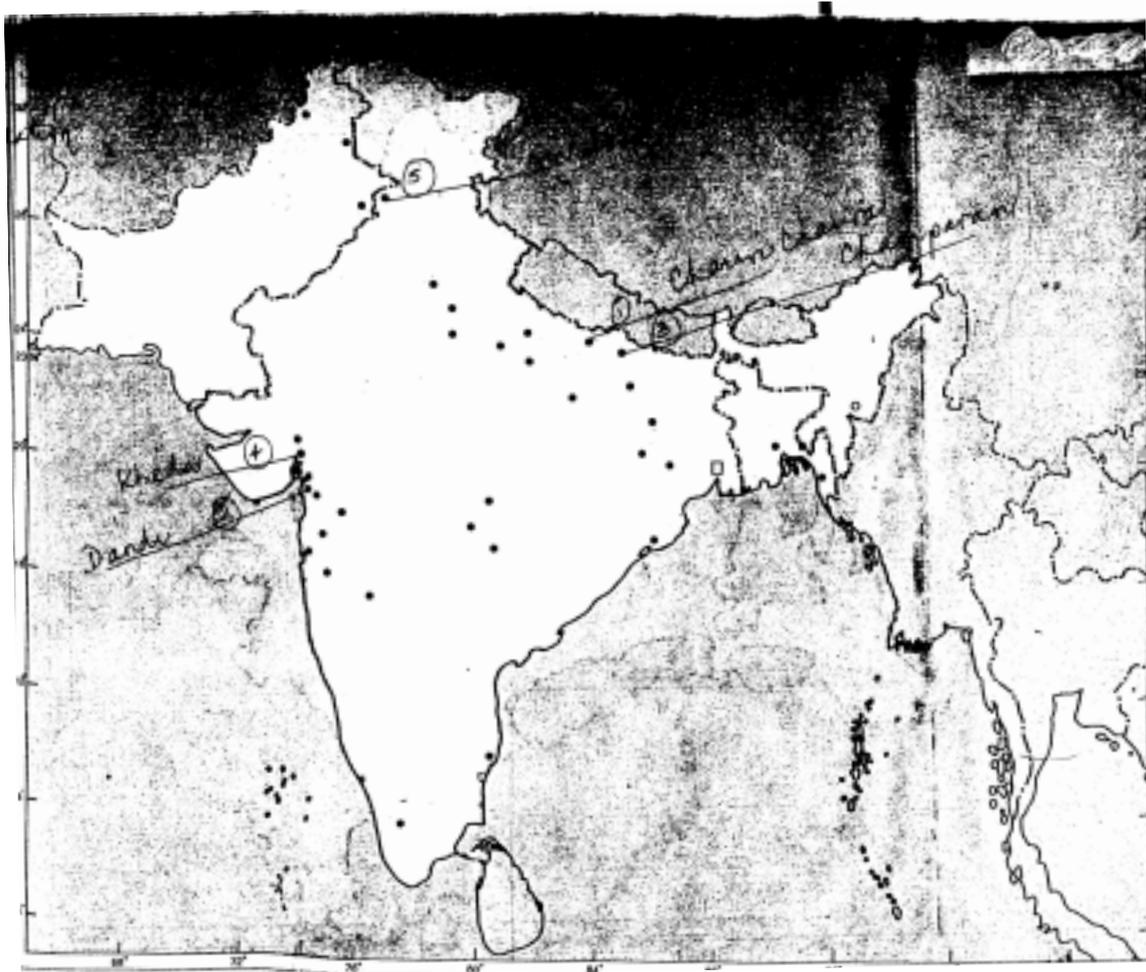


OR

Map



23. Map



(5 marks for 5 places to be identified)

**FOR THE VISUALLY IMPAIRED**  
**(Questions in lieu of map questions 22 and 23)**

Q 22. Babur—Agra, Delhi, Panipat, Lahore, Kabul, Qandahar— any five. 5

**OR**

Buddhist sites

Sanchi, Bodh Gaya, Ajanta, Amravati, Sarnath, Lumbini or any, Other suitable place. 5

Q 23. Chauri Chaura, Dandi, Kheda, Champatan, Amritsar or any other relevant place. 5