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| **PB/HIAK/1220/A 25/01/2021** | | | | |
| **Grade: XII** | | **Max. Marks: 80 Marks** | | |
| **Subject: History 027** | | **Time: 3 hrs** | | |
| **Section A**  **Attempt any 15 questions 1X15=15** | | | | |
| Q/N | Answer | | Marks | |
| 1 | Chanhudaro,Lothal  Both centers were located near the coast. Both were specialized center for making shell objects, including bangles, ladles and inlay works. | | |  |
| 2 | Mention any two strategies that were used to increase agricultural production from the  6thcentury BCE.  (I)Hoe used in north east India and Rajasthan. (II)Iron plough was used in Ganga valley. | | |  |
| 3 | a)The chiefdoms were the Cholas, Cherras and the Pandyas in Tamilakam  b) The Satavahanas ruled from 2nd century to BCE 2nd century CE only the central India  c) Sakas established their contrl over the whole North western, western and the Deccan  d) All are correct  D | | |  |
| 4 | Consider the following Statements regarding Upanishads:  1.These were part of the later Vedic texts.  2.Upanishad literally means ‘approaching and sitting near’ and the texts contain conversations between teachers and students.  Identify the correct statements:  a) 1 only b) 2 only c) All are correct d) None  C | | |  |
| 5 | First sermon of Buddha delivered at Sarnath. | | |  |
| 6 | Correct the following statement and rewrite it:  Buddha founded a Dhamma, an organisation of monks who preached Sangha. | | |  |
| 7 | The term great and little traditions were coined by which sociologist ?  a) Cunningham b) Robert Redfield c) Sir John Marshal d) None  b) | | |  |
| 8 | A.Pilgrimage, called ziyarat, to tombs of rajas and kings is prevalent all over the Muslim world | | |  |
| 9 | Ashvapati: In the popular traditions of Vijayanagara the Deccan Sultans are termed as ashavapati of the lord of horses.  Narapati: In Vijayanagara Empire, the Rayas are called narapati or the lord of men. | | |  |
| 10 | B) Both ( A) and ( R ) are correct, but ( R ) is not the correct explanation of ( A) | | |  |
| 11 | What is Razmnma ?  A Razmnama is the traslated book of the Mahabharata  B Razmnama is the traslated book of the Ramayana C Razmnama is the traslated book of Vishnu Purana D None  A | | |  |
| 12 | The Mughal officer who supervised the corps of court writers \_\_\_mir bakshi. 1 | | |  |
| 13 | The Permanent Settlement had the features that state demand was fixed at 89% of the rent and 11% was to be retained by the zamindar. The state demand could not be increased but payment should be made on the due date, before sunset, so it was also known as the 'Sunset Law'. | | |  |
| 14 | Rebels Greivances  (i) Begum Hazrat Mahal (a) lost their rights over land.  (ii) Taluqdars of Awadh (b) not being recognized as the rightful heir to Peshwa Baji Rao II and was not given father’s pension.  (iii) Rebel Sepoys (c) displacement of the Nawab and the annexation of the State.  (iv) Nana Sahib (d) They were treated as racially inferior with low pay and did not get leave easily.    (i) (ii) (iii) (iv)  A a b c d  B b c d a  C c a d b  D d b a c  C | | |  |
| 15 | Which one of the following statements is correct?  (A) Civil Disobedience Movement was started based on the issue of salt  (B) Dandi March was started from Gandhiji’s ashram at Wardha.  (C) Gandhi violated the salt laws on April 6, 1930  (D) Salt march was widely covered by the European and American press.  C | | |  |
| 16 | Who moved the crucial ‘Objectives Resolution’?  A) Dr. B.R. Ambedkar  B) N. G. Ranga  C) Pandit Jawaharlal Nehru  D) Govind Ballabh Pant  C | | |  |
| Section B:  Attempt any three sub-parts from each question. 3 x 3=9 | | | | |
| 17 | - Much later, in 1947, R.E.M. Wheeler, then Director - General of the ASI, tried to correlate this archeological evidence with that of the Rig-Veda, the earliest known text in the subcontinent. He wrote:  - The Rig-Veda mentions pur, meaning rampart, fort or stronghold. Indra the Aryan wargod  is called purandara, the fort destroyer. - Where are - or were - these citadels? It has in the past been supposed  that they were mythical ... The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilization of essentially non-Aryan type, now known to have employed massive fortification. What destroyed this family settle civilization?  - Climatic, economics or political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large - scale destruction. It may be no mere chance that at a late period of  Mohenjo-Daro men, women, and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused.  FROM R.E.M. WHEELER, "Harappa 1946", Ancient India, 1947. In the 1960s, the evidence of massacre in Mohenjo-Daro was Questioned by an  archeologist named George Dales. He Demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter, the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war. The citadel, the only fortified part of the  city, yielded no evidence of a final defense. FROM G.F. DALES, "The Mythical Massacre Mohenjo-Daro", Expedition, 1964. As you can see, a careful re-examination of the data can sometimes leads to a reversal  of earlier interpretation.  Q1. Name the archeologist who presented this source?  A) John Marshall B R.E.M.Wheeler C) George Dales D ) None  A  Q2. Which argument for the destruction of Harappa civilization, does this excerpt indicates? A.This except indicates that the Harappa civilization was destroyed by Inner Civil war. B.This except indicates that the Harappa civilization was destroyed by foreign invasion.  C. This except indicates that the Harappa civilization was destroyed due to Epidemics. D None  B  Q3:- Who corrected this evidence with Rig-Veda?  A) John Marshall B R.E.M.Wheeler C) George Dales D ) None  C  4. Consider the following statements :  I) George Dales. He hesitates to accept that this invasion was carried out by the Aryans. He demonstrated that the skeletons found at the site did not belong to the same period  II) Other Historian believed that it was multilateral reasons. Choose the correct option:  (a) Both (I) and (II) are correct. (b) Only (II) is correct.  (c) Only (II) is correct. (d) None ans : A AM  A | | |  |
| 18 | Study this Mughal painting entitled A Mughal Kitabkhana and answer any three of the following questions by choosing the correct option:  a) Identify the central theme of this image.  i. Production of cloth  ii. Daily activities of the Mughal court.  iii. Production of manuscripts  iv. Reading and exchange of news.  b) What is the special style of writing known as evident in the image?  i. Syahi  ii. Calligraphy  iii. Zarrin  iv. Taswir  c) According to the image given identify the correct statement regarding importance attached to the art of painting in the Mughal Court.  a) Paintings served not only to enhance the beauty of a book but were believed to possess special powers of communicating ideas about the kingdom and the power of kings in ways that the written medium could not.  b) The ulamas supported the Mughal rulers passion for painting.  Choose the correct option:  (i) Both (a) and (b) are correct.  (ii) Only (a) is correct.  d) What does the word ‘Kitabkhana “denote?  i. A library  ii. A scriptorium  iii. A museum  iv. Both library and a scriptorium. | | |  |
| 19 | 19.1) In which ways the jotedars resisted the authority of the zamindars.  A. By not paying any rupees on account of their revenue and then fall in balance  almost every kist (instalment)  B. They hold more lands than they are entitled to by their pottahs  C. By using latiyals on the zamindars D. All of the above  19.2) How did the jotedars undermine the power of the zamindars?  A. By having more money and power and instigating ryots  B. By restricting jama  C. By transferring lands through benami deeds  D. None of the above  19.3 How did the Zamindars reprimanded the defiant jotedars?  A. Detain them for one or two hours  B. Summon them to the cutcherry  C. They immediately go and complain at the Fouzdarry Thanna  D. All of the above  19.4 The Jotedar were most powerful in which part of Bengal.  A .East Bengal B. West Bengal C North Bengal D South Bengal | | |  |
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| 20 | Explain in three points ,On the basis of artifacts how can you trace the agricultural development in Harappancivilization.  Clay bull and bullock carts is an evidence of Agriculture. In Kalibanga Archaeologist found evidence of plough lines,cut to each other, has an evidence of growing two crops in a time.InShortughai, the evidence of canal and in Dholaviraevidencf of pond for irrigation purpose. | | |  |
| 21 | 21 ‘The daily routine and special festivities associated with the Mughal court would have conveyed a sense of the power of the emperor’ Justify.  Ans. The daily routine and special festivities associated with the Mughal court observed the following: 3  (i)By representing the status of the court.  (ii)In form of salutation of emperor. (iii)Jharokha Darshan.  (iv)Meeting held by sultan in Diwan-i-Am and Diwan-i-Khas.  (v)By honouring the mansabdar on special occasion with special gifts and jagir. | | |  |
| 22 | Examine the reasons why many zamindaries were auctioned in Bengal after the Permanent Settlement.  In the early decades after the Permanent Settlement, however, zamindars regularly failed to pay the revenue demand and unpaid balances accumulated.  The reasons for this failure were various.  First: the initial demands were very high. This was because it was felt that if the demand was fixed for all time to come as the Company would never be able to claim a share of increased income from land when prices rose and cultivation expanded. They gave the argument that the burden on zamindars would gradually decline as agricultural production expanded and prices rose.  Second: this high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar. If the zamindar could not collect the rent, how could he pay the Company?  Third: the revenue was invariable, regardless of the harvest, and had to be paid punctually. According to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.  Fourth: the Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari. The Company had recognised the zamindars as important, but it wanted to control and regulate them, subdue their authority and restrict their autonomy. | | |  |
| 23 | Subsidiary Alliance was a system introduced by Lord Wellesley in 1798.Those who entered into such an alliance with the British had to accept certain terms and conditions.  • The British would be responsible for protecting their ally from external and internal threats to their power.  • In the territory of the ally, a British armed contingent would be stationed. The ally would have to provide the resources for maintaining this contingent.  • The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.  • The ally had to keep the resident who was the representative of the Governor General and was not under direct British rule. | | |  |
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| 24 | Main teachings of Buddhism  Sources: Sutta Pitaka contains the teachings of Buddha in the form of stories. Few stories describe his miraculous powers and others suggest that Buddha tried to convince people through reasons and persuasion rather through displays of supernatural power.  Main teachings  • The world is transient (anicca) and constantly changing.  • It is also soulless (anatta) as there is nothing permanent or eternal in it.  • Within this transient world, sorrow (dukkha) is intrinsic to human existence.  • It is by following the middle path between severe penance and self- indulgence that human beings can rise above these worldly troubles.  • In the early forms of Buddhism whether or not God existed was irrelevant.  • Buddha regarded the social world as a creation of humans rather than divine origin and thus advised kings and gahapatis to be humane and ethical.  • Buddhism emphasizes literally the extinguishing of the ego and desires and thus ends the suffering of those who renounced the world.  OR  Vaishnavism and Shaivism are the two branches of Hinduism. In case of Vaishnavism, Lord Vishnu was regarded as the chief deity. In case of Shaivism Lord Shiva was regarded as the chief deity. Both traditions were part of the Bhakti movement. Bhakti movement emphasized on the love and devotion of the devotee to the God.  This tradition of Vaishnavism and Shaivism also impacted the tradition of architecture and sculpture. The temples developed the house deities. The initial temples were small and simple. It was a small room called Garbhagriha. Later it expanded, a tall structure was built on the garbhagriha. It was called Shikhara. The walls of the temple were decorated with sculptures. Soon temples were built that had huge entrance and big halls for the comfort of visitors.  Many of these temples were carved out of rocks. These artificial caves were turned into temples. The tradition of article caves is old who had renounced the world. The most important were the Ajivikas that developed as a sect during the reign of Asoka. Later a good example of the rock-cut temple is the Kailash Nath temple of the 8th Century. It was carved out of a single piece rock. There is a copper plate inscription at the temple of Ellora wherein the sculptor exclaims, “How did I make it!” Sculpture was yet another way of expression. Deities were given many shapes and forms in the sculpture. Shiva has been shown in the form of Linga. Many deities have shown in different forms, sometimes grotesque. There were also combination of man and animal forms. | | |  |
| 25 | Explain how the Amara-nayaka system was a major political innovation of the Vijayanagara Empire. Why did strain begin to show within the imperial structure after the death of Krishnadeva Raya in 1529?  The amara-nayaka system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate.  The amara-nayakas were military commanders who were given territories to govern by the raya.  They collected taxes and other dues from peasants, craftspersons and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works.  The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.  Kings occasionally asserted their control over them by transferring them from one place to another. However, during the course of the seventeenth century, many of these nayakas established independent kingdoms. This hastened the collapse of the central imperial structure.  Strain began to show within the imperial structure following Krishnadeva Raya’s death in 1529. His successors were troubled by rebellious nayakas or military chiefs.  By 1542 control at the centre had shifted to another ruling lineage, that of the Aravidu, which remained in power till the end of the seventeenth century. During this period, as indeed earlier, the military ambitions of the rulers of Vijayanagara as well as those of the Deccan Sultanates resulted in shifting alignments. Eventually this led to an alliance of the Sultanates against Vijayanagara.  OR  Examine the signicance of temple building in the sacred centre of Vijayanagara. Why was Vitthala temple of the Vijayanagara unique?  Temple building in Vijayanagara had a long history. Temple building in this area got inspired by the dynasties such as the Pallavas, Chalukyas. Hoysalas and Cholas. Rulers had been encouraging temple building as a means of associating themselves with the divine.  Temples were functioning as centre of learning. Rulers and other rich people granted land and other resources for the maintenance of temples. Temples were developed as significant religious, social, cultural and economic centres. Rulers thought that constructing, repairing and maintaining temple were the important means of winning support and recognition for their power, wealth and piety from the subjects.  The choice of Vijayanagara as a site of sacred centre was inspired by the holy shrines of Virupaksha and Pampadevi. In reality, the Vijayanagara rulers claimed to rule on behalf of the God Virupaksha. Royal portrait sculpture was displayed in temples and the ruler’s visits to these temples in royal style was treated as an important state occasion on which he was accompanied by the important nayakas of the empire.  All royal orders were signed ‘Shri Virupaksha’ using Kannada script.  Rulers indicated their close links with the Gods by using the title ‘Hindu Suratrana’ which literally meant Hindu Sultan. This all added to the signicance of temple building in the sacred centre of Vijayanagara.  The Vitthala temple is another shrine located at Vijayanagara empire. The uniqueness of this temple can be understood through the following points:  The Vitthala temple is well-known ‘for its exceptional architecture and unmatched craftsmanship. The iconic temple has amazing stone structures such as musical pillars. It has 56 musical pillars. The cluster of musical pillars was carved out of huge single pieces of resonant stone.  A characteristic feature of this temple complexes is the chariot streets that extended from the temple gopuram in a straight line.  These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.  This temple has several halls and a unique shrine designed as a chariot.  The principle deity of this temple was Vitthala, a form of Vishnu, which is generally worshipped in Maharashtra. | | |  |
| 26 | 26 What were the causes of Quit India Movement of 1942? Mention its importance in the  National Movement.  Causes-(I) Failure of cripps mission  (II)British government rejected the congress demand of complete freedom  (III)Japanese attack on on south east asia  (IV)Gandhiji wants to put pressure on British government. 8  Events --After the failure of the Cripps Mission, MahatmaGandhi decided to launch his third major movementagainst British rule. This was the “Quit India”campaign, which began in August 1942. AlthoughGandhiji was jailed at once, younger activistsorganised strikes and acts of sabotage all over thecountry. Particularly active in the undergroundresistance were socialist members of the Congress,such as Jayaprakash Narayan. In several districts,such as Satara in the west and Medinipur in theeast, “independent” governments were proclaimed.The British responded with much force, yet it tookmore than a year to suppress the rebellion.“Quit India” was genuinely a mass movement,bringing into its ambit hundreds of thousands ofordinary Indians. It especially energised the young  who, in very large numbers, left their colleges to goto jail. However, while the Congress leaderslanguished in jail, In 1943, some of theyounger leaders in the Sataradistrict of Maharashtra set upa parallel government ( pratisarkar), with volunteer corps(sebadals) and villageunits (tufandals ). They ranpeople’s courts and organized constructive work.  Or  In the history of nationalism Gandhiji was often identified with the making of a nation. Justify his role in the freedom struggle of India.  The period of 1919-1947 occupies a very important place in the history of the Indian freedom struggle. It was the third and the final phase of the Indian freedom struggle. It was during the period that a great personality entered the Indian political scene with several weapons like Satyagraha, Non-Cooperation and Civil Disobedience, based on truth and non-violence and soon became the pioneer of the National Movement. This period is generally known as the  ‘Gandhian Era’, Gandhiji transformed the nature of the National Movement and it became a mass movement.  Gandhiji transformed the National Movement of the masses by following his new technique of struggle based on the principle of Satyagraha and Civil Disobedience. Indian nationalism witnessed a transformation in its nature with the active participation of Gandhiji in Indian National Movement. The mass appeal of Gandhiji was undoubtedly genuine. His qualities of efficient leadership made a remarkable contribution in making the base of Indian nationalism wider. It is worth mentioning that the provincial committees of the Congress were formed on linguistic regions and not on the artificial boundaries of the British India. These different ways contributed greatly to take nationalism to the distant corners of the country. Consequently, the social groups previously untouched by nationalism, now became an important part of it. Thousands of peasants labourers and artisans started participating in the National Movement. Similarly the common masses participated in the Civil Disobedience Movement significantly. In Delhi, some 1600 women picketed the liquor shop. In the same way, Quit India Movement became genuinely a Mass Movement, hundreds of thousands of ordinary Indians participated in it.  Besides the common Indian, some very prosperous businessmen and industrialists too became supporters of the Indian National Congress. They came to realise it well that the favours enjoyed by their British competitors would come to them in free India.  Consequently, some renowned industrialists such as GD Birla started supporting the national movement openly whereas some others began to do so tactly.  Thus, the followers and admirers of Gandhiji included both the peasants and the rich industrialists. Thus, under Gandhiji the National Movement was transformed into a Mass Movement. | | |  |
| Section E | | | | |
| 27 | Read the following excerpt carefully and answer the questions that follow:  ‘‘Proper’’ Social Roles  Here is a story from the Adi Parvan of the Mahabharata : Once Drona, a Brahmana who taught archery to the Kuru princes, was approached by Ekalavya, a forest-dwelling nishada (a hunting community). When Drona, who knew the dharma, refused to have him as his pupil, Ekalavya returned to the forest, prepared an image of Drona out of clay, and treating it as his teacher, began to practise on his own. In due course, he acquired great skill in archery. One day, the Kuru princes went hunting and their dog, wandering in the woods, came upon Ekalavya. When the dog smelt the dark nishada wrapped in black deer skin, his body caked with dirt, it began to bark. Annoyed, Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery. They tracked down Ekalavya, who introduced himself as a pupil of Drona. Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word : no one was better than Arjuna.  (27.1) From where has this extract been taken?  Adi Parvan of the Mahabharata  (27.2) Why did Drona refuse to have Ekalavya as his pupil?  Drona was a Brahman who knew Dharma. He taught archery to the Kuru princes. Once he was approached by Eklavya , a forest dwelling Nishada, to teach him archery but Drona refused him as he was of low origin.  (27.3) How had Drona kept his word given to Arjuna?  Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word : no one was better than Arjuna. | | |  |
| 28 | Answer:  1. Jesuits were the missionaries of the society of Jesus who were interested in the propagation of Christianity Akbar was curious about Christianity and dispatched an embassy to God to invite Jesuit priests. The high respect shown by Akbar towards the members of Jesuit mission impressed them and they gradually establish their network in India.  2. According to Monserrate, a member of the first Jesuit mission, Akbar was accessible to all who wished audience of him. Akbar created an opportunity everyday for any of the common people or for the nobles to see him and to converse with him.  . Akbar’s courtesy brought affability for his subjects in the following ways:  Mughal emperor Akbar was curious about Christianity. The high respect shown by Akbar towards the members of Jesuit mission impressed them deeply.  Akbar created opportunity almost everyday for any of the common people or of the nobles to see him and converse with him.  Akbar tried to show himself pleasant-spoken and affable towards all his native and foreigner subjects. | | |  |
| 29 | Ans. The Artisans were deprived of their employment. The cheap machine-made goods of Britain captured the Indian markets. Consequently, th every description of native artisan was reduced to beggary.  Ans. Under the Badshahi Government, the native artisans will exclusively be employed in the service of the kings, the rajas and the rich.  Ans. Under the British government, natives employed in the civil and military service had no respect. Their salaries were low and they had no power or influence.  Ans. The rebel proclamation repeatedly appealed that the Indians should take care of their religion and interests and they should take care of their religion and interests and they should side with the Badshahi. | | |  |
| **Section F** | | | | |
| 30 Answer. | | | | |

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