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**UT/HIAK/1223/A 30-OCT-2023**

**UNIT TEST (2023-24)**

**ANSWER KEY**

**HISTORY**

**GRADE 12**

**FULL MARKS:50**

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|  | **Section A**  **Multiple Choice Questions** | **1x15=15** |
| 1. 1. | **B. Mirabai** |  |
| 1. 2. | **C. 1 and 2** |  |
| 1. 3. | **A. Khwaja Muinuddin’s dargah dates to the fifteenth century.** |  |
| 1. 4. | **A. Both (A) and (R) are correct and (R)is the correct explanation of (A).** |  |
| 1. 5. | **D. offered military support to the King** |  |
| 1. 6. | **B. I, II and III** |  |
| 1. 7. | **C. He was given land by the villagers in return for the products he made for them** |  |
| 1. 8. | **A. P and Q only** |  |
| 1. 9. | **C.Ryotwari System** |  |
| 1. 10. | **A.Cattle rearing and horticulture** |  |
| 1. **11.** | **C. Rice** |  |
| 1. 12. | **A. b,d,c,a** |  |
| 1. 13. | **B. Amir Khusrau** |  |
| 14. | **B. Integration of Cults** |  |
| 15. | **C. Lord Cornwallis** |  |
|  | **Section B**  **Short Answer Type Questions** | **3x5=15** |
| 16. | Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dusehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.  The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals. Dances, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion. These ceremonies were imbued with deep symbolic meanings. On the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute. | 3 |
| 17. | 1. Shaikh Nizamuddin’s hospice (c. fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi. It comprised several small rooms and a big hall ( jama’at khana) where the inmates and visitors lived and prayed. The inmates included family members of the Shaikh, his attendants and disciples. The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening. 2. There was an open kitchen (langar), run on futuh (unasked-for charity). 3. From morning till late night people from all walks of life – soldiers, slaves, singers, merchants, poets, travellers, rich and poor, Hindu jogis (yogi) and qalandars – came seeking discipleship, amulets for healing, and the intercession of the Shaikh in various matters. Other visitors included poets such as Amir Hasan Sijzi and Amir Khusrau and the court historian Ziyauddin Barani, all of whom wrote about the Shaikh. | 3 |
| 18. | The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari. The Company wanted to control and regulate them, subdue their authority and restrict their autonomy.  The zamindars’ troops were disbanded, customs duties abolished, and their “cutcheries” (courts) brought under the supervision of a Collector appointed by the Company. Zamindars lost their power to organise local justice and the local police. Over time the collectorate emerged as an alternative centre of authority, severely restricting what the zamindar could do. At the time of rent collection, an officer of the zamindar, usually the amlah, came around to the village. But rent collection was a perennial problem.  Sometimes bad harvests and low prices made payment of dues difficult for the ryots. At other times ryots deliberately delayed payment. Rich ryots and village headmen – jotedars and mandals – were only too happy to see the zamindar in trouble. The zamindar could therefore not easily assert his power over them. Zamindars could prosecute defaulters, but the judicial process was long drawn. | 3 |
| 19. | * The life of the Paharias – as hunters, shifting cultivators, food gatherers, charcoal producers, silkworm rearers – was thus intimately connected to the forest. * They lived in hutments within tamarind groves and rested in the shade of mango trees. * They considered the entire region as their land, the basis   of their identity as well as survival; and they resisted the intrusion of outsiders. Their chiefs maintained the unity of the group, settled disputes, and led the tribe in battles with other tribes and plainspeople.   * With their base in the hills, the Paharias regularly raided the plains where settled agriculturists lived. These raids were necessary for survival, particularly in years of scarcity; they were a way of asserting power over settled communities; and they were a means of negotiating political relations with outsiders. |  |
| 20. | The natural basin of Vijayanagar was formed by the river Tungabhadra.  ii. A number of streams flow down to the river from these rocky outcrops  iii. Embankments were built along the streams to create reservoirs  iv. Elaborate arrangements were made to store rainwater  v. The most important tank was Kamalapuram tank.  vi. One of the most prominent waterworks was the Hiriya canal.  vii. The canal drew water from a dam across the Tungabhadra  viii. Water resources irrigated the cultivated valley that separated the “Sacred Centre” from the “Urban Core”.  ix. Any other relevant point Any three points to be described |  |
|  | **Section- C**  **Long Answer Type Questions** | **8x1=8** |
| 21. | Marketplaces and Trade: The Mughals established well-organized marketplaces known as "mandis" to facilitate the exchange of agricultural goods. These marketplaces played a crucial role in connecting farmers with merchants and consumers, stimulating economic activity. - Zamindari System: The Mughals introduced the Zamindari system, where zamindars (landlords) were granted revenue rights over specific areas of land. This system aimed to ensure stable revenue collection and provide incentives for zamindars to invest in agricultural development. - Introduction of New Crops: The Mughals introduced several new crops to India, including fruits, vegetables, and cash crops like tobacco and maize. These additions diversified agricultural production and provided economic opportunities for farmers. - Irrigation Infrastructure: The Mughals invested in the construction of extensive irrigation systems, including canals, wells, and tanks. These infrastructure projects facilitated improved water management, increased agricultural yield, and reduced the impact of droughts. (any other relevant point) - award two marks for each point |  |
|  | **Section D**  **Case Based Question** | **4x2=8** |
| 22. | 22.1. (i)-To help the Vijayanagara rulers establish control over the region. Vaishnava leaders had significant influence and followers in Tamil Nadu, and by aligning with them, the rulers could gain support from the local populace, making it easier to consolidate their authority. - Vaishnava leaders acted as intermediaries between kings and temples, strengthening the ruler's influence over religious institutions and enhancing their political authority. -any other relevant point (any two to be evaluated) | 2 |
|  | 22.2. - Temples were considered sacred and served as the spiritual centers of the community. By aligning themselves with temples, the Vijayanagara kings gained religious legitimacy and presented themselves as patrons of the divine order. -Temples possessed vast land holdings, agricultural estates, and other sources of income. The kings exercised control over these resources, allowing them to finance their administration, military campaigns, and public welfare projects. The wealth and economic power associated with temples contributed to the sustenance of kingship and the stability of the Vijayanagara Empire. -any other relevant point (any two to be evaluated) | 2 |
| 23. | 23.1. Karaikal Ammaiyar personified beauty as “Pey” or Demoness”  23.2. The poet was mad as she was shouting and wailing in the devotion of Lord Shiva and she was desperately searching for him in Alankadu and hence her appearance has become “Bulging veins, protruding eyes, white teeth and shrunken stomach.”  23.3. The Phrase infers Lord shiva dancing in Alankadu where in, his matted hair was thrown in all eight directions while dancing with his limbs freely moving in the air. |  |
|  | **Section-E**  **Map Based Question** | **1x4=4** |
| 24. | On the given political outline map of India, locate and label the following with appropriate symbol.  24.a. Vijayanagar  24.b. Bijapur  24.c. Agra  24.d. Ajmer |  |

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