

CBSE Class 12 History
Question Paper 2016 Delhi (Set 3)

Time allowed: 3 hours Maximum Marks: 80

General Instructions:

- (1) Answer all the questions. Some questions have internal choice. Marks are indicated against each question.
- (2) Answer to question nos. 1 to 3 carrying 2 marks should not exceed 30 words each.
- (3) Answer to question nos. 4 to 9 carrying 4 marks should not exceed 100 words. Students should attempt only 5 questions in this section.
- (4) Question 10 (for 4 marks) is a value based question and compulsory question.
- (5) Answer to question nos. 11 to 13 carrying 8 marks should not exceed 350 words.
- (6) Questions 14 -16 are sources based questions and have no internal choice.
- (7) Question 17 is a Map question includes 'identification' and 'significant' test items. Attach the map with the answer sheet.

PART - A

1. Who was Cunningham? Mention any one source he collected to understand the Harappa culture. (2)

Ans. Cunningham was

- i. An archaeologist
 - ii. The first Director General of ASI
 - iii. He began archaeological excavations in the Indus Valley in the mid 19th century
- (any one point)

One source he collected:

- i. Harappan seal
 - ii. Terracotta objects
 - iii. Harappan inscriptions
 - iv. Harappan artefacts
 - v. Chinese buddhist pilgrim's accounts
- (any one)

2. Point out one difference and one similarity between Be-shari'a and Ba-shari'a Sufi traditions. (2)

Ans. Similarity between Be Sharia and Ba Sharia Sufis –

- i. Both were Sufis
- ii. Both protested against materialism
- iii. Both recognized the position of Prophet Muhammad and the Quran
- iv. Both rejected dogmatic interpretations of Quran (any one point)

Dissimilarity -

- i. Be-sharia did not follow the sharia while Ba-sharia followed with it
- ii. Be-sharia took to extreme asceticism and mendicancy unlike the ba-sharia
- iii. Be-sharia observed celibacy
- iv. Be-sharia ignored rituals
- v. Be-sharia were known as Madaris, Qalandars, Malangs, Haidaris
- vi. Ba-sharia lived in khanqah while Be-sharia were wanderers
- vii. Be-sharia made radical interpretation of Sufi ideals (any one point)

3. How did Indian hill stations become racial enclaves for the Europeans in the 19th century? Explain two reasons. (2)

Ans. Hill stations:

Some students will write that Hill stations were not exclusive racial enclaves and mention how, which must be given credit

- i. Europeans recreated settlements reminiscent of their homes.
- ii. Buildings were built in European style.
- iii. Churches and educational institutions were set up by the British
- iv. They were the summer capital for British Government like Simla, Nainital, Ooty etc
- v. Recreation activities were shaped by British cultural traditions eg: theatre, golf course, picnics, tea parties
- vi. Civil Lines and cantonment areas developed
- vii. Tea and coffee plantations brought labour from different parts of India
- viii. British troops were kept here.
- ix. Maharajas/merchants built their homes there
- x. Sanatoriums were set up in hill stations (any two points)

PART – B
SECTION – I

4. Why do archaeologist and historians find Harappan script enigmatic? Explain reasons. (4)

Ans. Archaeologists and historians find the Harappan script enigmatic because

- i. It is undeciphered
 - ii. Harappan seals have a line of writing which is probably the name and title of the owner
 - iii. Most inscriptions are short
 - iv. The longest inscription contains about 26 signs
 - v. It is pictographic
 - vi. It was not alphabetical
 - vii. It has too many signs
 - viii. It was written from right to left
 - ix. It has been found on various objects like seals, copper tools, rims of jars, copper and terracotta tablets, jewellery, bone rods
 - x. 375-400 symbols found
- (any four points)

5. “The mid first millennium BCE is often regarded as a major turning point in world history.” Justify. (4)

Ans. The mid first millennium BCE a turning point in world history

- i. Emergence of various thinkers like Socrates, Buddha etc in different parts of the world
- ii. Emergence of Upanishads in India
- iii. Attempt to understand mystery of existence, Ultimate Reality etc
- iv. Attempt to understand life after death
- v. To understand relationship between humans and cosmic order
- vi. Compilation of Rig veda
- vii. Sacrificial tradition existed and was questioned
- viii. Philosophical debates to understand the world in kutagrashala
- ix. Advent of materialism
- x. Emergence of Fatalist school emergence of Materialist school
- xi. Emergence of Buddhism
- xii. Emergence of Jainism

xiii. Emergence of 64 different schools of thought in India

xiv. Attempt to find paths to salvation

xv. Development of kingdoms and cities

xvi. Changes in social and economic life

(any four points)

6. Highlight any four aspects observed by the Abbur Razzak on the fortification of the Vijayanagar Empire. (4)

Ans. Fortification of the Vijayanagara Empire

i. Abdur Razzaq was greatly impressed by the fortifications

ii. He mentions seven lines of fortifications for security

iii. They encircled the city, agricultural hinterland and forests

iv. Each administrative and other important buildings had a fortification wall

v. The outermost wall linked the hills surrounding the city

vi. The massive masonry construction was slightly tapered

vii. No mortar or cement was used

viii. Stone blocks were wedge shaped

ix. Inner portion of the walls was of earth packed with rubble

x. Square or rectangular bastions projected outwards

xi. It enclosed agricultural tracts

xii. Abdur Razzaq noted that between the first, second, and third walls were cultivated fields, gardens, and houses

xiii. A second line of fortification went round the inner core of the urban complex

xiv. The third line surrounded the royal centre

xv. Within the royal centre buildings had their own high walls

xvi. The fort was entered through well guarded gateways in the fort walls.

xvii. The gateways were constructed in a typical Indo-Islamic style with a dome on top

cviii. The fortifications helped survive siege

xix. Water resources found within walls

xx. Common people lived within it

xxi. Any other relevant point

(any four points)

7. State the inherent problems faced by Al-Biruni in the task of understanding Indian

Social and Brahmanical practices. Mention any two sources that provided him the support. (4)

Ans. Problems faced by Al-Biruni in understanding India:

- i. He could not understand Sanskrit language.
 - ii. He found it difficult to translate Sanskrit into Arabic and Persian
 - iii. Could not understand the difference in religious beliefs and practices
 - iv. Self absorption of Brahmanas local population
 - v. Insularity of local population
 - vi. Al-Biruni found it difficult to understand the caste system
- (any two points)

He depended on Brahmanical works like

- i. Vedas
 - ii. Puranas
 - iii. Bhagvadgita
 - iv. Manusmriti/Dharmasastras
 - v. Writings of Patanjali
 - vi. He also made his own observations
- (any two points)

8. “The ryots came to see the moneylenders as devious and deceitful”. Justify the statement in the context of ryotwari system in India in late eighteenth century. (4)

Ans. The ryots saw the moneylenders as devious and deceitful:

- i. The ryot of Bombay Deccan was dependent on the moneylender
- ii. Under the Ryotwari System, the revenue was very high.
- iii. At times the crop failed due to failed rains.
- iv. Recurrent famines worsened the situation. To live through such times the ryots depended on loans from the moneylender
- v. Once a loan was taken from the moneylender the ryot found it difficult to pay it back.
- vi. The interest kept mounting and the debt remained unpaid.
- vii. Apart from the farming expenditure the ryot also needed loans for his day to day needs leading to debt trap.
- viii. Moneylenders took advantage of the ryot's illiteracy.
- ix. High rates of interest charged by the moneylender

- x. The British officials encouraged expansion of cultivation.
- xi. The peasants needed to clear land and this required money for buying land, implements cattle and seeds. They turned to the moneylender.
- xii. Collectors collected revenue with extreme severity even in times of low production.
- xiii. They seized the crops and imposed fines
- xiv. Unable to pay revenue the peasants borrowed money from the moneylender to pay revenue
- xv. Ryots were unable to pay back the loan
- xvi. Debts mounted and loans remained unpaid
- xvii. Dependence of ryots on moneylenders increased (debt trap)
- xviii. Loans were taken to meet the everyday needs
- xix. During 1860s, there was easy flow of credit to meet the growing need of cotton in the International Market. With the decline in cotton exports credit dried up. No further loans were given
- xx. Revenue demand increased and so did the dependence on moneylenders
- xxi. Moneylender's refusal to give loans enraged the ryots
- xxii. Moneylenders were insensitive to their plight
- xxiii. Moneylenders violated the customary norms of the countryside
- xxiv. That interest charged could not be more than the principal
- xxv. Moneylenders manipulated and forged accounts
- xxvi. Moneylenders defied the Limitation Law
- xxvii. Moneylenders forced the peasants to sell their cattle, oxen and ploughs and rent the same at a price
- xxviii. Moneylenders did not give receipts when loans were repaid
- xxix. They entered fictitious figures in bonds
- xxx. They acquired the peasants harvest at low prices
- xxx. They took over their property and land on non payment of taxes
(to be assessed as a whole)

9. Examine how Lord Dalhousie's policy of annexation created dissatisfaction amongst the people of Awadh. (4)

Ans. Lord Dalhousie's policy of annexation

- i. Imposition of Subsidiary Alliance reduced the powers of the Nawab
- ii. Soon after the Nawab was dethroned by the British and exiled on the basis of

misgovernment

iii. Many people followed the Nawab when he left Lucknow

iv. People sang songs of lament

v. There was widespread sense of grief and loss

vi. People were agonized by the moving out of their ruler as the Nawab was very popular

vii. There were huge material losses

viii. Dissolution of the court and its culture

ix. Many people lost their livelihood

x. Dispossession of taluqdars who were father figures

xi. The power of taluqdars was taken away by the British

xii. The sepoys of the British army who came from Awadh carried over their grievances to the sepoy lines

xiii. The new land revenue system introduced by the British imposed high taxes and was unpopular

xiv. The dissatisfaction resulted in a popular revolt (any four points)

SECTION – II

Value Based Question (Compulsory)

10. Every citizen in a free state should be treated in a manner that satisfied not only his material wants but also his spiritual sense of the self respect and the majority community has an obligation to try and understand the problems of the minorities and empathise with their aspiration.

How could a citizen of a free nation express his imbibed values of equality and social justice while dealing with the members of the minority community? Explain. (4)

Ans. i. Spiritual sense of self respect

ii. Try and understand the problems of minorities

iii. Empathy

iv. Changing mindset, breaking stereotypes

v. Practicing inclusion

vi. Celebrating diversity

vii. Acceptance, love, care, tolerance of differences

viii. Cooperation

ix. Shared decision making

- x. Abolishing social dogmas
 - xi. Respecting rights of the minority community.
 - xii. Granting them privileges
 - xiii. Equality
 - xiv. Social justice
 - xv. Integration into mainstream
 - xvi. Create opportunities for them
 - xvii. Students may explain the answer in their own way like mentioning women as minorities which should be given credit
 - xviii. They may quote from ideas of national leaders like N.G.Ranga, G. B. Pant etc. which should be considered
 - xix. Any other relevant point
- (any four points)

PART - C

Long Answer Question

Answer all the questions given below:

11. Describe caste and rural milieu of Mughal India. How did Jati-Panchayats wield considerable power in the rural society during Mughal period? Clarify. (8)

Ans. Caste and rural milieu of Mughal India

- i. Cultivators were a heterogenous group
- ii. Deep inequities on the basis of caste and caste like distinctions existed
- iii. A large number of people worked as menials or agricultural labourers (major)
- iv. Despite abundance of land certain caste groups were assigned menial tasks leading to poverty
- v. Such groups comprised a large section of the population
- vi. Caste not so prominent in the intermediate groups like Rajputs who worked as peasants along with the Jats in certain areas
- vii. A large section of people locked resources.
- viii. They were constrained by their position in the caste hierarchy
- ix. Distinctions were visible in other communities too. For example halalkhoran in Muslims, mallahzadas in Bihar

x. There was direct correlation between caste, poverty and social status at the lower strata of society

(any four points)

Role of Jati Panchayats:

- i. Along with the village panchayat each village had its own jati panchayat
- ii. In Rajasthan, the Jati Panchayat arbitrated civil disputes between members of different castes
- iii. Expulsion from community for a period as punishment
- iv. As a deterrent to violating caste norms, the right to practice their profession was taken away
- v. They mediated in contested claims on land
- vi. They decided whether marriages were performed as per norms of caste groups
- vii. Ensured harmony between castes
- viii. They determined who had ritual superiority in village functions
- ix. Their decisions were respected by the state
- x. Punishment meted out for defying caste rules
- xi. Any other relevant point (any four points)

OR

“Revenue was the economic mainstay of the Mughal Empire.” Explain the statement in the context of agriculture and trade.

Ans. Revenue was the economic mainstay of the Mughal Empire:

- i. The state ensured control over agricultural production
- ii. State fixed and collected revenue
- iii. This was done by the office or daftar of the Diwan
- iv. The diwan was responsible for supervising the fiscal system of the empire
- v. Revenue officials and record keepers were important in shaping agrarian relations
- vi. The state surveyed and collected information about the extent of agricultural land in the empire
- vii. Both cultivated and cultivable lands were measured in each province
- viii. It assessed what was produced before fixing revenue
- ix. Assessment was called jama and collection was called hasil
- x. Amil-guzars or revenue collectors were appointed to collect revenue

- xi. Revenue could be paid in cash or kind
- xii. While fixing revenue state aimed at maximizing its claims
- xiii. The state also protected the welfare of the peasants
- xiv. Land was classified as polaj, parauti, chachar and banjar
- xv. These lands were further classified as good, middling and bad lands
- xvi. One third of the average produce was fixed as revenue
- xvii. Revenue in kind was collected in several ways like kankut, batai, khet batai and lang batai

Trade:

- i. India's overseas trade expanded as a result of voyages of discovery and opening up of the new world
 - ii. Expanding trade brought huge amounts of silver bullion into India
 - iii. This increased the amount of silver found in India
 - iv. This marked stability in the availability of metal currency, particularly the silver rupaiya
 - v. It facilitated minting of coins and circulation of money in the economy
 - vi. This led the state to collect revenue in cash
 - vii. There were a lot of cash and commodity transactions in 17thc. India
 - viii. Jajmani system
 - ix. Relationship between the local zamindar, peasant and artisan in the village
 - x. According to Bernier, India had prosperous trade relations with the rest of the world
 - xi. Bernier gives a description of rich agro production, silk, brocade, carpets exported from India
- (to be assessed as a whole)

12. Explain the system of land grants and trade from C. 600 BCE to 600 CE. (8)

Ans. System of Land Grants:

- i. Information available from stone inscriptions and copper plates
- ii. Grants made to religious institutions
- iii. Grants called agrahara grants were made to Brahmanas
- iv. Samantas were also given land
- v. Prabhavati Gupta - example of agrahara grant made by a woman is an exception
- vi. Land grants were a strategy to extend agriculture and Brahmanical practices in new regions

- vii. It also indicates weakening central power and the ruler's attempt to win allies
 - viii. Rulers wanted to present themselves as supermen by granting lands
- (any four points)

System of trade:

- i. Introduction of punch marked coins encouraged trade
 - ii. Inland and overland trade existed
 - iii. Various river routes in the sub continent were used for trade
 - iv. Overland and maritime trade existed with C. Asia, North Africa, West Asia etc
 - v. Inland trade connected various parts of the subcontinent
 - vi. Peddlers travelled on foot and merchants on bullock cart caravans
 - vii. Sea faring traders were highly successful
 - viii. Different rich merchant communities are mentioned in Pali and Tamil texts
 - ix. Items like salt, grain, cloth, timber, spices and medicinal plants traded
 - x. Any other
- (Any five points)

OR

Explain any four sources to reconstruct the history of Mauryas. Examine the system of Mauryan administration.

Ans. Sources:

- i. Archaeological finds
- ii. Account of Megasthenes.
- iii. Kautilya's Arthashastra
- iv. Buddhist, Jaina and Puranic literature
- v. Sanskrit literary works
- vi. Asokan inscriptions - pillar inscriptions and rock edicts

Administration:

- i. There were five major political centres- the capital Pataliputra and provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri.
- ii. Administrative control was strongest in areas around the capital and the provincial centres.
- iii. Provincial centres were carefully chosen: Taxila and Ujjayini situated on important long distance trade routes, Suvarnagiri important for tapping gold mines of Karnataka.

- iv. Communication along both land and riverine routes was essential for the existence of the empire
- v. Administration was not same in all regions
- vi. A committee was set up with six sub committees for coordinating military activities.
- vii. First looked after navy, second managed transport and provisions, third for foot soldiers, fourth for horses, fifth for chariots and sixth for elephants.
- viii. Special officers, known as the Dhamma Mahamattas were appointed to spread the message of Dhamma.
- ix. Asoka's Dhamma - respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, respect for religions and traditions other than one's own
- x. Administration was decentralized-provinces

13. Analyse the distinctive aspects of the oral testimonies to understand the history of the partition of British India. (8)

Ans. How oral testimonies help in understanding the history of partition:

- i. Oral testimonies help to understand the trials and tribulations of ordinary people during partition.
- ii. Official or government documents provide only political aspects
- iii. Partition was viewed as a time of suffering, challenge and unexpected alterations in the lives of people.
- iv. Oral accounts help us to grasp experiences and memories in detail.
- v. They give a description of the experiences of women and even children
- vi. It enables historians to write richly textured, vivid accounts of what happened to people at the time of partition.
- vii. It allows historians to broaden the boundaries of their discipline. It shows the lived experiences of the poor and the powerless.
- viii. It also succeeds in exploring the experiences of those men and women whose existence till now has been ignored.
- ix. Oral testimonies become more important because official reports lack personal experiences
- x. Students may also discuss shortcomings of oral testimonies
- xi. Students may also refer to sources of oral testimonies mentioned in the chapter to explain.

(to be assessed as a whole)

OR

Examine various events that led to the partition of British India.

Ans. Events that led to the Partition:

Certain policies of the British encouraged communal divisions

- i. Separate electorates for Muslims given by the British in 1909
- ii. Encouragement to formation of Muslim League.
- iii. Govt. of India Act 1919 expanded communal electorates.
- iv. Communal Developments from the 1920s
- v. Tabligh and Shuddhi movements caused conflicts
- vi. Cow protection movement, music before mosque.
- vii. In 1940, in the Lahore session, the Muslim League placed their demand for autonomous province with Muslim majority.
- viii. 1937 elections/ results of the subsequent refusal of Congress to form a coalition government with Muslim League
- ix. Jinnah's two nation theory.
- x. Indian National Congress began the Quit India Movement but the Muslim League did not support it
- xi. Jinnah and Muslim League emerged as representatives of the museum community.
- xii. The proposal of the cabinet Mission was first accepted by the Muslim League and the Congress but soon the Muslim League rejected it and refused to take part in the Interim Govt.
- xiii. Muslim population of Muslim majority regions of North West and Eastern India supported partition.
- xiv. The Muslim League organized the 'Direct Action Day'.
- xv. Communal violence in 1946.
- xvi. Mountbatten plan endorsed a separate nation for Muslims and partitioned India.
- xvii. Hindu Muslim riots continued partition of India
- xviii. Any other relevant point.

(to be assessed as a whole based on the above points)

PART – D

(Source Based Question)

14. Read the following excerpt carefully and answer the questions that follow: (7)

Why the Salt Satyagraha?

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote: The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.

The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly to crown this folly, an unheard-of tax of more than 1,000 per cent is exacted from a starving people.

This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength of the people.

The Collected Works of Mahatma Gandhi (CWMG), Vol. 49

(14.1) Why was salt monopoly introduced by the British considered as a curse by the Indians? (2)

Ans. Salt monopoly was considered a curse because:

- i. Salt monopoly was a four fold curse
- ii. The British had introduced a wickedly designed salt tax
- iii. The salt tax at times 14 times its value
- iv. Government destroyed the salt which it could not sell profitably
- v. The public was not allowed to manufacture salt which was a British monopoly
- vi. If Indians possessed naturally available salt for which they had not paid tax it would be confiscated and destroyed by the British

- vii. Thus, British were destroying the nation's valuable property
 - viii. It deprived the people of an easy village industry
 - ix. The tax was more than 1000%
 - x. He related the protest to increasing taxes and economic distress existing at that time
- (Any two points)

(14.2) How did Gandhi ji illustrate his tactical wisdom with regard to salt monopoly? (2)

Ans. Gandhi ji illustrated is tactical wisdom by:

- i. Choosing salt as a medium of protest
 - ii. Salt affected the rich and the poor alike
 - iii. It was an indispensable item of the Indian household
 - iv. The salt monopoly deprived the people of a valuable village industry
 - v. A commodity produced free of cost by nature and available in abundance was taxed.
 - vi. Mobilized all sections towards mass movement
 - vii. Created solidarity against British Rule
 - viii. Destruction of national property highlighted by Gandhi Ji.
- (any two points)

(14.3) Explain the significance of Gandhi ji's challenge of salt protest. (3)

Ans. Significance of Gandhi ji's challenge of salt protest:

- i. It was an indispensable item of the Indian household
 - ii. It deprived the people of a valuable village industry
 - iii. A commodity produced free of cost by nature and available in abundance was taxed.
 - iv. It brought him to world attention
 - v. The event was covered by international press
 - vi. Women participated in large numbers
 - vii. People all over the country broke the salt law
 - viii. British realized they could not stay for long in India
 - ix. Kamala Devi Chattopadhyay courted arrest.
 - x. He broke the salt-law and the British made him a criminal
 - xi. It outraged the people.
- (any three points)

15. Read the following excerpt carefully and answer the questions that follow: (7)
The Accessible Emperor

In the account of his experiences, Monserrate, who was a member of the first Jesuit mission, says: It is hard to exaggerate how accessible he (Akbar) makes himself to all who wish audience of him. For he creates an opportunity almost every day for any of the common people or of the nobles to see him and to converse with him; and he endeavours to show himself pleasant-spoken and affable rather than severe towards all who come to speak with him. It is very remarkable how great an effect this courtesy and affability has in attaching him to the minds of his subjects.

(15.1) Who were Jesuits? How did they establish their network in India? (2)

Ans. i. Jesuits were Christian missionaries

ii. They belonged to the Society of Jesus

iii. The aim of Jesuits was to spread Christianity

(any one point - 1 mark)

iv. They came with the Portuguese traders to the coastal cities of India (Goa)

v. Akbar invited them for religious debates

(any one point - 1 mark)

(15.2) How did Monserrate accord his experience about the Akbar? (2)

Ans. Monserrate explains his experience about Akbar in the following ways

i. He is accessible to all who wish to meet him

ii. Describes Akbar as a well liked ruler

iii. He gives opportunity to common people and nobles to see him and talk to him

iv. He is pleasant and affable towards all

v. He is courteous

vi. He is held as affable in the minds of people

vii. He felt Akbar wanted to adopt Christianity

(any two points)

(15.3) How had Akbar's courtesy brought affability for his subjects? Explain. (3)

Ans. Akbar's courtesy brought affability in the following ways:

i. Akbar was respected by his subjects

ii. Akbar respected all religions

iii. He established peace and harmony

iv. He encouraged building of places of worship for all religions

v. He occupied himself in interfaith debates at ibadatkhana and was open to new religious

ideas

- vi. He gave freedom to various schools of thought
- vii. He gave important positions to people of different cultures and ethnicity
- viii. He proposed Din-i-ilahi
- ix. He advocated sulh-i-kul policy
- x. He abolished jiziya and pilgrimage tax
- xi. He was accessible to all who wished to meet him
- xii. He gave opportunity to common people and nobles to see him and talk to him
- xiii. He was pleasant and affable towards all
- xiv. He was courteous
- xv. He was held as affable in the minds of people (Any three points)

16. Read the following excerpt carefully and answer the questions that follow: (7)

A Tiger - Like Husband

This is a summary of a story from the Adi Parvan of the Mahabharata:

The Pandavas had fled into the forest. They were tired and fell asleep; only Bhima, the second Pandava, renowned for his prowess, was keeping watch. A man-eating Rakshasa caught the scent of the Pandavas and sent his sister Hidimba to capture them.

She fell in love with Bhima, transformed herself into a lovely maiden and proposed to him. He refused. Meanwhile, the Rakshasa arrived and challenged Bhima to a wrestling match. Bhima accepted the challenge and killed him. The others woke up hearing the noise. Hidimba introduced herself, and declared her love for Bhima. She told Kunti; “I have forsaken my friends, my dharma and my kin; and good lady, chosen your tiger-like son for my man...whether you think me a fool, or your devoted servant, let me join you, great lady, with your son as my husband.”

Ultimately, Yudhishthira agreed to the marriage on condition that they would spend the day together but that Bhima would return every night. The couple roamed all over the world during the day. In due course Hidimba gave birth to a Rakshasa boy named Ghatotkacha. Then the mother and son left the Pandavas. Ghatotkacha promised to return to the Pandavas whenever they needed him.

Some historians suggest that the term rakshasa is used to describe people whose practices differed from those laid down in Brahmanical texts.

(16.1) How did the story from Adi Parvan play an important role in shaping the values and ethos of the society? (2)

Ans. The story helped in shaping values and ethos of the society in the following ways:

- i. Stories contained in the Ramayana and Mahabharata often reinforced the norms prescribed by the Brahmanas
- ii. Those who heard or read these stories would follow the practices mentioned therein and it would spread Brahmanical beliefs
- iii. The story shows integration of the communities beyond the varnas into the varna order
- iv. Forest dwellers who did not follow Brahmanical norms were termed as rakshasa
- v. It is an example of exogamy
- vi. It shows alternative practice
- vii. It shows Brahmanical norms were not followed universally, there were also exceptions
- viii. The story also indicated acceptance and integration of people beyond the varna order
- ix. Hidimba challenged patriliney by going against her brother
- x. Hidimba held love to be above acceptable social norms
- xi. By expressing her love she breaks the accepted role of women
- xii. Giving legitimacy to marriage between a kshatriya and a forest dweller
- xiii. The ideal son Bhim seeks permission from family (any two points)

(16.2) How was this story a unique example of exogamy? (2)

Ans. The story is a unique example of exogamy:

- i. Exogamy was the practice of marrying the girls out of the family so that they did not have a claim over the family resources
- ii. Even though Hidimba's community did not fall in the Brahmanical order, her marriage outside her family can be considered a unique example of exogamy
(Any one point)

(16.3) How did Hidimba and Yudhisthira interpret dharma in their context? (3)

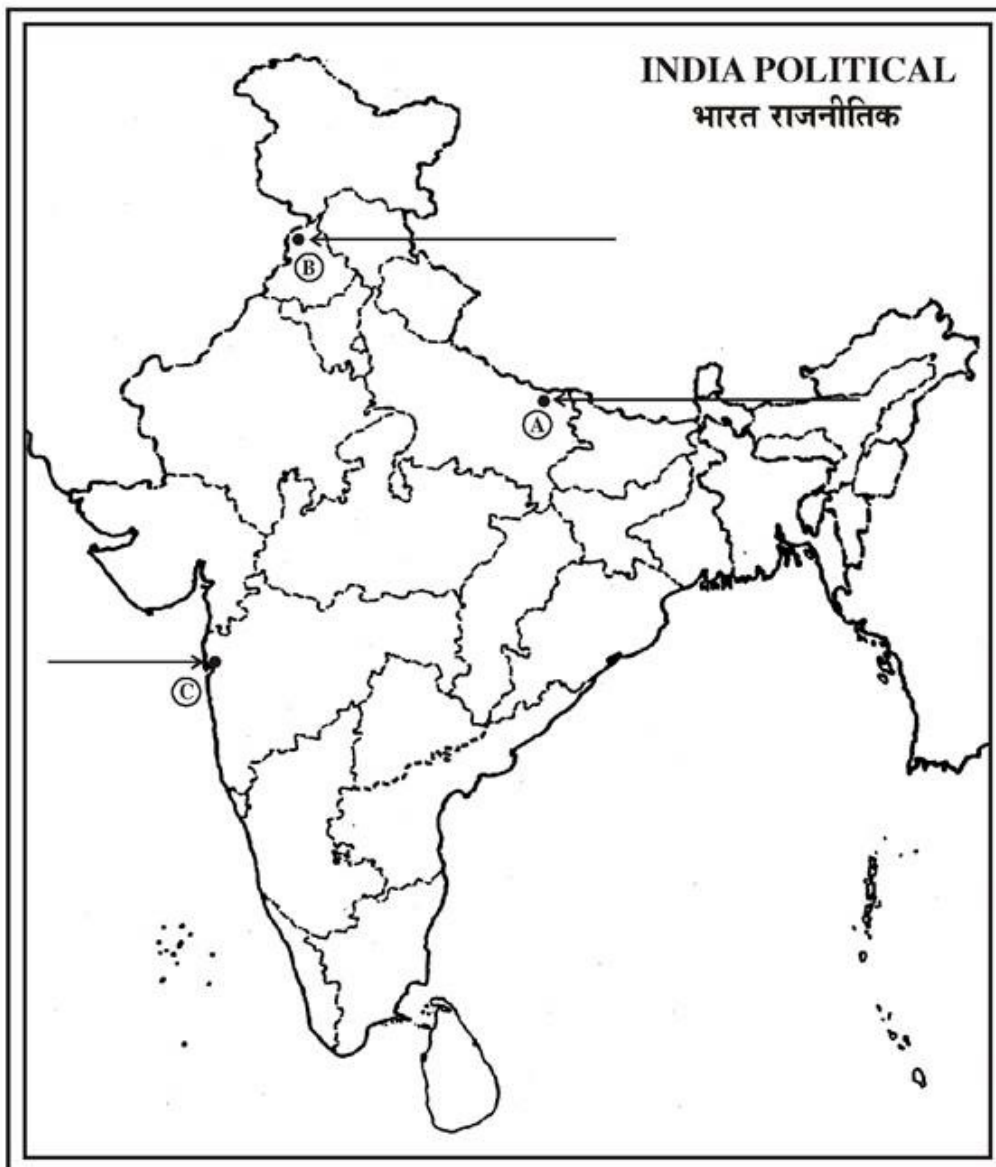
Ans. Hidimba and Yudhishtira interpreted Dharma thus,

- i. Hidimba challenged patriliney by going against her brother
- ii. Hidimba held love to be above acceptable social norms
- iii. She sacrificed her brother to marry Bhim
- iv. She remained a devoted daughter-in-law and wife
- v. Hidimba's idea of marriage was in accordance with the eight forms of marriage prescribed by the Manusmriti
- vi. Ghatotkacha as a good son comes to the Pandavas when needed

- vii. Yudhishtira was known as Dharmaraja, the upholder of Dharma
- viii. Yudhishtira upheld the patriarchal norms of society
- ix. He gave sanction to the unique marriage within the Brahmanical framework
- x. He upheld dignity of Hidimba, marriage and love above the accepted social norms
- xi. Any other relevant point

PART – E
Map Question

17. (5)



(17.1) On the given political outline map of India, locate and label the following with

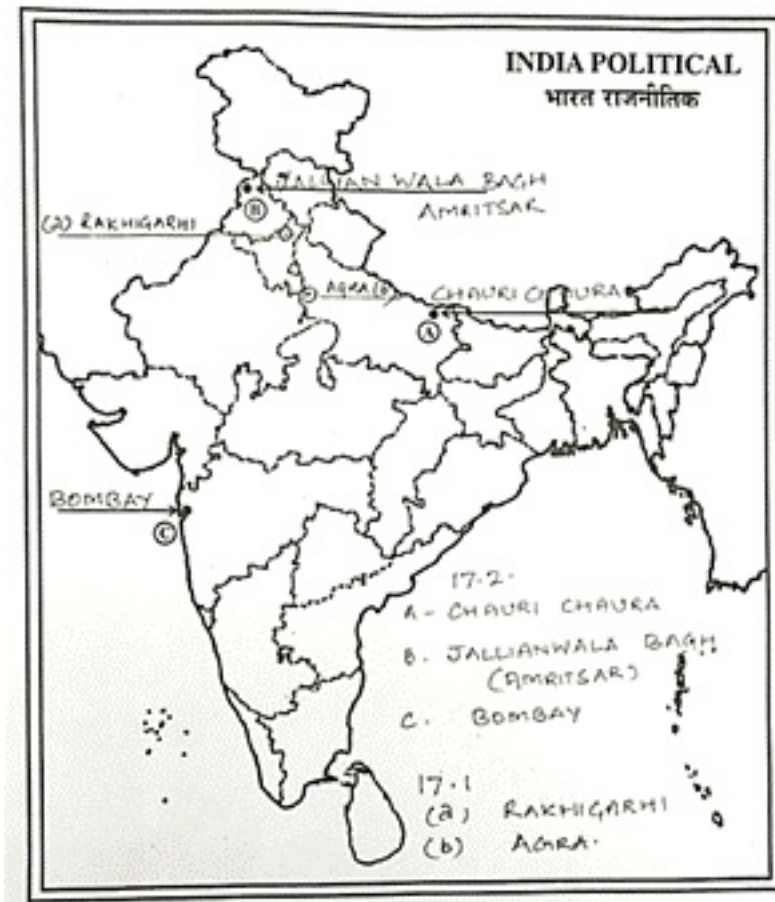
appropriate symbols: (2)

(a) Rakhigarhi

(b) Agra, the imperial capital of Mughal

(17.2) On the same outline map of India three centres related to the Indian National Movement have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them. (3)

Ans.



Note: The following questions are for visually impaired candidates only in lieu of Q. No.

17. (5)

(17.1) Name any one mature Harappa Site.

(17.2) Name any one capital city of Mughal Empire.

(17.3) Name any three important centres related with Indian National Movement.

Ans. (17.1) Harappa, Mohenjodaro, Kot-diji, Dholavira, Balakot, Amri, Rangpur, Nageshwar, Lothal, Chanhudaro, Sutkagendor, Kalibangan, Rakhigarhi, Banawali, Ganweriwala, Mitathal (any one)

(17.2) Agra, Lahore, Fatehpur Sikri, Shahjahanabad or Delhi (any one)

(17.3) Chauri Chaura, Bombay, Madras, Calcutta, Nagpur, Lahore, Poona, Bardoli, Dandi, Amritsar, Champaran, Lucknow (any other)