

**Class 12 HISTORY**  
**Question Paper 2016 Delhi (Set 2)**

Time allowed: 3 hours Maximum Marks: 80

**General Instructions:**

- (1) Answer all the questions. Some questions have choice. Marks are indicated against each question.
- (2) Answer to questions no. 1 to 3 carrying 2 marks should not exceed 30 words each.
- (3) Answer to questions no. 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 questions 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**

**Answer all the question given below:**

**1. Who was R.E.M Wheeler? Mention any one of his contribution in the field of Archaeology. (2)**

**Ans.** R.E.M. Wheeler was

- i. An archaeologist
- ii. Director General of Archaeological Survey of India
- iii. (any one, one mark)

His contribution in the field of archaeology is

- i. He rectified the excavation done by John Marshall
- ii. He followed stratigraphy of the mound to excavate.

- iii. He classified objects according to the layer of soil where it was found.
- iv. He brought military precision to the practice of archaeology.
- v. Driven by a sense of adventure he relentlessly excavated Harappa in spite of the hot and humid weather.
- vi. He tried to correlate archaeological findings of Harappan Civilization with the Rigveda.

(any one, one mark)

**2. Point out any two similarities between the Philosophy of Kabir and Guru Nanak Dev.**  
**(2)**

**Ans.** Similarities between the philosophy of Kabir and Guru Nanak Dev.

- i. Both believed in Nirguna Bhakti or an abstract form of God.
- ii. For both, the absolute or ultimate power had no gender or form.
- iii. Neither of them wanted to establish a new religion.
- iv. Both were against rituals.
- v. Both rejected idolatry
- vi. Both believed in the idea “One God”
- vii. Both had a large following
- viii. Both rejected caste distinctions.
- ix. Both composed hymns in local language to spread their message.
- x. Both believed in Nam simaran or remembrance and repeating of the name of God.
- xi. Both used the ‘sant bhasha’ that was used by the Nirguna poets.
- xii. Compositions of Kabir are also part of the Sikh scriptures (Adi Granth)

(Any two points)

**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)

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**PART – B**  
**SECTION – I**

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

**4. The problems of archaeological interpretations are perhaps most evident in the attempts to reconstruct religious practices of Harappans. Explain. (4)**

**Ans.** Archaeological interpretations pose the following problems in reconstructing religious practices of the Harappans.

- i. Archaeologists have to move from the present to the past
- ii. They sometimes draw parallels between the present and the earlier traditions which is not always accurate
- iii. The historians face problems in reconstructing religious beliefs.
- iv. Terracotta figurines of women have been termed as mother goddess.
- v. Identification of priest king is based on ideas from Mesopotamian history.
- vi. Ritual significance has been accorded to the Great Bath and fire altars
- vii. Identification of a man seated in a yogic position on a seal as proto shiva does not match the description of Rudra in the Rigveda
- viii. Plant motifs on seals are believed to indicate nature worship.
- ix. The unicorn found on the seal is believed to be a composite mythical creature.
- x. Conical stone objects have been identified as Shiva Linga, while they could just have been dices used in board games.

If the students have given example to explain a point, it should be given weightage.

(any four points)

**5. 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)

**6. Highlight the aspects observed by the Domingo Paes on the Mahanavmi Dibba of the Vijaynagara Empire. (4)**

**Ans.** Domingo Paes makes the following observations of architecture of the Mahanavami Dibba (4)

i. He calls the Mahanavami Dibba and the audience hall, together the 'House of Victory'.

ii. The building consists of two platforms.

iii. It is beautifully carved and sculpted.

iv. He says that the upper part has the king's room made of cloth.

v. There is a shrine for the idol

vi. The throne stands on a dais (the crown and the royal anklet)

The students may also be credited for the following information:

i. The high platform has slots for wooden pillars at regular intervals and a staircase going to

the second floor rested on these.

- ii. It's a massive platform, 11,000 sq. ft. base and 40 ft. height.
- iii. It is possibly related to the Mahanavami festival of the Hindus
- iv. The Vijayanagara rulers displayed their prestige, power and suzerainty on this occasion.
- v. An elaborate ritual, religious procession and ceremonial performance may have been carried out here.
- vi. Ritual presentation of nayakas and subordinate kings before the king

(Any four points)

**7. 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)

**8. The East India Company had recognized the Zamindars important but wanted to control and regulate them. Explain the steps taken by them to subdue their authority in the 18th century. (4)**

**Ans.** Steps taken by the East India Company to subdue the authority of the Zamindars in the 18th century.

- i. The British took steps to restrict the autonomy of the zamindars.
- ii. The revenue was high and in perpetuity.
- iii. The Zamindar's troops were disbanded.
- iv. Custom duties were abolished
- v. The zamindar's powers to organize local justice and police were taken away
- vi. The 'cutcheries' were brought under the supervision of a was taken away collector appointed by the Company.
- vii. The collector emerged as an alternative center of authority and severely restricted the position of the Zamindar.
- viii. In case a Zamindar failed to pay the revenue, the Company official was instructed to take charge of the district and destroy the authority of the zamindar.
- ix. The zamindari lands were seized if they did not pay revenue on time.

(any four points)

**9. “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)



## SECTION - II

### Value Based Question (Compulsory)

10. Read the following passage and answer the question that follows :

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.

- 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)

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### PART - C

#### (Long Answer Questions)

**Answer all the questions given below:**

**11. “The village panchayat during the Mughal period regulated rural society”. Explain the statement. (8)**

**Ans.** The village panchayat regulated the rural society in the Mughal period in the following ways

i. The village Panchayat was an assembly of elders of important people of the village. They had hereditary landed properties,

ii. The panchayat represented various castes and communities in the village but it was dominated by the Brahmanas and the Kshatriyas

iii. The menial-cum-agricultural worker was unlikely to be represented.

iv. The Panchayat was headed by a headman known as muqaddam or mandal.

v. The headman was chosen by consensus by the village elders. This was ratified by the zamindar.

vi. The Headmen held office as long as they enjoyed the confidence of the village elders,

- a. failing which they could be dismissed by them.
- vii. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patwari.
- viii. The mandals often misused their positions. For underassessing the revenue from their own lands and passing the burden to the smaller cultivator.
- ix. The funds came from contributions made by individuals to a common pool.
- x. This money was used for looking after the state revenue officials who visited the village, community welfare activities during natural calamities like floods, construction of a bund or digging a canal etc.
- xi. The panchayat ensured that caste boundaries among the various communities of the village were upheld to prevent any offence against their caste. In eastern India all marriages were held in the presence of the mandal.
- xii. Panchayats also had the authority to impose fines
- xiii. It could give severe punishment like expulsion from the community. Thus forcing a person forced to leave the village and losing his right to practise his profession.
- xiv. Each caste or jati in the village had its own jati panchayat with considerable power.
- xv. In Rajasthan jati panchayats took care of civil disputes land marriages ritual precedence in village functions regarding members of different castes.
- xvi. In most cases, except in matters of criminal justice, the state respected the decisions of jati Panchayats.
- xvii. Petitions found in the records from Rajasthan and Maharashtra give evidence of morally illegitimate demands like excessive tax or begar being made on villagers belonging to the lowest rungs of rural society by the elite groups.
- xviii. The villagers regarded the village panchayat as the court of appeal that would ensure that the state carried out its moral obligations and guaranteed justice
- xix. In absence of Justice the cultivators could always desert the village. The availability of

uncultivated land and the value of labour made this possible.

(to be assessed as a whole)

**OR**

**Explain the various sources to know about the rural society during the Mughal period.  
Explain the technology used by the peasants for the cultivation during the same period**

**Ans.** Different sources to know about the rural society during the Mughal period are as follows

- i. Archaeological sources (monuments, houses, paintings, material remains) tell us about mughal society.
- ii. All the mughal chronicles like Badshah Nama tell us about mughal society
- iii. Ain-i Akbari, authored by Akbar's court historian Abul Fazl records the arrangements made by the state to ensure cultivation, collect revenue
- iv. Ain tell us about how to regulate the relationship between the state the zamindars.
- v. Ain gives us the vision of Akbar's empire
- vi. Ain tell us that social harmony was provided by a strong ruling class.
- vii. It projected the idea that any revolt against the Mighty Mughal state was bound to fail.
- viii. Whatever we learn from the Ain is a view from the top.
- ix. Revenue records from Gujarat, Maharashtra and Rajasthan dating from the seventeenth and eighteenth centuries give us information.
- x. The records of the East India Company provide useful descriptions of agrarian relations in eastern India.
- xi. Accounts of Bernier on Mughal society
- xii. Any other relevant point.

(Any four, four marks)

The following technology was used by the peasants during this period.

- i. Monsoons remained the backbone of Indian agriculture.
- ii. Areas which received high rainfall were generally used for growing rice, followed by wheat and millets.
- iii. Artificial systems of irrigation were used for crops which required additional water. Peasants used wells for irrigation.
- iv. The state undertook digging of new canals (nahr, nala) and also repaired old ones like the shahnahr in the Punjab during Shah Jahan's reign.
- v. Agriculture was labour intensive.
- vi. Peasants also used cattle energy or animal power.
- vii. Iron tipped wooden plough, which was light and easily assembled was used in cultivation.
- viii. A drill, pulled by a pair of giant oxen was used to plant seeds.
- ix. Broadcasting of seed was the most prevalent method.
- x. Hoeing and weeding were done with a khurpi
- xi. Two major seasonal cycles (do fasla) of rabi and Kharif existed where rainfall or irrigation assured a continuous supply of water, some lands even gave three crops.
- xii. Persian wheels were used.

(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 - Sculptures etc.
- 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
- vii. Punch marked points

(any four = 4 marks)

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

(any four = 4 marks)

**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)

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## PART – D

### (Source Based Questions)

14. Read the following excerpt carefully and answer the questions the follows: (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**

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

**(14.3) Explain the significance of Gandhiji's challenge of salt protest. 3**

**Ans. (14.1)** 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) Gandhiji 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) Significance of Gandhiji'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 question that follows: (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, Yudhisthira 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.**

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

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

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

**Ans. (15.1)** 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)

(15.2) 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)

(15.3) 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. Yudhishthira was known as Dharmaraja, the upholder of Dharma
- viii. Yudhishthira 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

**16. Read the following excerpt carefully and answer the question that follows: (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.**

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

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

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

**Ans. (16.1) 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)

(16.2) 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)

(16.3) 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 Ibadat Khana and was open to new religious ideas

vi. He gave freedom to various schools of thought

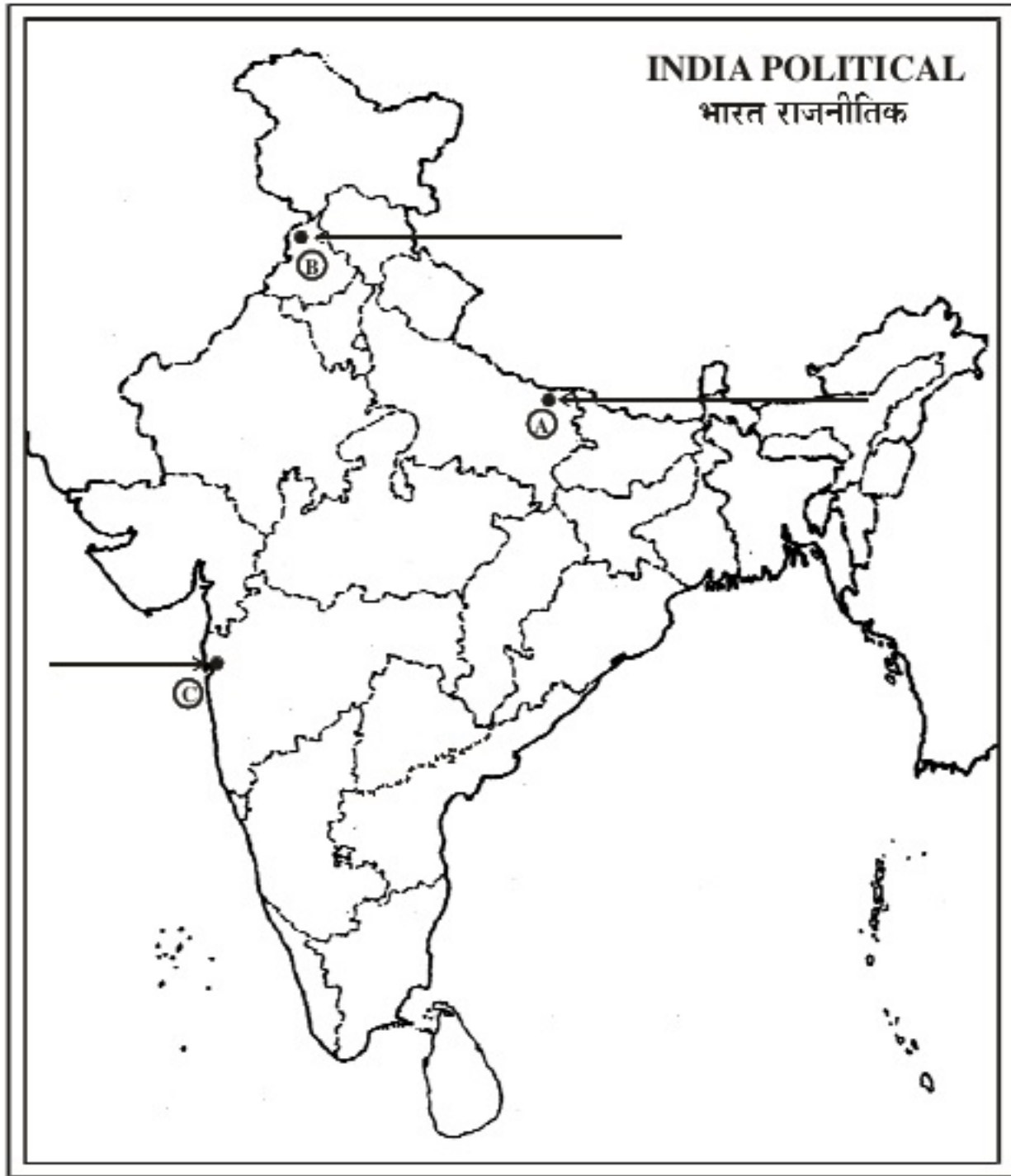
vii. He gave important positions to people of different cultures and ethnicity



- 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)
- 

## **PART – E**

### **Map Question (5)**



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

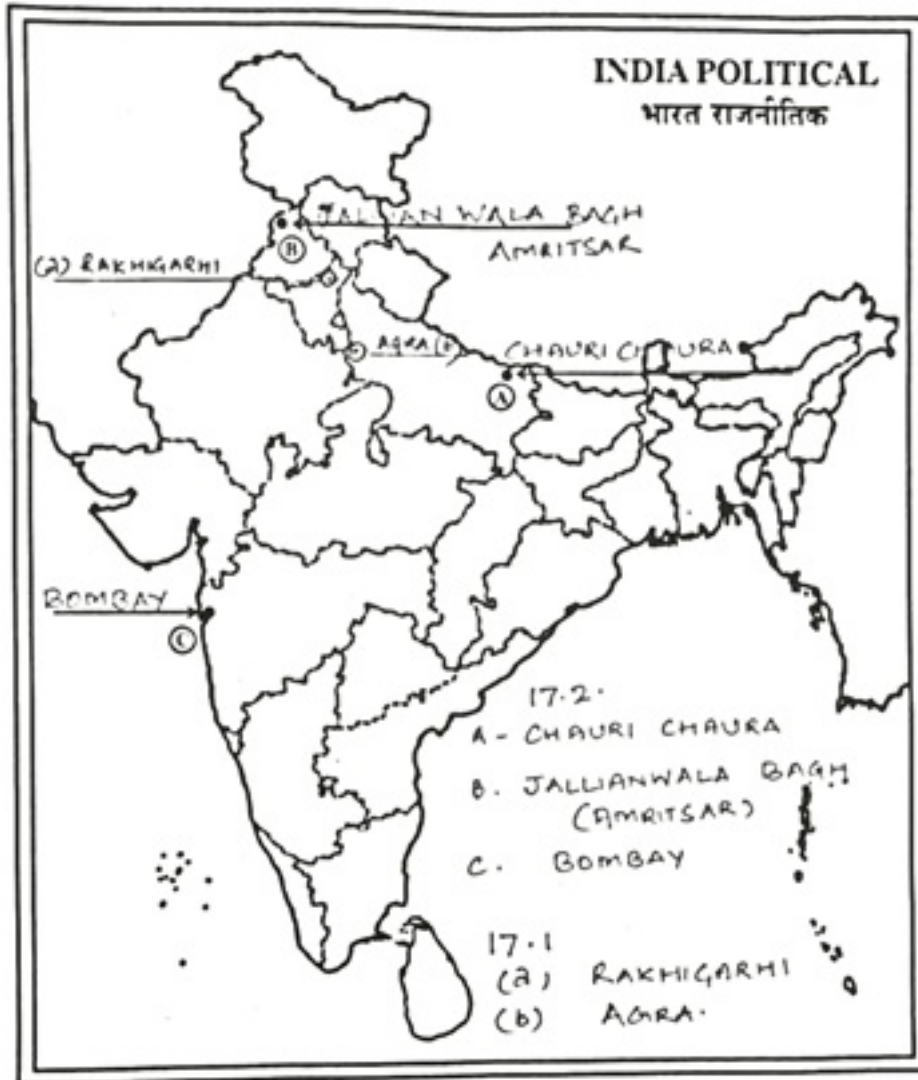
(a) Rakhigarhi

(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.

Ans.



Note: The following questions are for visually impaired candidates only in lieu of

Q. No. 17.

(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)