

**SAMPLE QUESTION PAPER - 3**  
**SUBJECT- HISTORY (027)**  
**CLASS XII (2023-24)**

**Time Allowed: 3 hours**

**Maximum Marks: 80**

### General Instructions:

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. **Section A** – Question 1 to 21 are MCQs of 1 mark each.
3. **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. The answer to each question should not exceed 60-80 words.
4. **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. The answer to each question should not exceed 300-350 words
5. **Section D** – Question no.31 to 33 are Source based questions with three sub-questions and are of 4 marks each
6. **Section-E** - Question no. 34 is Map based, carrying 5 marks that include the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in a few questions. Only one of the choices in such questions has to be attempted.
8. In addition, separate instructions are given with each section and question, wherever necessary.

## Section A

1. Who was the governor-general during the Revolt of 1857? [1]
  - a) Lord Willington
  - b) Lord Lytton
  - c) Lord Irwin
  - d) Lord Canning
2. In which year permanent settlement came into operation? [1]
  - a) 1893
  - b) 1790
  - c) 1793
  - d) 1783
3. In cities of Taxila and Peshawar, Indo-Greek rulers had established kingdoms in the \_\_\_\_\_. [1]
  - a) fourth century BCE
  - b) third century BCE

c) second century BCE

d) fifth century BCE

4. Identify the picture from the given options:

[1]



a) A bronze plate from Andhra Pradesh

b) A copper plate inscription from Karnataka

c) A gold engraving from Punjab

d) A clay tablet from Uttar Pradesh

5. Complete the following with the correct option:

[1]

Scavengers : Halalkhoran, Boatmen sons : \_\_\_\_\_.

a) Majur

b) Muqaddam

c) Mallahzadas

d) Mandal

6. Which of the following statements is **correct** regarding Mahanavami Dibba?

[1]

- i. It was a high platform with slots for wooden pillars at a dose and regular intervals.
- ii. It was a massive platform located on one of the highest points in the city.
- iii. It was a place where the king met his advisers.

a) i and ii

b) only i

c) only ii

d) All of these

7. **Assertion (A):** Some historians suggest that Buddhism and Jainism initiated a movement of protest.

[1]

**Reason (R):** Alvars and Nayanars were against the caste system and the dominance of Brahmanas.

a) Both A and R are true and R is the correct explanation of A.

b) Both A and R are true but R is not the correct explanation of A.

c) A is true but R is false.

d) A is false but R is true.

8. Identify the principal deity with the help of the given information.

[1]

- The lord of the world.
- A form of Vishnu.

- |                |                    |
|----------------|--------------------|
| a) Vishwakarma | b) Ardhanarishvara |
| c) Jagannatha  | d) Brahma          |

9. In which year was the system of sati abolished? [1]

- |         |         |
|---------|---------|
| a) 1829 | b) 1825 |
| c) 1833 | d) 1826 |

10. **Consider the following statements regarding the Virupaksha temple:** [1]

- i. The Virupaksha temple was built over centuries while inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.
- ii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession which was decorated with delicately carved pillars.
- iii. The halls in the temple were used for a variety of purposes like some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama, etc.

Which of the following statement(s) is/are correct?

- |             |                 |
|-------------|-----------------|
| a) Only i   | b) All of these |
| c) i and ii | d) i and iii    |

11. Identify the name of the person from the information given below. [1]

- i. He was one of the Buddha's closest and dearest disciples.
- ii. He played a crucial role in persuading the Buddha to admit women into the sangha.
- iii. Through his mediation, women, including the Buddha's foster mother Mahapajapati Gotami, were allowed into the sangha as bhikkhunis.
- iv. His efforts enabled women to become teachers of dhamma and attain liberation, earning the respected title of theris.

- |           |                |
|-----------|----------------|
| a) Rahula | b) Sariputra   |
| c) Ananda | d) Mahakasyapa |

12. Consider the following ideas regarding the national language carefully: [1]

- a) I, II and III                      b) I, III and IV
- c) I, II and IV                        d) II, III and IV

**[1]**

|                |                                            |
|----------------|--------------------------------------------|
| (a) Brahmanas  | (i) Study and teach the Vedas              |
| (b) Kshatriyas | (ii) Engage in trade and agriculture       |
| (c) Vaishyas   | (iii) Engage in warfare and protect people |
| (d) Shudras    | (iv) Servitude                             |

- a) (a) - (i), (b) - (iii), (3) - (ii), (4) - (iv)      b) (a) - (iv), (b) - (iii), (3) - (ii), (4) - (i)
- c) (a) - (i), (b) - (iv), (3) - (ii), (4) - (iii)      d) None of these

**[1]**

- a) People of the whole Harappan region
- b) People of Lothal and Rangpur
- c) People of Mohenjo-Daro
- d) People of Harappa

**[1]**

- a) The New York Times, George Washington
- b) Time magazine, Abraham Lincoln
- c) The Guardian, Martin Luther King Jr.
- d) The Washington Post, Nelson Mandela

[1]

- a) Motilal Nehru                      b) Dr. Rajendra Prasad  
c) Dr. Bhimrao Ambedkar        d) Jawaharlal Nehru

- [illegible]

## Section B

22. Examine any two evidences found by the archaeologist B.B. Lal after excavation at a village named Hastinapur in Meerut, Uttar Pradesh. [3]

OR

Explain why the ideal of patriliney was important among the elite families from 600 BCE to 600 CE.

23. Describe Ain-i-Akbari? [3]
24. Why were the estates of the Zamindar auctioned in the colonial Bengal? [3]
25. Examine the proclamations issued by the rebels in 1857 and explain why did they want to reject everything associated with the British rule in India. [3]
26. Describe the main features of Mahanavami Dibba of the Vijayanagar Empire. [3]
27. Prove with the help of examples that the Harappans had established their contacts with Western Asia for purchase/exchange of artifacts. [3]

OR

What could be the possible reasons for the decline of Harappan civilization?

### Section C

28. Explain the observations of Ibn-Battuta about the cities of India, with special reference to Delhi. [8]

OR

Explain giving examples of how the accounts of foreign travellers help in reconstructing the history of India from the Tenth to Seventeenth Centuries?

29. Compare and contrast the list of things given to the Pandyan chief (Source 3) with those produced in the village of Danguna (Source 8). Do you notice any similarities and differences? [8]

**Source 3:- (The Pandya chief Senguttuvan visits the forest)**

This is an excerpt from the Silappadikaram, an epic written in Tamil:-

(When he visited the forest) people came down the mountain, singing and dancing ... just as the defeated show respect to the victorious king, so did they bring gifts – ivory, fragrant wood, fans made of the hair of deer, honey, sandalwood, red ochre, antimony, turmeric, cardamom, pepper, etc. they brought coconuts, mangoes, medicinal plants, fruits, onions, sugarcane, flowers, areca nut, bananas, baby tigers, lions, elephants, monkeys, bear, deer, musk deer, fox, peacocks, musk cat, wild cocks, speaking parrots, etc. ...

**Source 8:- (Prabhavati Gupta and the village of Danguna)**

This is what Prabhavati Gupta states in her inscription:- Prabhavati Gupta ...

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

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

obey all (his) commands ...

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

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

OR

Explain the variety of sources used by the historians to reconstruct histories of religious traditions.

30. Explain the main events of the Dandi March. What is its significance in the history of the Indian National Movement? [8]

OR

What do private letters and autobiographies tell us about an individual? How are these sources different from official accounts?

#### Section D

31. Read the text carefully and answer the questions: [4]

#### The World Beyond the Palace

Just as the Buddha’s teachings were compiled by his followers, the teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Here is one example, text known as the Uttaradhyayana Sutta, describing how a queen named Kamalavati tried to persuade her husband to renounce the world:

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

Those who have enjoyed pleasures and renounced them, move about like the wind and go wherever they please, unchecked like birds in their flight ...Leave your large kingdom ... abandon what pleases the senses, be without attachment and property, then practise severe penance, being firm of energy...

- (i) Name the text from which this excerpt has been taken. Which language was used in this text?

- (ii) How did queen Kamalavati persuade the king to renounce the world?
- (iii) Explain any two principles of Jainism.

32. **Read the text carefully and answer the questions:**

[4]

**Reverence for the Jogi**

Here is an excerpt from a letter written by Aurangzeb to a Jogi in 1661-62:  
The possessor of the sublime station, Shiv Murat, Guru Anand Nath Jio! May our Reverence remain in peace and happiness ever under the protection of Sri Shiv Jio!  
.... A piece of cloth for the cloak and a sum of twenty-five rupees which have been sent as an offering will reach (Your Reverence) .... Your Reverence may write to us whenever there is any service which can be rendered by us.

- (i) From where has this excerpt been taken?
- (ii) What was the name of the Jogi? Which deity did he worship?
- (iii) Which aspect of Aurangzeb's religious attitude does this excerpt indicate?

33. **Read the text carefully and answer the questions:**

[4]

**"We are not going just to copy"**

This is what Jawaharlal Nehru said in his famous speech of 13 December 1946:  
My mind goes back to the various Constituent Assemblies that have gone before and of what took place at the making of the great American nation when the fathers of that nation met and fashioned out a Constitution which has stood the test of so many years, more than a century and a half, and of the great nation which has resulted, which has been built up on the basis of that Constitution. My mind goes back to that mighty revolution which took place also over 150 years ago and to that Constituent Assembly that met in that gracious and lovely city of Paris which has fought so many battles for freedom, to the difficulties that that Constituent Assembly had and to how the King and other authorities came in its way, and still it continued. The House will remember that when these difficulties came and even the room for a meeting was denied to the then Constituent Assembly, they betook themselves to an open tennis court and met there and took the oath, which is called the Oath of the Tennis Court, that they continued meeting in spite of Kings, in spite of the others, and did not disperse till they had finished the task they had undertaken. Well, I trust that it is in that solemn spirit that we too are meeting here and that we, too, whether we meet in this chamber or other chambers, or in the fields or in the market-place, will go on meeting and continue our work till we have finished it.

Then my mind goes back to a more recent revolution which gave rise to a new type of State, the revolution that took place in Russia and out of which has arisen the Union of the Soviet Socialist Republics, another mighty country which is playing a tremendous part in the world, not only a mighty country but for us in India, a

neighbouring country.

So our mind goes back to these great examples and we seek to learn from their success and to avoid their failures. Perhaps we may not be able to avoid failures because some measure of failure is inherent in human effort. Nevertheless, we shall advance, I am certain, in spite of obstructions and difficulties, and achieve and realise the dream that we have dreamt so long ...

We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic ... Now, some friends have raised the question: "Why have you not put in the word 'democratic' here.?" Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter. The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country. We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to give to that democracy, the fullest democracy, I hope. The House will notice that in this Resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we did not want to use unnecessary words and redundant words, but we have done something much more than using the word. We have given the content of democracy in this Resolution and not only the content of democracy but the content, if I may say so, of economic democracy in this Resolution. Others might take objection to this Resolution on the ground that we have not said that it should be a Socialist State. Well, I stand for Socialism and, I hope, India will stand for Socialism and that India will go towards the constitution of a Socialist State and I do believe that the whole world will have to go that way.

CONSTITUENT ASSEMBLY DEBATES (CAD), VOL.I

- (i) Explain why Nehru did not mention the word **democratic** in the resolution.
- (ii) According to Nehru, what kind of content was given to this Resolution?
- (iii) Mention the two basic features of the Constitution given in the above passage.

### Section E

34. i. On the given political outline map of India locate and label any three from the following with appropriate symbols:
- a. Amritsar - an important centre of the National Movement.

[5]

b. Chauri-Chaura - The place where Gandhiji called off Non-Cooperation Movement.

c. Vijaynagara - City ruled by the Tuluva dynasty.

OR

Agra, a centre of the Revolt of 1857.

- ii. On the same outline map, two places related to Matured Harappan sites have been marked as A, and B. Identify them and write their correct names on the lines marked near them.



# Solutions

## Section A

1.  
(d) Lord Canning  
**Explanation:** Lord Canning
2.  
(c) 1793  
**Explanation:** Permanent settlement came into operation in 1793.
3.  
(c) second century BCE  
**Explanation:** In cities of Taxila and Peshawar, Indo-Greek rulers had established kingdoms in the second century BCE.
4.  
(b) A copper plate inscription from Karnataka  
**Explanation:** The given picture represents a copper plate inscription from Karnataka.
5.  
(c) Mallahzadas  
**Explanation:** Mallahzadas
6.  
(c) only ii  
**Explanation:** Located on one of the highest points in the city, the “*mahanavami dibba*” is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.
7.  
(d) A is false but R is true.  
**Explanation:** Some historians suggest that the **Alvars and Nayanars** initiated a movement of protest because they were against the caste system and the dominance of Brahmanas or at least attempted to reform the system. One of the major themes in Tamil bhakti hymns is the poets’ opposition to Buddhism and Jainism.  
The assertion is incorrect but the reason is correct.
8.  
(c) Jagannatha  
**Explanation:** One of the most striking examples of this process is evident at Puri, Orissa, where the principal deity was identified, by the twelfth century, as Jagannatha (literally, the lord of the world), a form of Vishnu.
9. (a) 1829  
**Explanation:** The Bengal Sati Regulation banning the Sati practice in all jurisdictions of British India was passed on 4 December **1829** by the then Governor-General Lord William Bentinck.

10.

**(b)** All of these

**Explanation:** The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth century, it was substantially enlarged with the establishment of the Vijayanagara Empire. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. This was decorated with delicately carved pillars. He is also credited with the construction of the eastern gopuram. These additions meant that the central shrine came to occupy a relatively small part of the complex.

11.

**(c)** Ananda

**Explanation:** Initially, only men were allowed into the sangha, but later women also came to be admitted. According to Buddhist texts, this was made possible through the mediation of Ananda, one of the Buddha's dearest disciples, who persuaded him to allow women into the sangha. The Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni. Many women who entered the sangha became teachers of dhamma and went on to become theris, or respected women who had attained liberation.

12.

**(b)** I, III and IV

**Explanation:** I, III and IV

13. **(a)** (a) - (i), (b) - (iii), (3) - (ii), (4) - (iv)

**Explanation:** (a) - (i), (b) - (iii), (3) - (ii), (4) - (iv)

14.

**(b)** People of Lothal and Rangpur

**Explanation:** People of Lothal and Rangpur cultivated rice as finds of rice are relatively rare.

15.

**(b)** Time magazine, Abraham Lincoln

**Explanation:** Gandhiji's death led to an extraordinary outpouring of grief, with rich tributes being paid to him from across the political spectrum in India, and moving appreciations coming from such international figures as George Orwell and Albert Einstein. Time magazine, which had once mocked Gandhiji's physical size and seemingly non-rational ideas, now compared his martyrdom to that of Abraham Lincoln.

16.

**(b)** Dr. Rajendra Prasad

**Explanation:** Dr. Rajendra Prasad

17. **(a)** Pahi-Kashta

**Explanation:** These peasants were non residents of the villages.

18.

**(c)** seals and sealings

**Explanation:** seals and sealings

19.

**(d)** A territorial unit

**Explanation:** The territorial unit under the Mughals

20.

**(c)** Abdur Razzaq

**Explanation:** Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut (present-day Kozhikode) in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts

21. **(a)** Option (ii)

**Explanation:** Polyandry is central to the narrative of the epic Mahabharata. It means the practice of a woman having several husbands.

### **Section B**

22. The archaeologist B.B.Lal found evidence of five occupational levels:

- i. The houses in the second phase had no definite plan. The walls of mud and mud bricks were duly encountered in the second phase.
- ii. The mud plaster with prominent reed marks suggested that some houses had reed walls plastered over with mud.
- iii. Later in the third phase, burnt brick was used.
- iv. Brick drains were used for draining out refuse water, while terracotta ring-wells may have been used both as wells and drainage pits.

OR

- i. Under the ideal of patriline, sons could claim the resources (including the throne in the case of Kings) of their fathers when they later died.
- ii. Most ruling dynasties claimed to follow this system. However, there were variants in practice.

23. Ain-i-Akbari was the Vision of Akbar's empire pen down by his court historian Abul Fazl.

- i. It gave information about the strong ruling class and imperial households and its maintenance
- ii. It described the organization of the court, administration and the army. It described in detail about the civil administration and fiscal side of the empire
- iii. It gave detailed information about revenue, records maintained and regulated with the help of Todarmal to reorganized the whole revenue system.
- iv. A useful description of an agrarian society. The types of peasants existed and the different categories of land.

24. The zamindars of Bengal under Permanent Settlement had to pay the revenue on a fixed time. When they failed to do that on regular basis the Britishers auctioned those estate to the highest bidder in order to recover the revenue. The government had no option but to follow this step to adjust their budget.

25. i. In all their proclamations, the rebels repeatedly appealed to all sections of society. They did not take caste or creed into consideration.

- ii. Many proclamations were made by the Muslim princes. But all such proclamation took into consideration the sentiments of the Hindus.
  - iii. This revolution was expressed in such a way that Hindus and, Muslims will be equally affected by this.
  - iv. Many pamphlets were issued which glorified the co-existence of different communities under the Mughal Empire.
  - v. Bahadur Shah appealed in the name of Prophet Muhammad and Lord Mahavir to the public to rise against the white people. Rebels rejected everything associated with the British rule in India because they had no faith in British. They argued that the British had destroyed their traditional lifestyle which they want to rejuvenate.
26. Located on one of the highest points in the city, the "Mahanavami Dibba" is a massive platform rising from a base of about 11000 sqft to a height of 40 ft. It was supported by a wooden structure and with relief carvings. 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 Dushhera (in northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in Peninsular India). The Vijaynagara Kings displayed their prestige, power and superiority on this occasion. The ceremonies performed on the occasion included worship of the image, worship of the statehouse, and the sacrifice of buffaloes and other animals. Dancers, wrestling matches, and processions of horses, elephants, 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 to the Kings. However, scholars point out that the space surrounding the structure does not have adequate space for elaborate processions of men, women and animals. It remains an enigma, like the other structures of the Royal Palace.
27. a. Harappans got their copper from Oman.
- b. Chemical analysis shows that Omani copper and Harappan artefacts had traces of nickel. This suggests they have a common origin.
  - c. A large Harappan jar has also been found at Omani sites.
  - d. Mesopotamian texts tell us about copper coming from Magan (Oman).

OR

**The following were the reasons for the decline of the Harappan civilization:**

- i. **Floods:** Some scholars believe that many towns of the Harappan civilization were destroyed because of the floods in the Indus River. With the passage of time, they were buried beneath the sands of time.
- ii. **Earthquakes:** It is also believed that many earthquakes might have jolted various cities. They might have dashed many towns to the ground.

- iii. **Droughts and Epidemics:** Harappan civilization might have been hit by acute droughts or deadly epidemics. These might have resulted in the destruction of various towns.
- iv. **Aggressions by the Aryans:** The people of Harappa were defeated in many of these wars. It led to the decline of the Harappan civilization.

### Section C

28. There is no doubt that the description of Ibn-Battuta is quite helpful in understanding the lifestyle of the Indian cities. His description is quite clear and extensive. It seems as if the true picture emerges before our eyes trading in a variety of goods. They were occasionally disturbed because of wars or invasions.
- i. According to Ibn-Battuta, Delhi was a vast city. It had a lot of population and was the largest city in India. Another big city was Daultabad in Maharashtra which challenged Delhi in size.
  - ii. The markets and bazaars of the Indian cities were not only the places of economic transactions but also the centres of social and cultural activities. Most of the bazaars had a mosque and a temple. They also had fixed places for public performances by dancers, musicians and singers.
  - iii. Ibn-Battuta found that many towns derived their wealth and prosperity through the appropriation of surplus from villages.
  - iv. According to Ibn-Battuta, Indian agriculture was very productive. The farmers cultivated two crops a year because the land was very fertile.
  - v. The goods of India were in great demand in both West Asia and south-east Asia. So artisans and merchants earned huge profits. The sub-continent was well integrated with Inter-Asia networks of trade and commerce.

OR

Most of the foreign travelers had come from a diverse social environment. The local writers remained indifferent towards them. They compared the Indian environment and social scenario with the outside world.

Their descriptions throw light on the contemporary proceedings of the royal court, religious beliefs and the features of architecture and sculpture. It helps in the writing of history.

**Some of the important Foreign Travellers are:**

- i. **Bernier:** Bernier wrote a book entitled, *Travels in the Mughal Empire*. Like the books of Al-Biruni and Ibn Battuta, the books of Bernier are a gist of his experiences. He especially compared the condition of India with that of Europe. He found the life of the people of India as worst in comparison to the life found in Europe. In all descriptions, he criticizes the control of the state over all the land.
- ii. **Ibn-Battuta:** In his book, *Rihla* Ibn Battuta provides extremely rich and interesting details about the social and cultural life in the subcontinent in the fourteenth century. He delineated a beautiful picture of the experiences that he had gathered during his various visits and travels. From his book, we come to know a lot about

various aspects of social values and new cultures. He also wrote about the cities of India and an efficient postal system. Ibn-Battuta found paan and coconut very strange. So he made a special mention of them.

- iii. **Al-Biruni:** In *Kitab-ul-Hind* Al-Biruni provides information on subjects such as religion and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology. His description is very simple and straightforward. He mentioned the prevalent system of the caste system.

29. The gifts given to Pandyan Chief include things like ivory, fragrant wood, fans made of the hair of deer, honey, sandalwood, red ochre, antimony, turmeric, cardamom, pepper, etc. Except these, mangoes, coconut, medicinal plants, fruits, onions, sugarcane, flowers, areca nut, bananas, and many birds and animals were also given as gifts. A Flower is the only item that is common in both the lists. The Pandyan chief was gifted with several animals too which were missing in the Danguna item list.

On contrary to it things produced in the village of Danguna include grass, the skin of animals, charcoal, salt, and other minerals, fermenting liquors, produce of Khedira tree, flowers, and milk.

**Similarities:** Except for flowers, there is no similarity between both the lists. Probably Pandyan kings could have used animal skin like Danguna village. Few products that are directly achieved from plants and animals are few of the similarities. for example flowers, fruits, ivory etc.

**Differences:** There are huge differences in the product of two communities. By the sources, we can see that people are living in very different places. The one offering gifts to Pandyan chiefs are people that are living in the forest whereas those of Danguna are settled in a settlement. Hence we see that Danguna people's products are mostly cultivated or produced by using other raw materials. For example, animal hides, alcohol, mined products. Whereas those giving a gift to Pandyan chief to be purely the product of the forest, for example, baby animals, fruits, flowers etc.

OR

The sources that we can use to reconstruct the exciting world of ideas and beliefs include Buddhists, Jain and Brahmanical texts, the material remains, etc.

- i. The mid-first millennium BCE is generally considered as a turning point in world history, it saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece and Mahavira and Gautam Buddha among many others in India.
- ii. They tried to find answers to fundamental questions about the meaning of existence and the relationship between human beings and the cosmic order.
- iii. There were several pre-existing traditions of thought, religious belief and practice. The best known amongst these is the Vedic traditions.
- iv. The early Vedic tradition is known from the Rigveda, compiled between c. 1500-1000 BCE, consisting of hymns in praise of a variety of deities, especially Agni, Indra,

and Soma. Sacrifices were performed collectively as well as individually by the people, where they prayed for cattle, sons, good health, peace, long life, rain etc.

v. The basic philosophy of the Jains was already in existence in north India before the birth of Vardham, who came to be known as Mahavira, in the 6th century BCE.

vi. According to Jaina tradition, Mahavira was preceded by 23 other teachers or Tirthankaras, literary those who could guide men and women across the river of existence.

vii. The main ideas or principles of Jainism are Ahimsa, Karma and Monastic existence.

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

ix. One of the most influential teachers of the time was the Buddha. Historians have tried to reconstruct details of his life from hagiographies. According to historical records, Sidhartha, as the Buddha was named as a child, was the son of the ruler of the Sakya clan. At the age of 30 years, he left the palace in search of his own truth.

30. On 26th January, 1930, 'Republic Day' was observed, with the National Flag being hosted in different venues, the patriotic songs being sung and after the observance of this day, Mahatma Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India. The law which gave the state a monopoly in the manufacture and sale of salt.

The conditions in the country had become very favourable to launch a widespread movement against the British, the movement was started with famous Dandi March on 12th March, 1930. Gandhiji alongwith 78 of his followers began his foot march from Sabarmati Ashram to Dandi, a village of seashore in Surat district, about 375 km away from Sabarmati Ashram. The violation of salt law by Gandhiji was a signal of the beginning of Civil Disobedience Movement. Soon, this movement spread like wildfire through the length and breadth of the country.

Gandhiji's Dandi March occupies a very significant place in the history of the freedom struggle of India because of several reasons:

- i. This march made Gandhiji a centre of attraction of the whole of the world. The European press and the American press published detailed accounts of the Salt March conducted by Gandhiji.
- ii. Undoubtedly, it was the first National Movement in which women participated in large numbers. Kamala Devi Chattopadhyay, the renowned socialist worker advised Gandhiji not to keep the movements limited to men-folk only. A large number of women alongwith Kamala Devi violated the salt and liquor laws and courted arrest collectively.
- iii. As a result of the salt movement, the colonial rulers understood it clearly that their authority was not going to remain permanent in India and now they will have to give some participation to the Indians in power.

OR

Private letters and autobiographies are important sources of an individual's life and views.

Many of our freedom struggle leaders wrote autobiographies and letters and today they are our great record about them and history too.

The autobiographies and letters tell us the following things about an individual.

- i. Autobiographies and letters throw light on the interests of an individual. Let us take an example, Nehru wrote letters to his daughter Indira describing the events of world history, today it is known as the book, "Glimpses of the World History". These letters show that Nehru had a great interest in history. These letters show also the views of the author. For example, Nehru talks highly of the socialist government of USSR in his autobiography.
- ii. These autobiographies and letters are a good source of information of the social life of those days in India. Dr. Rajendra Prasad has given a vivid description of the village life that he saw as a child in his village.
- iii. Above all these autobiographies and letters are a great source of history too. Nehru in his autobiography has explained in details about the obstinate approach of the Moslem League towards solving the minority problem in India.

These sources were different from the official accounts. This is manifested in the following points:

- i. The official accounts are done by individuals but they work under the guidelines of the government. Thus, views that run against the government remain stifled. In addition, the author would not have the freedom of a focused area. He would be required to write only on topics already defined. However, in autobiographies and letters, one can choose anything of personal interest. Dr Rajendra Prasad gives a vivid description of his school and college days in his autobiography. This is not possible in any government account.
- ii. The autographic letters throw light on the personal life of individual leaders and show these events shaped the thought process of these leaders in future life. Mahatma Gandhi described how he was thrown out of the first class compartment of the train in South Africa because he was not a white man. He describes the struggle inside on how to protest and later how he took to non -violent means of protest.

### **Section D**

**31. Read the text carefully and answer the questions:**

#### **The World Beyond the Palace**

Just as the Buddha's teachings were compiled by his followers, the teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Here is one example, text known as the Uttaradhyayana Sutta, describing how a queen named Kamalavati tried to persuade her husband to renounce the world:

If the whole world and all its treasures were yours, you would not be satisfied, nor

would all this be able to save you. When you die, O king and leave all things behind, dhamma alone, and nothing else, will save you. As a bird dislikes the cage, so do I dislike (the world). I shall live as a nun without offspring, without desire, without the love of gain, and without hatred ...

Those who have enjoyed pleasures and renounced them, move about like the wind and go wherever they please, unchecked like birds in their flight ... Leave your large kingdom ... abandon what pleases the senses, be without attachment and property, then practise severe penance, being firm of energy...

- (i) This excerpt is part of a compilation of the teachings of Mahavira in the form of a text called Uttaradhyayana Sutta. It was written in the Prakrit language.
- (ii) To persuade her husband to renounce the world, Kamalavati said the following things:
  - i. The worldly treasures cannot make a man feel satisfied. They can also not save anyone.
  - ii. A man leaves all things behind after his death.
  - iii. Only dhamma (religion) and nothing else, can save a man.
  - iv. A bird does not like its cage. Similarly, a man should not like this world.
  - v. By renouncing pleasures, a man can become as free as the wind or a bird. He can go wherever he pleases. (any one)
- (iii) The main principles of Jainism are as follows:
  - i. The entire world is animated. Even stones, rocks, and water have life.
  - ii. No one should cause any injury to anyone. Non-injury to human beings, animals, plants, and insects is the central principle of Jainism.
  - iii. The cycle of birth and rebirth is shaped through Karma. If one has to get rid of the cycle of Karma, he must adopt asceticism and penance.
  - iv. All should take five vows: to abstain from killing or violence, to speak the truth, to avoid stealing, to observe celibacy, and to discard the possession of the property. (any two)

### 32. Read the text carefully and answer the questions:

#### Reverence for the Jogi

Here is an excerpt from a letter written by Aurangzeb to a Jogi in 1661-62:

The possessor of the sublime station, Shiv Murat, Guru Anand Nath Jio! May our Reverence remain in peace and happiness ever under the protection of Sri Shiv Jio! .... A piece of cloth for the cloak and a sum of twenty-five rupees which have been sent as an offering will reach (Your Reverence) .... Your Reverence may write to us whenever there is any service which can be rendered by us.

- (i) This excerpt has been taken from a letter addressed to a Jogi by Aurangzeb. This letter was written in 1661-62.
- (ii) The name of the Jogi was Guru Anand Nath. He worshipped Lord Shiva.
- (iii) This excerpt shows the generous attitude of Aurangzeb towards other religions.

**33. Read the text carefully and answer the questions:**

**“We are not going just to copy”**

This is what Jawaharlal Nehru said in his famous speech of 13 December 1946:

My mind goes back to the various Constituent Assemblies that have gone before and of what took place at the making of the great American nation when the fathers of that nation met and fashioned out a Constitution which has stood the test of so many years, more than a century and a half, and of the great nation which has resulted, which has been built up on the basis of that Constitution. My mind goes back to that mighty revolution which took place also over 150 years ago and to that Constituent Assembly that met in that gracious and lovely city of Paris which has fought so many battles for freedom, to the difficulties that that Constituent Assembly had and to how the King and other authorities came in its way, and still it continued. The House will remember that when these difficulties came and even the room for a meeting was denied to the then Constituent Assembly, they betook themselves to an open tennis court and met there and took the oath, which is called the Oath of the Tennis Court, that they continued meeting in spite of Kings, in spite of the others, and did not disperse till they had finished the task they had undertaken. Well, I trust that it is in that solemn spirit that we too are meeting here and that we, too, whether we meet in this chamber or other chambers, or in the fields or in the market-place, will go on meeting and continue our work till we have finished it.

Then my mind goes back to a more recent revolution which gave rise to a new type of State, the revolution that took place in Russia and out of which has arisen the Union of the Soviet Socialist Republics, another mighty country which is playing a tremendous part in the world, not only a mighty country but for us in India, a neighbouring country. So our mind goes back to these great examples and we seek to learn from their success and to avoid their failures. Perhaps we may not be able to avoid failures because some measure of failure is inherent in human effort. Nevertheless, we shall advance, I am certain, in spite of obstructions and difficulties, and achieve and realise the dream that we have dreamt so long ...

We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic ... Now, some friends have raised the question: “Why have you not put in the word 'democratic' here.?” Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter. The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain

democratic procedure or an institution of a so-called democratic country. We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to give to that democracy, the fullest democracy, I hope. The House will notice that in this Resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we did not want to use unnecessary words and redundant words, but we have done something much more than using the word. We have given the content of democracy in this Resolution and not only the content of democracy but the content, if I may say so, of economic democracy in this Resolution. Others might take objection to this Resolution on the ground that we have not said that it should be a Socialist State. Well, I stand for Socialism and, I hope, India will stand for Socialism and that India will go towards the constitution of a Socialist State and I do believe that the whole world will have to go that way.

CONSTITUENT ASSEMBLY DEBATES (CAD), VOL.I

- (i) The word 'democratic' is not mentioned by Nehru in this resolution because he was not in the favour of copying of the democratic system that was adopted by the European countries. The word "republic" contains the word "democracy", so its usage here was redundant.
- (ii) According to Nehru, this Resolution was given the content of economic democracy.
- (iii) These basic features are:
  - i. To set a democratic system of government.
  - ii. To adopt socialism in India in which everyone is equal in all respects.
  - iii. To make an independent sovereign republic. (any two)

## Section E

34. i.



- ii. A - Dholavira  
B - Lothal