

CBSE
Class XII History
Sample Paper – 4

Part-A

Answer 1

James Prinsep was an officer in the mint of the East India Company. His greatest contribution was the deciphering of the Brahmi and Kharoshthi scripts which were used in the earliest inscriptions and coins. It helped in the reconstruction of ancient Indian history, especially the Mauryan period.

Answer 2

Krishnadeva Raya's rule was characterised by expansion and consolidation. Irrespective of a constant state of military preparedness, it flourished under conditions of unparalleled peace and prosperity and witnessed building of some fine temples and impressive *gopurams*.

Answer 3

British developed sanatoriums for soldiers to rest and recover from illness. British associated hot tropical weather with epidemics such as cholera and malaria, so hill stations with temperate and cool climate were considered more suitable to have such establishments for medical treatments.

Part-B (Section-I)

Answer 4

The term 'gotra' was used to classify people in brahmanical practise. The two rules about gotra were particularly important

- (i) Members of the same gotra could not marry
- (ii) Women had to give up their father's gotra after marriage and adopt their husband's gotra.

But there are evidences which show that these rules were not always followed.

- (i) The Satvahana inscriptions indicate that many women who married into the royal families did not give up their father's gotra even after marriage. For example, wives of some Satavahana rulers had names derived from their father's gotras such as Gotama and Vasistha. They did not adopt their husband's gotra after marriage.
- (ii) In South India, many communities practised endogamy (marriage within the kin group). This ensured a close knit community.

Answer 5

A variety of plants and animal (including fish) products were part of the diet of the Harappans. Archaeobotanists have reconstructed dietary practices from the remains of charred grains and seeds found at different sites. These include wheat, barley, lentil, chickpea and sesame. Millets are found from sites in Gujarat. Evidences of rice are found on very rare occasions. Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig. Archaeozoology studies indicate that these animals were domesticated. Bones of wild species such as boar, deer and gharial are also found. Whether the Harappans hunted these animals themselves or obtained meat from other hunting communities is yet debatable. Bones of fish and fowl have also been recovered.

Answer 6

Political stability in Asia helped in creating vibrant networks of overland trade from China to the Mediterranean Sea. Voyages of discovery resulted in a massive expansion of trade with Europe. This resulted in geographical diversity and an expansion in the commodity composition of India's overseas trade. It brought in large amounts of silver bullion into India. It resulted in remarkable stability in the availability of metal currency, particularly the silver *rupya*, which enhanced the ability of the Mughal state to extract taxes and revenue in cash. The accounts of an Italian traveller, Giovanni Careri, who passed through India c. 1690, give us an idea of the large amounts of cash and commodity transactions in 17th century India.

Answer 7

The raya gopuram or royal gateway is one of the important features of Vijayanagar temples. Their height was more than the towers on the main central shrines and could be seen from a great distance. Other distinctive features include mandapas or pavilions and long, pillared corridors which often ran around the shrines within the temple complex. For example, a characteristic feature of the Vitthala temple complex is the chariot streets which were built from the temple gopuram in a straight line. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops. In general, the tradition of building palatial structures was continued by Vijayanagar rulers in temple architecture.

Answer 8

Jotedars were the rich peasants who also controlled local trade and money lending. Francis Buchanan's survey of the North Bengal gives a vivid description of jotedars who were also known as haoladars, gantidars or mandals. By the end of the eighteenth century, they had acquired vast areas of land, most of which was cultivated through sharecropping. Unlike zamindars, jotedars used to stay in the villages and thus exercised direct control over poor villagers. They deliberately delayed payments of revenue to the zamindar. When the estates of the zamindars were auctioned for failure to pay revenue, jotedars were often among the purchasers. Their rise inevitably weakened zamindari authority.

Answer 9

Permanent Settlement of Bengal (1793) was the land revenue policy of the British. Under it, the Company fixed the total revenue demand over the entire estate. It was to be paid by the zamindar with whom contract was made and his estate could be auctioned if he failed to pay it. The logic behind this was that a fixed revenue demand would give zamindars a sense of security and assured returns on their investment and would encourage them to improve their estates further. However, it failed because

- I. The revenue was fixed irrespective of the good or bad harvest and had to be paid on time.
- II. Initial revenue demands were high to minimise anticipated losses.
- III. In the 1790s, the prices of agricultural produce were low. Ryots found it difficult to pay the rent to the zamindars during this period.

Part-B (Section-II) **(Value-Based Question)**

Answer 10

One of the values imbibed and practised by the rebels was secularism. Azamgarh proclamations and other *ishtahars* (notifications) glorified the coexistence of different communities under the Mughal Empire. It was evident when even Hindus appealed Bahadur Shah Zafar to assume the leadership of the revolt.

Leaders of the revolt such as Rani of Jhansi were presented as heroic figures and as a symbol of the bravery and determination to resist injustice and alien rule. Nationalist imageries reflected the emotions of the times and shaped the contemporary sensibilities to set the beginning for independence struggle.

Part-C **(Long Answer Questions)**

Answer 11

The village panchayat was an assembly of elders consisting of the important people of the village with hereditary rights over their property. In mixed-caste villages, the Panchayat was usually a heterogeneous body. In oligarchy, the Panchayat represented various castes and communities in the village. The village menial workers and agricultural labourers were generally not represented there. The decisions made by these panchayats were binding on the members of the village.

The panchayat was headed by a person known as muqaddam or mandal. Village elders had powers to dismiss him if he lost their confidence. His chief function was to supervise the preparation of village accounts and was assisted by the accountant or patwari.

Individuals made contribution to a common financial pool. The panchayat used these funds for meeting its expenses and for community welfare activities such as natural calamities like floods. Often these funds were also used in the construction of a bund or digging a canal which peasants usually could not afford to do on their own.

Another important function of the Panchayat was to ensure that the caste system remains intact. Panchayats also had the authority to levy fines and inflict more serious forms of

punishment like expulsion from the community. Such a measure was intended as a deterrent to violation of caste norms.

In addition to the village panchayat, each caste or jati in the village had its own jati panchayat. They mediated in conflicts over land. They also decided whether marriages were performed according to their traditions and decided who had ritual precedence in village functions and so on. Usually, except in matters of criminal justice, the state respected the decisions of jati panchayats.

Thus, the village panchayats during the Mughal period regulated the socioeconomic spheres of peoples' lives in rural areas.

OR

Chronicles and documents from the Mughal court are the major sources to know more about the rural society. *Ain-i Akbari* written by Akbar's court historian Abu'l Fazl had carefully recorded the arrangements made by the state for increasing agricultural production as well the revenue. It also talks about the relationship between the state and the zamindars and the role of panchayats. Its central purpose was to present a vision of Akbar's empire where social harmony was provided by a strong ruling class.

We can corroborate and supplement the account of the *Ain* with the sources from regions away from the Mughal capital. These include detailed revenue records from Gujarat, Maharashtra and Rajasthan dating from the seventeenth and eighteenth centuries.

Further, the extensive records of the East India Company provide us with useful descriptions of agrarian relations in eastern India. All these sources record instances of conflicts between peasants, zamindars and the state.

Monsoons remained the backbone of Indian agriculture. However, in other seasons, crops needed water. Artificial systems of irrigation and other technologies had to be developed for this.

Babur Nama describes the irrigation devices the emperor observed in northern India.

In Lahore, people watered their crops by using a device with a wheel. In Agra, Chandwar and Bayana in present-day Uttar Pradesh, people watered with a bucket. At the edge of the well, they set up a fork of wood having a roller adjusted between the forks. A rope was tied to a large bucket, put over a roller and its other end was tied to the bullock. One person drove the bullock, another emptied the bucket.

Along with human labour, peasants also used animal energy. A drill, pulled by a pair of giant oxen, was used to plant seeds, but broadcasting of seed was the most prevalent method. Hoeing and weeding were done simultaneously using a narrow iron blade with a small wooden handle.

Answer 12

Growth of Puranic Hinduism can be seen through the development of two groups within the main tradition. One is Vaishnavism where Lord Vishnu is worshipped as the principal deity, and the other is Shaivism where Shiva is regarded as the chief god. Like Buddhism, there was the notion of a saviour in Hinduism. So, followers looked up to Lord Vishnu and the Shiva as their saviours.

The distinguishing feature of the worship of these gods was devotion or bhakti. In such worship, the bond between the devotee and god was visualised as one of love. The

Vaishnavism cult developed around the various avatars or incarnations of the deity. Ten avatars were recognised within the tradition. It is widely believed that whenever the world is threatened by disorder and destruction caused by evil forces, the deity takes the avatar and saves the world. It is likely that different avatars were popular in different parts of the country. These local deities were incorporated into Vaishnavism through avatar theory, thus unifying the religion.

Some of these avatars were represented in sculptures. Shiva, for instance, was symbolised by the linga, although he was often represented in the human form too. All such representations depicted different aspects of the deities and their attributes. For example, symbols such as headdresses, ornaments and ayudhas, i.e. weapons or auspicious objects the deities hold in their hands, and how they are seated.

The stories from Puranas which were compiled by Brahmanas around the middle of the first millennium CE can help one understand the meaning of these sculptures. They contained stories about gods and goddesses which were circulated for centuries. Generally, they were written in simple Sanskrit verse and were meant to be read aloud to everybody, including women and Shudras, who did not have access to Vedic learning.

Puranas evolved through interaction among priests, merchants and ordinary men and women who travelled from place to place sharing ideas and beliefs. For instance, Vasudeva-Krishna was an important deity in the Mathura region. Over centuries, his worship spread to other parts of the country as well.

OR

Relics of the Buddha such as his bodily remains or objects used by him were buried and mounds were erected over it. These were known as stupas.

The stupa, a Sanskrit word meaning a heap, originated as a simple semicircular mound of Earth, later called anda. Gradually, it evolved into a more complex structure, balancing round and square shapes. Above the anda was the harmika, a balcony like structure which represented the abode of the gods. Arising from the harmika was a mast called the yashti, often surmounted by a chhatra or umbrella. Around the mound was a railing which symbolised separation of the sacred space from the secular world.

The early stupas at Sanchi and Bharhut were plain except for the stone railings. These railings resembled a bamboo or wooden fence and the gateways, which were richly carved and installed at the four cardinal points. Worshippers entered through the eastern gateway and walked around the mound in a clockwise direction keeping the mound on the right, imitating the Sun's course through the sky. Later, the mound of the stupas came to be elaborately carved with niches and sculptures as at Amaravati and Shahji-ki-Dheri in Peshawar, Pakistan.

The tradition of erecting stupas may have been pre-Buddhist, but it became popular as Buddhism spread. Because they contained relics which were regarded as sacred, the entire stupa became one of the symbols of both Buddha and Buddhism.

Mahatma Gandhi did not participate in any festivities on 15 August 1947. He was in Calcutta and marked the day with a 24-hour fast, because he struggled for the freedom of the nation which came with the partition and communal violence therein. Many scholars have written of the months after the independence as being Gandhi's 'finest hour' because he made deep efforts to reduce communal tensions.

Amid the turmoil of the partition of India, Gandhiji decided to use his lifelong principle of non-violence again to stop communal riots. He continued to believe that people's hearts could be changed. He moved from the villages of Noakhali in East Bengal in present-day Bangladesh to the villages of Bihar and then to the riot-torn slums of Calcutta and Delhi in a heroic effort to stop communal violence and to reassure the minority community.

According to his biographer D. G. Tendulkar, Gandhiji 'went round hospitals and refugee camps giving consolation to distressed people'. He 'appealed to the Sikhs, the Hindus and the Muslims to forget the past and not to dwell on their sufferings but to extend the right hand of fellowship to each other and to determine to live in peace...'

Similarly, in Delhi, Gandhiji fought the mentality of those who wished to throw out every Muslim from the city, seeing them as Pakistani. He began a fast to bring about a change of heart, and amazingly, many Hindu and Sikh migrants fasted with him. The effect of the fast was 'electric', wrote Maulana Azad. People realised their mistake.

At the initiative of Gandhiji and Nehru, the Congress passed a resolution on 'the rights of minorities'. They believed that 'India is a land of many religions and many races and must remain so'.

Thus, the first few months of freedom were deeply disillusioning. However, he trusted that Indians would henceforth work together for the equality of all classes and creeds. He had fought a lifelong battle for a free and united India, and yet when the country was divided, he urged both nations to respect and befriend one another.

OR

The Rowlatt Act continued censorship of the press and detention without trial which was in practice since World War I. Gandhi called for a countrywide campaign against it. In April 1919, Jallianwala Bagh massacre occurred in Amritsar while people were protesting. Further, the Montague-Chelmsford Act, 1919, could not satisfy the nationalist demands. All these events led to the launching of the 'non-cooperation' campaign by Gandhi.

Indians who wished colonialism to end were asked to stop attending schools, colleges and law courts and not pay taxes. In sum, they were asked to stop all voluntary association with the British Government. 'If non-cooperation was effectively carried out', said Gandhiji, 'India would win swaraj within a year'.

To further expand the struggle, he joined hands with the Khilafat Movement. The Khilafat Movement sought to restore the Caliphate, a symbol of Pan-Islamism which had recently been abolished by the Turkish ruler Kemal Attaturk. Gandhiji hoped that by coupling non-

cooperation with Khilafat, Hindus and Muslims could come together and end the colonial rule.

Non-cooperation was effective. It constituted denial, renunciation and self-discipline. It trained people for attaining self-rule. The Non-Cooperation Movement shook the British Raj to its foundations for the first time since the Revolt of 1857. Also, it was no longer a movement of professionals and intellectuals. Thousands of peasants, workers and artisans also participated in it, making it a 'mass movement'.

With the Chauri Chaura incident and the violence involved in it, Gandhiji called off the Non-Cooperation Movement because he wanted the people to follow peaceful methods of agitation.

Part-D **(Passage-Based Questions)**

Answer 14

- (i) 'Devanampiya' and 'Piyadassi' were the different titles adopted by King Ashoka. 'Devanampiya' is translated as 'beloved of the gods' and 'piyadassi' as 'pleasant to behold'. King Ashoka was the Mauryan Emperor who ruled most of parts of Indian subcontinent in c. 268–232 BCE. He embraced Buddhism after witnessing the mass deaths during the Kalinga War.
- (ii) During the Kalinga War, according to the inscriptions found, one hundred and fifty thousand men were deported, a hundred thousand were killed and many more died. This was considered very painful and deplorable by Devanampiya as there was violence and killings of innocents involved.
- (iii) (a) The policy of Dhamma laid stress on non-violence, which was to be practised by giving up war and conquests and as a restraint on the killing of animals; (b) Tolerance among all sects.

Answer 15

- (i) Francois Bernier wrote *Travels in the Mughal Empire* which provides the critical insight and reflection on the empire of Hindustan.
- (ii) According to the accounts of Bernier, the governors treated the labourers badly. When poor people became incapable of discharging the demands of their rapacious lords, they were often deprived of the means of subsistence and were also made to lose their children, who were carried away as slaves. Thus, due to this exploitation, the peasantry often abandoned the country.
- (iii) Bernier constantly compared Mughal India with contemporary Europe. He emphasised the superiority of the Europe over Mughal India. According to him, one of the fundamental differences between Mughal India and Europe was the lack of private property in land in India. He thought that in the Mughal Empire, the emperor owned all the land and distributed it among his nobles. This had disastrous consequences for the economy and society. He argued that since there was crown ownership of land, landholders could not pass on their land to their

children. So, they were not keen on any long-term investment in the sustenance and expansion of the production.

Answer 16

- (i) Krishnadeva Raya was the famous ruler of Vijayanagara during 1509–29. His rule was characterised by expansion and consolidation of the empire, which flourished under conditions of unparalleled peace and prosperity. He is also credited with building some fine temples and adding impressive gopurams to many temples.
- (ii) His work is known as *Amuktamalyada* which is based on the statecraft and was written in Telugu.
- (iii) The king was interested in improving trade so that articles such as horses, elephants, precious gems, sandalwood and pearls can be freely imported. He considered it to be important to make arrangements for foreign sailors who land in his country on account of storms, illness and exhaustion. In his opinion, if the merchants of distant foreign countries who imported elephants and good horses are attached to the kingdom, they will never sell important articles to the enemies.

Part-E Map Work

Answer 17

