

SAMPLE QUESTION PAPER - 4
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. Which of the following leader associated with Barout in Uttar Pradesh during the 1857 revolts? [1]

a) Shah Mal	b) Tatya Tope
c) Veer Kuwar Singh	d) Maulavi Ahamadullah Shah
2. Lije of Paharias of Rajmahal completely dependent upon _____ [1]

a) River	b) Trade
c) Forests	d) Permanent agriculture
3. _____ is the birthplace of Gautama Buddha. [1]

a) Lumbini	b) Kalinga
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c) Sarnatha

d) Kushinagara

4. Identify the given image from the following options:

[1]



a) A Kushana coin

b) A Yaudheya coin

c) A Gupta coin

d) An Ashokan coin

5. One of the most important chronicles was the _____ authored by Akbar's court historian Abu'l Fazl.

[1]

a) Rihla

b) Babarnama

c) Akbarnama

d) Ain-i Akbari

6. Consider the following statements regarding the "Mahanavami Dibba" in the Vijayanagara Empire and choose the correct option.

[1]

- i. The "mahanavami dibba" is a massive platform located on a high point in the city.
- ii. The base of the "mahanavami dibba" is plain and devoid of relief carvings.
- iii. The "mahanavami dibba" rises to a height of 40 ft and has a base of approximately 11,000 sq. ft.
- iv. Rituals associated with the "mahanavami dibba" likely took place during the Hindu festival of Mahanavami in October and November.

a) Only (ii) is correct.

b) Only (i) and (iii) are correct.

c) Only (ii) and (iv) are correct.

d) Only (iii) and (iv) are correct.

7. **Assertion (A):** Changes came in the status, the realm of culture, and religion of Brahmanas in North India in the 13th century.

[1]

Reason (R): Coming of the Mughals and Arabs undermined the power of many of the Rajput states and the Brahmanas who were associated with the kingdoms.

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 given image from the following options:

[1]



a) A fifteenth-century stone sculpture depicting Krishna

b) A fifteenth-century stone sculpture depicting Shiva

c) A fifteenth-century stone sculpture depicting Brahma

d) A fifteenth-century stone sculpture depicting Mahavira

9. From where did the revolt of 1857 start?

[1]

a) Meerut

b) Ambala

c) Gwalior

d) Lucknow

10. Which of the following statement is correct regarding Mahnavami Dibba?

[1]

- i. Mahnavami Dibba was an “audience hall” in which the entire complex is surrounded by high double walls with a street running between them.
- ii. Mahnavami Dibba was a “prayer hall” in which the entire complex is surrounded by high double walls with a street running between them.
- iii. Mahnavami Dibba was a hall for performing special rituals in which the entire complex is surrounded by high double walls with a street running between them.
- iv. Mahnavami Dibba was a “bathing hall” in which the entire complex is surrounded by high double walls with a street running between them.

a) i and iii

b) ii and iii

c) Only iv

d) Only i

11. Identify the name of the compilation from the information given below.

[1]

- i. It is a compilation of teachings attributed to the Buddha.
- ii. It was initially transmitted orally through discussion and debate.
- iii. Disciples of the Buddha gathered and compiled his teachings at a council of "elders" in Vesali.

iv. It means "three baskets," holding different types of texts.

- a) Vedas
- b) Upanishads
- c) Tipitaka
- d) Aranyakas

12. The members of the Constituent Assembly were: [1]

- a) Directly elected by the people
- b) Elected by the legislatures of various provinces and nominated by the rulers of the princely states
- c) Nominated by the Congress and the Muslim League
- d) Nominated by the Governor-General

13. With reference to the terms for family and kin, match Column B with Column A, by using the codes given below. [1]

Column A	Column B
a. Kula	1. Larger network of kinfolk
b. Jnati	2. Families
c. Vamsha	3. Descent traced through the mother
d. Matriliney	4. Lineage

- a) 4, 3, 2, 1
- b) 2, 1, 4, 3
- c) 3, 1, 4, 2
- d) 3, 4, 1, 2

14. "Swastika" symbol is of [1]

- a) TAMILIAN origin
- b) Sangam origin
- c) Indus Valley origin
- d) Hindu origin

15. After the failure of the _____, Mahatma Gandhi decided to launch his third major movement called the _____, which began in August 1942. [1]

- a) Cripps Mission, Civil Disobedience Movement
- b) Round Table Conference, Quit India Movement
- c) Simon Commission, Non-Cooperation Movement
- d) Jallianwala Bagh Massacre, Khilafat Movement

16. Indian Constitution come into force on- [1]
a) 26 Jan 1950 b) 26 Jan 1946
c) 15 Aug 1947 d) 15 Aug 1950
17. Which Mughal ruler described the method of irrigation used by the people of Hindustan with the help of the wheel? [1]
a) Babur b) Akbar
c) Aurengzeb d) Jahangir
18. Choose the correct place from the given options: [1]
_____ region of Rajasthan was known for its copper deposits.
a) Jaipur b) Udaipur
c) Khetri d) Beawar
19. Who had given the idea that the Landowner had a claim only to the average rent that prevailed in the given time when land yielded more than average rent the state needed to tax? [1]
a) David Ricardo b) Captain cook
c) Augustus Cleveland d) Buchanan
20. Read the following statements carefully and identify the mother goddess from the given options. [1]
i. She is a local mother goddess associated with the hills located at the rocky northern end of the city on the banks of the Tungabhadra River.
ii. According to local tradition, she performed penance in the hills in order to marry Virupaksha.
a) Pampa devi b) Chamundi Devi
c) Bhuvaneshwari Devi d) Parvati Devi
21. Families are usually parts of larger networks of people defined as relatives, or to use a more technical term _____. [1]
a) Polygamy b) Patriliney
c) Marriage d) Kinfolk

Section B

22. How does paternal estate were divided after the death of the parents, according to Manusmriti? [3]

OR

Who was V.S. Sukthankar? What was his contribution in understanding the Mahabharata.

23. How were the subsistence and commercial production closely intertwined in an average peasant's holding during the Mughal period in the 16th and 17th centuries? Explain. [3]
24. The Ryots came to see the moneylenders as devious and deceitful. Justify the statement in the context of the Ryotwari System in India in the late 18th century. [3]
25. Who devised the Subsidiary Alliance? Explain the terms and conditions of the Subsidiary Alliance. [3]
26. Give a brief description of Lotus Mahal, situated in the Royal Centre in the Vijayanagara empire. [3]
27. What were the main aspects of the Agriculture and Agricultural technology of Harappan culture? [3]

OR

Explain while describing the spread and centres of Harappan culture, why is it known as Harappan culture?

Section C

28. Give information about the three European travellers who had come to India in the 16th and 17th century. [8]

OR

How did Al-Biruni's interest in India developed?

29. The inscriptions are helpful in writing the history of the Gupta period. How? [8]

OR

How did Ashoka propagate Buddhism?

30. Explain three different kinds of sources through which we can know about Gandhiji. Give any two problems faced while interpreting them. [8]

OR

Describe the circumstances that led to the initiation of Non-Cooperation Movement by Gandhiji. Explain the significance of this movement.

Section D

31. Read the text carefully and answer the questions:

[4]

The Therigatha

This unique Buddhist text, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis. It provides an insight into women's social and spiritual experiences. Punna, a dasi or slave woman, went to the river each morning to fetch water for her master's household. There she would daily see a Brahmana performing bathing rituals. One morning she spoke to him. The following are verses composed by Punna, recording her conversation with the Brahmana:

I am a water carrier:

Even in the cold

I have always gone down to the water

frightened of punishment

Or the angry words of high-class women.

So what are you afraid of Brahmana, That makes you go down to the water (Though) your limbs shake with the bitter cold? The Brahmana replied:

I am doing good to prevent evil;

anyone young or old

who has done something bad

is freed by washing in water.

Punna said:

Whoever told you

You are freed from evil by washing in the water? ...

In that case all the frogs and turtles

Would go to heaven, and so would the water snakes and crocodiles!

(Instead) Don't do that thing,

the fear of which

leads you to the water.

Stop now Brahmana!

Save your skin from the cold ...

- (i) What justification did the Brahmana give for his daily dip in the river?
- (ii) Explain the ideas of Punna with an example.
- (iii) Explain the core of Buddhist philosophy that is being conveyed through their Gatha.

32. Read the text carefully and answer the questions:

[4]

A church in Khambat

This is an excerpt from a Farman issued in 1598:

Whereas it reached our eminent and holy notice that the Padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (church) in the city of Kambayat (Khambhat, in Gujarat); therefore an exalted mandate ... is being issued, ... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

- (i) What do you understand by a Farman?
- (ii) Which ruler could have issued this Farman to the people of Gujarat?
- (iii) How did the ruler adapt to the prevailing complicated situation? What was the message he conveyed through this Farman?

33. Read the text carefully and answer the questions:

[4]

"The British element is gone, but they have left the mischief behind"

Sardar Vallabh Bhai Patel said:

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in, Therefore, I say, it is not for my good alone, it is for y our own good that I say its forget the past. One day, we may be united ... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not? CAD, VOL.V.

- (i) Sardar Vallabh Bhai Patel worked mostly behind the scenes. Highlight any such role played by him.
- (ii) How did the philosophy of a separate electorate result in a separate nation?
- (iii) Explain the essence of Patel's speech in your own words.

Section E

34. i. On the given political map of India, locate and label the following with appropriate symbols:
- a. Amravati - A Stupa
 - b. Rakhigarhi- Indus Valley Site

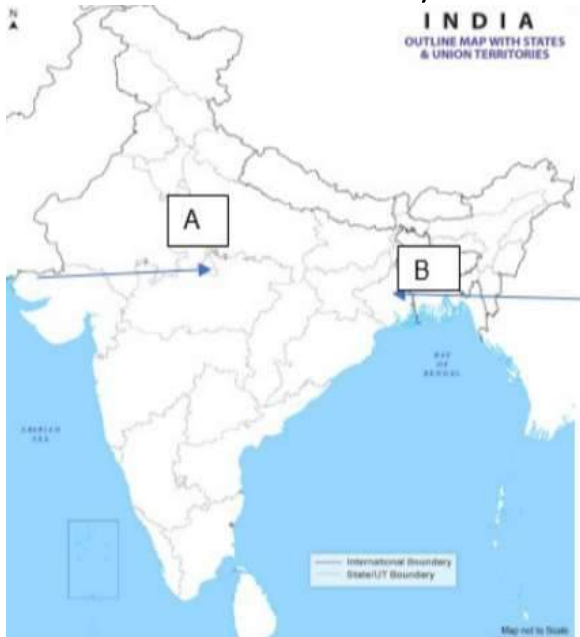
[5]

c. Agra-Territory Under the Control of Mughals

OR

Vijayanagar- Capital of Vijayanagar empire

- ii. On the same outline map, two places have been marked as A and B as the centers of the Revolt of 1857 Identify them and write their correct names.



Solutions

Section A

1. **(a)** Shah Mal
Explanation: Shah Mal
2.
(c) Forests
Explanation: Forests
3. **(a)** Lumbini
Explanation: Lumbini
4.
(b) A Yaudheya coin
Explanation: A Yaudheya coin
5.
(d) Ain-i Akbari
Explanation: One of the most important chronicles was the Ain-i Akbari authored by Akbar's court historian Abu'l Fazl.
6.
(b) Only (i) and (iii) are correct.
Explanation: The base of the "mahanavami dibba" is adorned with relief carvings. Rituals associated with the "mahanavami dibba" likely took place during the Hindu festival of Mahanavami in September and October.
7.
(c) A is true but R is false.
Explanation: During the last years of the 12th century, Brahmanas had a significant place in Rajput kingdoms and they performed a number of secular and ritual functions. No one tried to challenge their position directly. But **when Turks established Delhi Sultanate in the 13th century, this condition changed.** This undermined the power of many Rajput kingdoms and the Brahmanas associated with these kingdoms. The coming of the Sufis was a significant part of these developments. The assertion is correct but the reason is incorrect.
8. **(a)** A fifteenth-century stone sculpture depicting Krishna
Explanation: A fifteenth-century stone sculpture depicting Krishna
9. **(a)** Meerut
Explanation: Meerut
10.
(d) Only i
Explanation: Mahnavami Dibba was an "audience hall" in which the entire complex is surrounded by high double walls with a street running between them. 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. There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings.

11.

(c) Tipitaka

Explanation: The Buddha (and other teachers) taught orally – through discussion and debate. Men and women (perhaps children as well) attended these discourses and discussed what they heard. None of the Buddha's speeches were written down during his lifetime. After his death (c. fifth-fourth century BCE) his teachings were compiled by his disciples at a council of "elders" or senior monks at Vesali (Pali for Vaishali in present-day Bihar). These compilations were known as Tipitaka – literally, three baskets to hold different types of texts. They were first transmitted orally and then written and classified according to length as well as subject matter

12.

(b) Elected by the legislatures of various provinces and nominated by the rulers of the princely states

Explanation: Elected by the legislatures of various provinces and nominated by the rulers of the princely states

13.

(b) 2, 1, 4, 3

Explanation: a. Kula - 2. Families

b. Jnati - 1. Larger network of kinfolk

c. Vamsha - 4. Lineage

d. Matriliney - 3. Descent traced through the mother

14.

(c) Indus Valley origin

Explanation: "Swastika" symbol is of Indus Valley origin

15. **(a) Cripps Mission, Civil Disobedience Movement**

Explanation: After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his third major movement against British rule. This was the "Quit India" campaign, which began in August 1942.

16. **(a) 26 Jan 1950**

Explanation: 26 Jan 1950

17. **(a) Babur**

Explanation: Babur mentioned the method of irrigation used by the people of Hindustan with the help of the wheel in Babur Nama.

18.

(c) Khetri

Explanation: Another strategy for procuring raw materials may have been to send expeditions to areas such as the Khetri region of Rajasthan (for copper) and south India (for gold).

19. (a) David Ricardo

Explanation: David Ricardo had given the Ricardian idea.

20. (a) Pampa devi

Explanation: Pampadevi is a local mother goddess associated with the hills located at the rocky northern end of the city on the banks of the Tungabhadra River. According to local tradition, Pampadevi performed penance in these hills in order to marry Virupaksha, the guardian deity of the kingdom, who is also recognized as a form of Shiva.

21.

(d) Kinfolk

Explanation: Kinfolk

Section B

22. **Paternal estate was divided after the death of the parents, according to Manusmriti as:**

- i. The paternal estate was equally divided amongst all the sons after the death of parents
- ii. The eldest son had given a special share in the father's property.
- iii. Manusmriti warned the women against hoarding or claiming any right in the property of father or even their own belongings. At the time of marriage, gifts were given to girls known as Stridhanna was the only share of a girl in her father's property. This property she can be inherited to her children also without the interference of her husband and he could not claim over it.

OR

V.S. Sukthankar was the most famous Sanskritist.

- i. Under the V.S. Sukthankar, a team of dozens of scholars initiated the task of preparing a critical edition of the Mahabharata.
- ii. The team Collected the Sanskrit Manuscripts of the text. Written in a variety of scripts from different parts of the country.
- iii. The team worked out a method of comparing verses from each manuscript. Ultimately they selected the verses that were common to most versions and published these in several volumes running into 13,000 pages. The project took 47 years to complete.

23. The subsistence and commercial production were intertwined in an average peasant's holding during the Mughal period in the 16th and 17th centuries because along with the main crops like rice and wheat, the Mughal State encouraged peasants to produced commercial crops like cotton and sugar for more revenue. These two crops were jins-i-Kamil or perfect crop as par excellence. Cotton was grown over a vast territory spreading over central India and the Deccan plateau. Bengal was famous for its sugar production. Other cash crops included various sorts of oilseeds (mustard) and lentils. Many new crops from the different parts of the world reached India. These were maize,

tomatoes, potatoes, chillies, pineapple and papaya. It clearly shows that subsistence and commercial production were closely intertwined.

24. It is true that the Ryots saw the moneylenders as devious and deceitful because they got deeper and deeper into the debt trap and were dependent on the moneylenders for their survival.

This can be understood by the following points:

- i. In Ryotwari System one general norm was that the interest charged could not be more than the principle.
 - ii. The British government passed a Limitation Law in 1859 which meant to check the accumulation of interest over time and give 3 years validity of loan bonds signed between moneylenders and Ryots.
 - iii. Moneylenders manipulated the laws and forcing Ryots to sign a new bond in every three years. When a new bond signed the unpaid balance the original loan and accumulated interest was entered as a principle on which a new set of interest was calculated.
 - iv. They refused to give receipts when loans were repaid, entered fictitious figures in bonds, made peasants sign and put thumb impression on documents.
25. British introduced many policies of annexation in India. One of them was subsidiary alliance introduced by Lord Wellesley in 1798. The terms and conditions of this system were :-
- (a) The native rulers had to accept British supremacy in return they will protect the king from outside attack.
 - (b) The native king has to station a British troops in his army.
 - (c) The maintenance of that troops was the responsibility of the king as well as salaries.
 - (d) The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.
26. **Lotus Mahal of Hampi:** One of the most beautiful buildings in the Royal Centre is the Lotus Mahal, so named by British travellers in the nineteenth century. While the name is certainly romantic, historians are not quite sure what the building was used for. One suggestion found in a map drawn by Mackenzie is that it may have been a council chamber, a place where the king met his advisers. While most temples were located in the sacred centre, there were several in the Royal Centre as well.
27. Archaeologists have found charred grains from sites of Harappa, which indicate their agriculture. But no information is available regarding their actual agricultural practices.

Other Evidence of Agriculture:

- i. Seals containing animal motifs indicate that people were aware of bulls. On this basis, Archaeologists believe that bulls used to till the land.
- ii. Terracotta models of plough have been found at Baluchistan and Banawali indicates the use of plough in agriculture.

iii. Archaeologists have also found evidence of a ploughed field at Kalibangan associated with Early Harappan levels. The field had two sets of furrows at right angles to each other. It suggests that two different crops were grown together.

Tools: Archaeologists have tried to identify the tools used in agriculture except for the plough. Harappans used stone blades set in wooden handles or metal tools to cut the crop.

Irrigation: Most of the Harappan sites were located in a semi-arid land. Here irrigation was probably necessary for agriculture. At the Harappan site of Shortughai in Afghanistan traces of canals have also been found. No such evidence has been found in Punjab and Sindh. May be ancient canals over here silted up long ago. Besides, water reservoirs may have been used to store water for irrigation in Dholavira.

OR

The Indus Valley civilisation is also known as the Harappan civilisation because the first site of the archaeological remains of the Indus Valley civilisation was found at the modern site of Harappa, West Punjab, Pakistan. Harappan culture spread in a great deal and in a larger area. It was spread in 12,99,600 sq. km. area. Punjab, Sind, Rajasthan, Gujarat, some parts of Baluchistan and bordering areas of western Uttar Pradesh were included in it. In this way, it was spread from Jammu in the North, up to banks of river Narmada in the South, from Makran Seashore of Baluchistan in the West and till Meerut in the North-East. Its main centres were Harappa, Mohenjodaro, Lothal, Kot Diji, Chanhudaro, Azamgarh, etc.

Section C

28. People visited in a new land invariably encountered a world that is different in terms of landscape or the physical environment as well as customs, languages, beliefs and practices. Travellers note all these in their accounts.

The following are the European travellers visited India in the 16th and 17th century and wrote about their experiences in India:

- i. **Durate Barbosa:** He was a Portuguese official in south India, who travelled to the Vijayanagara empire in 1518. At that time the Vijayanagara Empire was ruled by Krishnadeva Raya. According to his description, the Vijayanagara Empire was very prosperous. It had many royal palaces big buildings and cities. Bhatkal was its largest seaport, from which lots of material was exported and imported. Indians exported the items like iron, spices, drugs, and imported items include horses and Pearls. Here, the people of different countries and religions lived together. The city of Vijaynagara was for a large number of precious gems and diamond. The king was very powerful and continuously remained at war with other rulers. The king lived in a beautiful palace and his protection was looked after by the women. He explained that the vast empire of Vijayanagara was surrounded by wall one side and another side by rivers and mountains. He wrote about the richness and grandeur of Vijayanagara.

- ii. **Antonio Monserrate:** Antones Monserrate was a Spanish traveller. He reached in Akbar's court in 1578 and felt impressed by his personality. He had given a detailed description of Akbar's countenance, his dress, religious ideas, arrangement made for the education of princes and princesses. He felt impressed by seeing the beautiful building of Agra, Lahore and Fatehpur Sikri. He has also written about the social, religious values and living of the people.
- iii. **Jean Baptiste Tavernier:** Jean Baptiste Tavernier was a French traveller who visited India six times between 1640-1667. He visited India during the reign of Mughal emperor, Shah Jahan and Aurangzeb. His travel accounts provide us with valuable information about the Mughal history of 17th century. Jean Tavernier who was a jeweller, threw light on diamonds and gold mines of Golconda and Kular. He had also praised the administrative and trading ability of Mughal nobles Shaishta Khan and Mir Jumla. His description also provides us with information about the Mughal administration. He had compared the development, of India, with Iran and the Ottoman empire.

OR

It was in Ghazni that Al-Biruni developed an interest and liking for India:

- i. Al-Biruni studied the translated work in Sanskrit, mathematics, medicine, and astronomy in Arabic. Some of the works he had studied were the main famous works of that time belonged to India.
 - ii. When Punjab became a part of the Ghaznavid empire, contacts with the local population helped create an environment of mutual trust and understanding.
 - iii. Al-Biruni spent years in the company of Brahmana priests and scholars, learning Sanskrit, and studying religious and philosophical texts. He also translated many Sanskrit works in Arabic including even Patanjali's work on grammar. For his Brahman friends, he translated the work of Euclid (a Greek mathematician) into Sanskrit.
 - iv. He was acquainted with all the things related to India. He was more interested in geology, comparative sociology etc.
29. Inscription helps a lot when writing the history of the Gupta period because with the help of it we can trace from its earliest period to its last period. Here are some of the example:
- i. Dr Fleet rendered great service by publishing in 1888 the third volume of Corpus inscription of the early Gupta kings and their successors. The first 16 inscriptions in the above-mentioned corpus refer to the early Guptas. Their dates range from 360 A.D. to 466 A.D. The datelines of the early Gupta dynasty is taken to end with Skandagupta.
 - ii. Buddhagupta and Bhanugupta with their respective dates A.D. 484 and 510 are mentioned in Nos. 19 and 20 of the corpus.
 - iii. The Allahabad pillar inscription of Samudragupta gives us a detailed account of the conquests of the Indian Napoleon.

- iv. The Eran Stone No. 2 inscription of Samudragupta's period contains a record of the power and achievements of Samudragupta.
- v. The Udayagiri cave inscription, the Mathura stone inscription, the Sanchi stone inscription and the Gadhwa Stone Inscription of the time of Chandragupta II give us a lot of information regarding the attitude of the state towards religion.
- vi. It is stated in that inscription that king Chandra conquered the Vanga countries after fighting against a confederacy of enemies united against him.

Thus we can see from the above example that the inscription touches almost all the aspects of the Gupta rule. From its economy, society to political. Thus making it easier to reconstruct many aspects of their rule from the first Gupta ruler to the last one.

OR

Ashoka promoted Buddhist expansion by sending monks to surrounding territories to share the teachings of the Buddha. A wave of conversion began, and Buddhism spread not only through India, but also internationally. Ashoka served a lot for Buddhism. He was deeply hurt by the Kalinga war. His mind became peaceful only because of simple rules of Buddhism. He adopted Buddhism and spent the whole of his life in propagating Buddhism.

Some of the works done by him for propagating Buddhism are given below:

- i. He himself showed an example to the people by accepting Buddhism and motivated the people. He himself obeyed those rules which he propagated among the masses.
- ii. After the Kalinga War, he himself became a Buddhist. He whole-heartedly propagated Buddhism. Common masses were greatly influenced as they saw their king as a monk. As a result, a number of people adopted this religion.
- iii. Ashoka wanted to propagate Buddhism which is why he engraved inscriptions, pillars and caves which mentioned the rules of Buddhism. People were influenced by those ideas and started to adopt Buddhism.
- iv. Ashoka built many stupas and Viharas. These Stupas and Viharas, later on, became the centres of Buddhism.
- v. Ashoka called Third Conference of Buddhism at Pataliputra in 252 B.C.E. Because of the Conference, the Buddhists were united and this religion became popular.
- vi. Ashoka tried to convince people through religious acts or plays that living life according to Buddhism leads to the attainment of salvation. People got influenced by these acts and many of them adopted Buddhism.

30. i. **Autobiographies:** Autobiographies give us a peep into the rich and illustrious past. But we must remember how do we study autobiographies and how do we comprehend and explain them. After reading an autobiography, we come to know what the writer remembered and what things were important from his point of view. We also become aware of the facts that the writer intended to remember. In fact, writing an autobiography is a means of leaving the impact of one's personality on the minds of others. Consequently, while reading an autobiography, we must try to find

out the unrevealed truth. There are many things that the author does not want to share with its readers.

- ii. **Government Records:** The colonial rulers always kept a strict vigilance on issues that they considered against them. So the Government records are also an important source of information. At that time, the reports penned down by policemen and other officials were confidential. But now these documents are available in the museums where anybody can see and study them. In the 20th century, many fortnightly reports were written. Such reports were prepared after every two weeks. They were based on the information received from policemen and other officials. They reflected what the officials intended to see and what not to see. Keeping the possibility of revolt and treason in mind, these rulers tried to give the impression that these reports were baseless. If you look at the reports prepared during the Dandi March where Mahatma Gandhi broke the Salt Law, you will come to know that the home ministry was not ready to acknowledge that Gandhiji enjoyed mass support. These reports termed the Dandi March a drama that was aimed to get support from unwilling and luxury-loving people against British rule. There are many other sources by which we can know a lot about the political life of Gandhiji and the national freedom struggle.
- iii. **Public Voice and Personal Writings:** There were many who were in favour of Gandhiji. There were also many who opposed him for one thing or the other. The speeches depict the objective on the basis of which they were written. For example, we can hear the public views of the speaker in his speech. But his personal letters reflect his personal and private views. These letters make us acquainted with the anger and anguish, restlessness and dissatisfaction, hopes and frustration of the \yyiter. Many of the things cannot be made public by them. But many times there is no gap between private and public views. Many letters are written to individuals. It is possible that they may sometimes be got published. For the fear of being published someday, sometimes the writer hesitates to pen down any letter freely. Mahatma Gandhi used to publish the letters that he got from the people in his newspaper entitled 'Harijan'. Nehru prepared a compilation of letters addressed to Mahatma Gandhi during the freedom struggle. He got them published under the head 'A Bunch of Old Letters'.

OR

The events which led to the Non-Cooperation movement launched by Gandhiji in 1920 are as follows:

- i. In 1919, the Rowlatt Act was passed against the wish of all Indian members of the Legislative Assembly. It empowered the government to detain a person without trial, violating all civil rights.
- ii. To protest against the unlawful arrest of national leaders, a public meeting held in Amritsar culminated in what was known as the Jallianwala Bagh massacre in April

1919. Innocent men, women and children were killed and many more were injured.

The monstrous act provoked unprecedented indignation throughout the country.

iii. The Khilafat movement was launched by the Ali Brothers, to protest against the dismemberment of the Turkish empire and to restore the Turkish Sultan as the spiritual head or Caliph of the Muslims. Gandhiji coupled the Non-Cooperation movement with the Khilafat movement. Hindus and Muslims broadened the base of the national movement.

iv. The Government of India Act 1919 failed to satisfy the nationalist urge for Swaraj. Through the Non-Cooperation movement, the nationalists helped to achieve a new scheme of meaningful and substantial reforms.

Significance of the movement:

- British rule was shaken to its foundation for the first time. Indians from every walk joined the movement. It got cooperation of Khilafat. This movement was a kind of training for self-rule. It became an epoch in the life of Indians.
- It involved boycott of British manufactured goods and adoption of swadeshi. This had a deep economic impact on the British.

Section D

31. Read the text carefully and answer the questions:

The Therigatha

This unique Buddhist text, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis. It provides an insight into women's social and spiritual experiences. Punna, a dasi or slave woman, went to the river each morning to fetch water for her master's household. There she would daily see a Brahmana performing bathing rituals. One morning she spoke to him. The following are verses composed by Punna, recording her conversation with the Brahmana:

I am a water carrier:

Even in the cold

I have always gone down to the water

frightened of punishment

Or the angry words of high-class women.

So what are you afraid of Brahmana, That makes you go down to the water (Though) your limbs shake with the bitter cold? The Brahmana replied:

I am doing good to prevent evil;

anyone young or old

who has done something bad

is freed by washing in water.

Punna said:

Whoever told you

You are freed from evil by washing in the water? ...

In that case all the frogs and turtles

Would go to heaven, and so would the water snakes

and crocodiles!

(Instead) Don't do that thing,
the fear of which
leads you to the water.

Stop now Brahmana!

Save your skin from the cold ...

- (i) According to the Brahmana, a daily dip in the water (or bathing rituals) could prevent evils. He also advised that anything bad could be washed away by taking a holy dip in the water.
- (ii) Explaining the essence of spirituality, Punna said that washing with water does not get one rid of evil, which shows that she was against the Brahmanical rituals. She laid emphasis on purity of soul.
- (iii) The core of Buddhist philosophy that is being conveyed through their Gatha are:
 - It condemned the caste system and rituals.
 - Buddha urged people to seek enlightenment through spiritual experience.
 - It emphasized on conduct and values rather than rituals. (Any Two)

32. Read the text carefully and answer the questions:

A church in Khambat

This is an excerpt from a Farman issued in 1598:

Whereas it reached our eminent and holy notice that the Padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate ... is being issued, ... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

- (i) A Farman is an imperial order issued by an emperor for the general public.
- (ii) The Farman was issued by Mughal emperor Akbar to the people of Gujarat.
- (iii) Since the ruler was a Muslim who was reigning in a non-Muslim subcontinent which was a complicated situation. To adapt to such a situation, he followed a policy of religious tolerance to win popular confidence. By this Farman, he conveyed a message of harmony and tolerance.

33. Read the text carefully and answer the questions:

"The British element is gone, but they have left the mischief behind"

Sardar Vallabh Bhai Patel said:

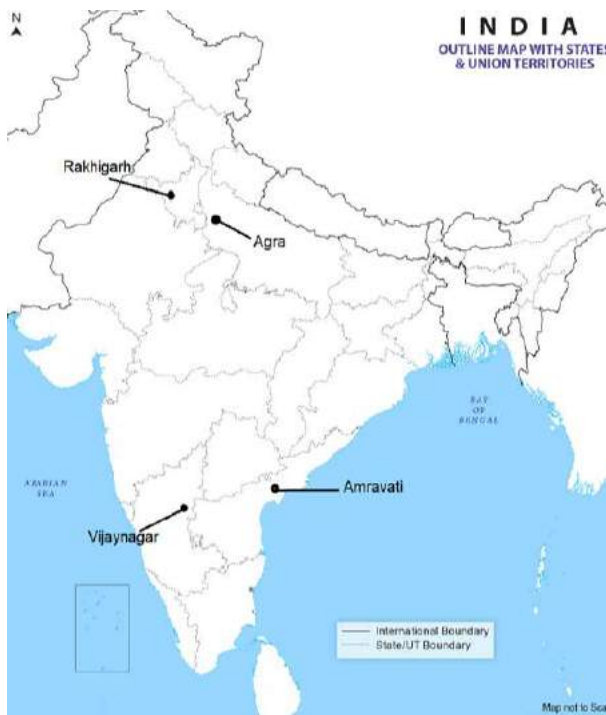
It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of

the country, woe betide the country; it is not worth living in, Therefore, I say, it is not for my good alone, it is for y our own good that I say its forget the past. One day, we may be united ... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not? CAD, VOL.V.

- (i) One of the prominent members of the Constituent Assembly, Vallabh Bhai Patel played a key role in the drafting of several reports and working to reconcile opposing points of view. (any one)
- (ii) It turned one community hostile against the other. It divided the nation and caused bloodshed and laid the foundation of a tragic partition, which was finally divided into two separate nations.
- (iii) In this speech, Patel emphasized the seed of animosity sowed by the British in the form of the system of the separate electorate in India. No free country has a provision for this system. It would be a matter of shame and misfortune for a country to continue with such a poisonous system even after a painful partition.

Section E

34. i.



- ii. A - Jhansi
- B - Calcutta