

**CBSE  
Class XII - History  
All India  
Board Question Paper 2012**

**Time: 3 hrs**

**Max. Marks: 80**

**General Instructions:**

- Answer all the questions. Some questions have choice. Marks are indicated against each question.
- Answers to questions carrying 2 marks (**Part-A** Question Nos. 1 to 3) should not exceed 30 words each.
- Answers to questions carrying 4 marks (**Part-B Section-I** Question Nos. 4 to 9) should not exceed 100 words each. Attempt any 5 questions from this part. (**Part-B Section-II** Question No.10) is a value-based question which is a compulsory question.
- Answers to questions carrying 8 marks (**Part-C** Question Nos. 11 to 14) should not exceed 350 words each. Attempt any 3 questions from this part.
- Answers to questions carrying 7 marks (**Part-D**, Source-based questions [No internal choice] Question Nos. 15 to 17)
- Attach map with the answer sheet (**Part E**).

**Part-A**

**Answer all the questions given below:**

**(2×3=6) Marks**

1. How did Brahmanas develop a sharper social divide? Give two examples. 2
2. Explain the meaning of 'Sufi Silsila'. 2
3. How were the hill stations a distinctive feature of colonial urban development? Give two reasons. 2

**Part - B (Section-I)**

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

**(4×5=20) Marks**

4. Explain how Kharosthi was deciphered. 4
5. Many rituals, religious beliefs and practices were not recorded in a permanent visible form—as monuments or sculptures or even paintings." Critically examine the statement. 4
6. Explain briefly any five striking features about the location of Vijayanagara. 4
7. Describe the condition of an average peasant of North India during the seventeenth century. 4
8. How did the white officers make it a point, during the 1820s till 1840s to maintain friendly relations with the sepoys? Describe briefly. 4

9. "A Communist member, Somnath Lahiri, saw the dark hand of British imperialism hanging over the deliberations of the Constituent Assembly." Examine the statement and give your own views in support of your answer. 4

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

(2 + 2 = 4)

10. 10.1. What is Communalism? Explain. 2
- 10.2 How can we weed out the virus of communalism from our society? 2

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

**Answer any three of the following questions: (8×3=24) Marks**

11. How do the modern historians explain the development and growth of Magadhan power? Explain. 8
12. Explain how the Aihola-Nayaka system was a major political innovation of the Vijayanagara Empire. Why did strain begin to show within the imperial structure after the death of Krishnadeva Raya in 1529? 8
13. Explain the organisation of the administration and army during the rule of Akbar, as given in 'Ain'. 8
14. Explain any three broad architectural styles used by the British for the public buildings in the colonial cities, with examples. 8

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

(7×3=21) Marks

15. Read the following passage carefully and answer the questions given at the end of it :

**A tiger-like husband**

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

The Pandavas had fled into the forest. They were tired and fell asleep, only Bhima, the second Pandava, renowned for this prowess; was keeping watch. A man-eating rakshasa caught the scent of the Pandavas and sent his sister Hidimba to capture them. She fell in love with Bhima, transformed herself into a lovely maiden and proposed to him. He refused. Mean while the rakshasa arrived and challenged Bhima to a wrestling match. Bhima accepted the challenge and killed him. The others woke up hearing the noise. Hidimba introduced herself, and declared her love for Bhima. She told Kunti; "I have forsaken my friends, my dharma and my kin; and good lady, chosen your tiger-like son for my man...whether you think me a fool, or your devoted servant, let me join you, great lady, with

your son as my husband." Ultimately, Yudhisthira agreed to the marriage on condition that they would spend the day together but that Bhima would return every night. The couple roamed all over the world during the day. In due course Hidimba gave birth to a rakshasa boy named Ghatotkacha. Then the mother and son left the Pandavas. Ghatotkacha promised to return to the Pandavas whenever they needed him. Some historians suggest that the term rakshasa is used to describe people whose practices differed from those laid down in Brahmanical texts.

- (i) Who was Hidimba? Why was she sent to Pandavas and what did she do? Explain. 2
- (ii) How did Hidimba plead with Kunti for her love? 2
- (iii) Why were Pandavas sent to the forest? 1
- (iv) On what conditions did Bhima agree for marriage with Hidimba? 2

16. Read the following passage carefully and answer the questions given at the end of it :

#### **Travelling with the Mughal army**

Bernier often travelled with the army. This is an excerpt from his description of the army's march to Kashmir : I am expected to keep two good Turkoman horses, and I also take with me a powerful Persian camel and driver, a groom for my horses, a cook and a servant to go before my horse with a flask of water in his hand, according to the custom of the country. I am also provided with every useful article, such as a tent of moderate size, a carpet, a portable bed made of four very strong but light canes, a pillow, a mattress, round leather table-cloths used at meals, some few napkins of dyed cloth, three small bags with culinary utensils which are all placed in a large bag, and this bag is again carried in a very capacious and strong double sack to net made of leather thongs. This double sack likewise contains the provisions, linen and wearing apparel, both of master and servants. I have taken care to lay in a stock of excellent rice for five or six day's consumption, of sweet biscuits flavoured with anise (a herb), of limes and sugar. Nor have I forgotten a linen bag with its small iron hook for the purpose of suspending and draining dahi or curds; nothing being considered so refreshing in this country as lemonade and dahi.

- (i) Who was Bernier? Give his brief introduction. 1
- (ii) What was the purpose of his travel and what was expected of him while going on travel? Describe briefly. 3
- (iii) What things would you like to take with you while going on travel and why? Explain. 3

17. Read the following passage carefully and answer the questions given at the end of it :

A small basket of grapes This is what Khushdeva Singh writes about his experience during one of his visits to Karachi in 1949 : My friends took me to a room at the airport where we all sat down and talked...(and) had lunch together. I had to travel from Karachi to London...at 2.30 a.m....At 5.00 p.m....I told my friends that they had given me so generously of their time, I thought it would be too much for them to wait the whole night and suggested they must spare themselves the trouble. But nobody left until it was dinner time... Then they said they were leaving and that I must have a little rest before emplaning...I got up at about 1.45 a.m. and, when I opened the door, I saw that all of them were still there... They all accompanied me to the plane, and before parting, presented me with a small basket of grapes. I had no words to express my gratitude for the overwhelming affection with which I was treated and the happiness this stopover had given me.

- |       |   |   |
|-------|---|---|
| (i)   | Give a brief introduction of Khushdeva Singh.                               | 1 |
| (ii)  | How did his friends show their affection for him?                           | 2 |
| (iii) | Explain how Khushdeva Singh was seen as a symbol of humanity and harmony.   | 2 |
| (iv)  | How does oral history help historians in reconstructing events of the past? | 2 |

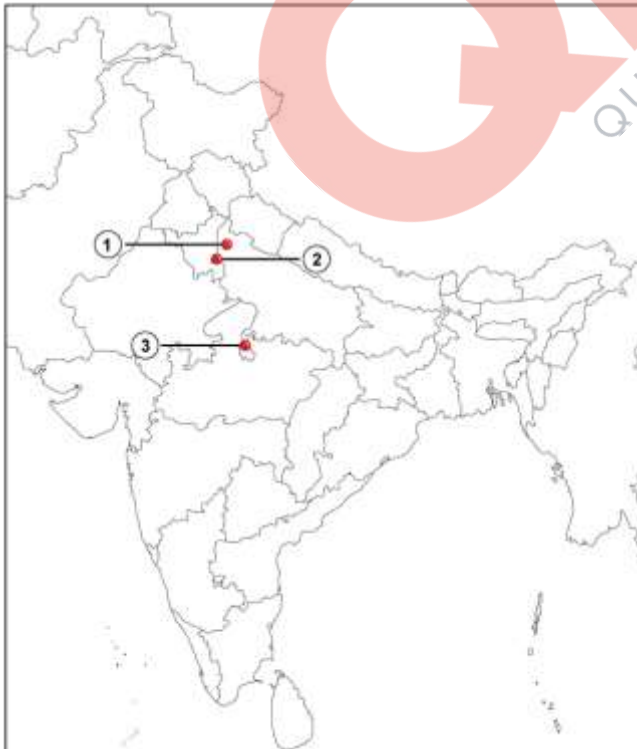
**Part - E  
(MAP Work)**

**(5 Marks)**

18. 8.1. On the given political map of India Locate and label the following : 2

- (i) Topra
- (ii) Girnar

18.2. On the same map three important centres of Indian National Movement have been marked as 1, 2 and 3. Identify them and write their names on the lines drawn near them. 3



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Solution- 2012**

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**Part A**

**Answer 1**

- (i) The Brahmanas created the social divide by classifying certain sections of lower caste as untouchables.
- (ii) Some activities performed by the people of the lower caste were considered 'polluting'. These activities included handling of dead animals and corpses. These tasks were performed by *chandals* who were forced to reside on the outskirts of villages.

**Answer 2**

Sufism developed in protest against the growing materialism of the Caliphate as a religious and political institution. Sufi-silsilas started to form in many parts of the Islamic world about the 17<sup>th</sup> century. The word Silsila literally means an unbroken chain, symbolising a continuous link between master and disciple, stretching an uninterrupted spiritual genealogy to the prophet Muhammad. Blessings and spiritual power were transmitted to devotees through this channel.

**Answer 3**

- (i) In 1835, the hill stations had become strategic places for the British for guarding frontiers and launching campaigns against enemy rulers. The presence of the Indian army made these stations a new kind of cantonment in the hills.
- (ii) The cool climate of the Indian hills attracted the British officers who wanted some respite from the Indian heat. These hill stations were also developed as sanatoriums, i.e. places where soldiers could be sent for rest and recovery from illnesses.

**Part B (Section I)**

**Answer 4**

Kharosthi was an Aramaic-Greek script which was used for engraving inscriptions in Afghanistan. The discovery of the coins of Indo-Greek kings who ruled in northwestern India helped in deciphering the script as these coins had the names of kings written in both Greek and Kharosthi scripts. European scholars who had the knowledge of the Greek language compared the letters in both scripts (Greek and Kharosthi). For example, the sign for letters could be found in both scripts for writing names such as Seleucus. Later, James Prinsep identified the language of the Kharosthi inscriptions as 'Prakrit'. With this, it became easy to read longer inscriptions.

**Answer 5**

Several early civilisations developed in India. It has also been the land of many religions such as Hinduism, Jainism, Buddhism and Sikhism. India being a land of such diverse cultures, not every tradition, ritual and cultural practice were recorded in a permanent visible form such as monuments, sculpture or even in paintings. Many daily practices of people or some special activities during special occasions may not have been recorded in

any form. This no doubt has deprived us of several traditions which may have taken place earlier and about which we now do not know. An assumption is that various communities may not have felt the need to keep lasting records even if they had rich, diverse and vibrant culture and philosophical ideas.

**Answer 6**

Five striking features about the location of Vijayanagara:

- a. It was located in the natural basin formed by River Tungabhadra which flows in a northeasterly direction.
- b. The surrounding landscape of the kingdom was characterised by magnificent granite hills which formed a belt around the city.
- c. Several streams flow down to the river from these rocky mountains.
- d. The kingdom of Vijayanagara had in its vicinity the fertile Krishna–Tungabhadra Doab. To protect this fertile land, the empire had to wage several wars.
- e. The great fortress walls enclosed various parts of the city. Even agricultural tracts were also enclosed by the fortification walls.

**Answer 7**

In the seventeenth century in north India, the condition of the average peasant was miserable.

An average peasant at times did not have more than a pair of bullocks and two ploughs. Some peasants possessed even less. In Gujarat, peasants with about six acres of land were considered wealthy. In Bengal, the average peasant had not more than five acres of land. Cultivation was based on individual ownership and land could be either sold or bought. At the times of droughts, average and poor peasants were the hardest hit.

At this time, there were two kinds of peasants—khud kashta and pahi-kashta. While the khud kashta resided in their lands, the pahi kashta were non-resident peasants who cultivated land on a contractual basis. Peasants did not become pahi kashta by choice, instead they were forced by circumstances such as famines.

**Answer 8**

During the 1820s till the 1840s, the white officers maintained friendly relations with the sepoy. The British officers along with the sepoy participated in various leisure activities. They wrestled with each other and accompanied one another on hunting tours. Many white soldiers were proficient in speaking Hindustani and respected the local culture and traditions. They were strict disciplinarians and were like a father figure to the Indian soldiers. It was after 1840s that the relationship of white officers with Indian sepoy began to change. The white officers started considering themselves superior and began to treat the sepoy as racially inferior.

**Answer 9**

Somnath Lahiri was a communist member. He felt that since the Constituent Assembly was created by the British, it will always be influenced by the British. He thus urged the members of the Assembly to completely free themselves from the influences of the British rule. In 1946–47, the



British were in India and an interim government under Nehru could only operate under the directions of the Viceroy and the British government in London. Lahiri thus asked the members of the Assembly to realise the fact that the Constituent Assembly was British-made and was 'working the British plans as the British should like it to be worked out'. It was even accepted by Nehru who said that the government had a hand in the birth of the Constituent Assembly. I also agree with Somnath's views. Britain not only had a hand in the birth of the Constituent Assembly, but it had also attached certain conditions within which the Assembly had to function. But with that we also need to remember that the Constituent Assembly worked exceptionally well after the British left India. The Constitution of India and the principles of democracy, equality and secularism are the gift of the Assembly to the people of India.

## **Section II**

### **Value-Based Question (Compulsory)**

#### **Answer 10**

**10.1** Communalism refers to politics which tries to unify one community around a religious identity creating a hostile opposition in another community. It nurtures the politics of hatred and feeds the politics of violence. It is a particular kind of politicisation of religious identity, an ideology which seeks to promote conflict between religious communities.

**10.2** We can weed out the virus of communalism by following the policy of secularism. People across the world need to respect religious and cultural diversities.

### **Part C: Long Answer Questions**

#### **Answer 11**

Magadha became the most powerful Mahajanapada between 6<sup>th</sup> and 4<sup>th</sup> centuries BCE.

Modern historians have forwarded various reasons which led to the rise of Magadha. This was due to several reasons:

- Magadha was an agriculturally productive region which helped in producing surplus crops.
- It also had iron ore mines (now in present Jharkhand). This helped in making weapons and new agricultural tools.
- Elephants which are an important component of the army were found in the forests of the region.
- River Ganga and its tributaries provided cheap and convenient means of transport.
- The expansionist policies of the Magadhan kings such as Bimbisara, Ajatasattu and Mahapadmananda helped in the rise and expansion of Magadha.

#### **Answer 12**

The nayakas were military chiefs who controlled forts and had armed supporters. These chiefs often travelled with peasants from one area to the other and were accompanied by peasants looking for fertile lands where they could settle. They mainly spoke Telugu or Kannada. The nayakas also became rebellious at times and had to be subjugated by the kings.

The amar nayaka system was a political innovation of the Vijayanagara Empire. It is because many features of this system were derived from the iqta system of the Delhi Sultanate. The amar nayakas were military commanders who were given territories by the kings. The amar nayakas collected

taxes from the peasants, craftsmen and traders in the area. They kept a part of the collected revenue with themselves and deposited the rest of the amount to the king. The amar nayakas maintained horsemen and elephants and provided them to kings during wars. The amar nayaka system helped the Vijayanagara Empire in expanding the frontiers of their kingdom.

After the death of Krishnadeva Raya in 1529, strain began to show within the imperial system. It is because the amar nayakas became too powerful and began to assert their independence and power. This led to disunity and discord in the kingdom.

### **Answer 13**

Ain-i-Akbari has given a detailed description related to the organisation of administration and army. The Ain-i Akbari consists of 5 books or daftars. The first 3 books of the Ain exclusively describe the administration. Akbar made religious toleration the central point of his administrative policy.

Akbar divided his empire into various sarkars, subas and parganas. The Ain goes on to give a detailed picture of the sarkars below the *suba*. It gives a table which has 8 columns with the following information:

- (i) Parganat/Mahal
- (ii) Qila
- (iii) Arazi and Zamin-i paimuda
- (iv) Nagadi or the revenue assessment in cash
- (v) Suyurghal or grant of revenue in charity
- (vi) Zamindars

Columns 7 and 8 contain the caste of the zamindars.

Akbar maintained a large and an efficient army. The mansabdari system was an important part of the Akbar's military administration. Each military leader was given a rank known as mansab and was expected to maintain required number of horsemen, elephants and soldiers. While some mansabdars were paid in cash, others were paid in the form of jagirs. These mansabdars provided soldiers and horsemen to the kings during wars.

### **Answer 14**

Three architectural styles used by the British for constructing public buildings:

1. **Neo-Classical Style:** The neo-classical or new classical had several features. It comprised construction of geometrical structures fronted with raised pillars. This style was adopted from the buildings of ancient Rome. The British wanted to display the grandeur of imperial Rome. This architectural style was also thought suitable for the tropical weather of India. The Town Hall of in Bombay was built in this style.
2. **Neo-Gothic Style:** The neo-gothic style was known for its pitched roofs, pointed arches and comprehensive decoration. This architectural style had its roots in buildings (mainly churches) which were built in northern Europe in the mediaeval period. This style was adopted for many famous buildings in Bombay such as the High Court, Secretariat and University of Bombay. The Victoria Terminus is a famous example of architectural grandeur of the neo-gothic style.
3. **Indo-Saracenic Style:** Towards the beginning of the 20<sup>th</sup> century a new hybrid architectural style developed which amalgamated the Indian style with the European style of architecture. This was called Indo-Saracenic. 'Indo' was shorthand for Hindu and 'Saracenic' was a term Europeans used to designate Muslims. The British were inspired by this style prevalent in mediaeval buildings in India with their domes, chhatris and arches. Gateway of India in Mumbai was built in this style.



**Part D: Source-Based Questions**

**Answer 15**

**A tiger-like husband**

- (i) Hidimba was the sister of a man-eating Rakshasa. He got the scent of the Pandavas and sent his sister to capture them. Hidimba began to love Bhima and proposed to him.
- (ii) Hidimba pleaded with Kunti and declared her love for Bhima. She told Kunti, "I have forsaken my friends, my dharma and my kin; and good lady chosen your tiger-like son for my man... whether you think me a fool, or your devoted servant, let me join you, great lady, with your son as my husband".
- (iii) Duryodhana sent the Pandavas to the forest. He conspired to kill them.
- (iv) Conditions on which Bhima agreed to marry Hidimba:
  - (a) Bhima and Hidimba would spend the day together; however, Bhima would return every night.
  - (b) During the day, both Bhima and Hidimba would roam all over the forest.

**Answer 16**

**Travelling with the Mughal Army**

- (i) Bernier was a Frenchman. He was a doctor, historian and political philosopher who visited India during the seventeenth century.
- (ii) Bernier, like many other travellers, came to the Mughal Empire to seek opportunities. At the time of going on travel, he was expected to have two good Turkish horses, a strong Persian camel, a driver, a cook and a servant along with all articles of daily needs.
- (iii) While going on travel, I would prefer to have all those goods and articles which would be required during the journey.

**Answer 17**

**A small basket of grapes**

- (i) Khushdeva Singh was a Sikh doctor. He had specialisation in the treatment of tuberculosis. He was posted at Dharampur.
- (ii) Friends of Khushdeva Singh expressed their love and had lunch together. When he told his friends to take leave, they still remained and had dinner with him. At night, Dr Khushdeva Singh went to bed. To his surprise in the early morning, when he opened the door of his hotel room for catching a flight, he found his friends still there. They all dropped him to the airport and presented them with a basket of grapes.
- (iii) Oral history assists historians in reconstructing events of the past. It helps historians to write clear description of what happened to people during the past events. Oral history enables historians to broaden the limits of their discipline.

**Map Work**

**Answer 18**

