

**CBSE
Class XII - History
All India
Board Question Paper 2016**

Time: 3 hrs

Max. Marks: 80

General Instructions:

- (a) Answer all the questions. Some questions have choice. Marks are indicated against each question.
- (b) Answer to questions carrying 2 marks (Part 'A'- Questions No.1 to 3) should not exceed **30** words each.
- (c) Answer to questions carrying 4 marks (Part 'B'- Section I, Questions No.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.
- (d) Answer to questions carrying 8 marks (**Part 'C'**- Questions No.11 to 14) should not exceed **350** words each. Attempt any 3 questions from this part.
- (e) Answer to questions carrying 7 marks (Part D, Source based questions [No internal choice] Question No. 15 to 17)
- (f) Attach map with the answer scripts (Part E).

Part-A

1. Why are Buddhist Stupas said to be "stories in stone" Explain. (2)
2. Mention any two sources to know about Bhakti and Sufi traditions from eighth century to eighteenth century. (2)
3. Name the fortification of East India Company in Madras. Mention any one feature of it. (2)

Part -B: Section- I

Answer any five of the following questions:

4. 'Early Harappan archaeologists thought that certain objects which seem unusual and unfamiliar may have had a religious significance'. Substantiate. (4)
5. How was the fate of Amravati Stupa different from the Sanchi Stupa? (4)
6. Highlight the contribution of Krishnadeva Raya in the expansion of Vijaynagar Empire. (4)
7. "Mughal rulers efficiently assimilated heterogeneous populace within an imperial edifice". Support the statement. (4)

8. What was Damin-i-Koh? Why did Santhals resist against British during eighteenth century?
Give three reasons. (1+3)
9. With the help of specific examples examine the nature of Indian leadership that emerged against the British in the revolt of 1857. (4)

Section-II

Value Based Question (Compulsory)

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

'Arya Samaj, A North Indian Hindu reform organisation of the late nineteenth and early twentieth centuries, particularly active in Punjab (tried to bring back Hindus who had converted to some other religion) which sought to revive Vedic learning and combine it with modern education in the sciences'.

- a. Illustrate how the values integrated with the rich Indian literature paved way for the scientific development of modern India (4)

Part -C: Long Answer Questions

8X3=24

11. "Analyse the role of Zamindars during the Mughal period. (8)

OR

Examine how were the lives of forest dwellers transformed in the sixteenth and seventeenth centuries.

12. What does Ashokan inscriptions tell about the Mauryas? Describe the limitations of the inscripational evidences. (8)

OR

State any three features of Mahajanpadas. How did Magadha become the powerful Mahajanpada ? Explain.

13. "Within the Constituent Assembly of India the language issue was intensely debated".
Examine the views put forward by the members of the Assembly on this issue. (8)

OR

How did the Constituent Assembly of India protect the powers of the central government?
Explain.

Part -D: Source Based Questions

7X3=21

- 14. Read the following extract carefully and answer the questions that follow :**

Draupadi's Marriage

Drupada, the king of Panchala, organised a competition where the challenge was to string a bow and hit a target; the winner would be chosen to marry his daughter Draupadi. Arjuna

was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti, who, even before she saw them, asked them to share whatever they had got. She realised her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhisthira decided that Draupadi would be their common wife. When Drupada was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi, and they were thus destined for each other. Vyasa added that in another instance a young woman had prayed to Shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi, and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.

- (14.1) How does this story reveal that mother was considered as the highest guru? (2)
(14.2) Why didn't Kunti save Draupadi from the dire situation? (2)
(14.3) Why did Drupada and Sage Vyasa decide Draupadi's strange marriage with five men? (2)

15. Read the following extract carefully and answer the questions that follow :

A warning for Europe

Bernier warned that if European kings followed the Mughal model : Their kingdoms would be very far from being well-cultivated and peopled, so well built, so rich, so polite and flourishing as we see them. Our kings are otherwise rich and powerful; and we must avow that they are much better and more royally served. They would soon be kings of deserts and solitudes, of beggars and barbarians, such as those are whom I have been representing (the Mughals). We should find the great Cities and the great Burroughs (boroughs) rendered uninhabitable because of ill air, and to fall to mine (ruin) without any bodies (anybody) taking care or repairing them; the hillocks abandon'd, and the fields overspread with bushes, or filled with pestilential marishes (marshes), as hath already intimated.

- (15.1) In what ways did Bernier condemn Mughal rulers? (2)
(15.2) What contrasts do you find in the account of Bernier and Abul Fazl's Ain-i-Akbari? (3)
(15.3) Pride has its fall if power and negligence of duty rules any one'. Explain the statement in relevance to the Bernier's warning. (2)

16. Read the following extract carefully and answer the questions that follow :

"Tomorrow we shall break the salt tax law"

On 5 April 1930, Mahatma Gandhi spoke at Dandi :

When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has

done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilised man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party... What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary. (CWMG) vol. 49 Collected works of Mahatma Gandhi

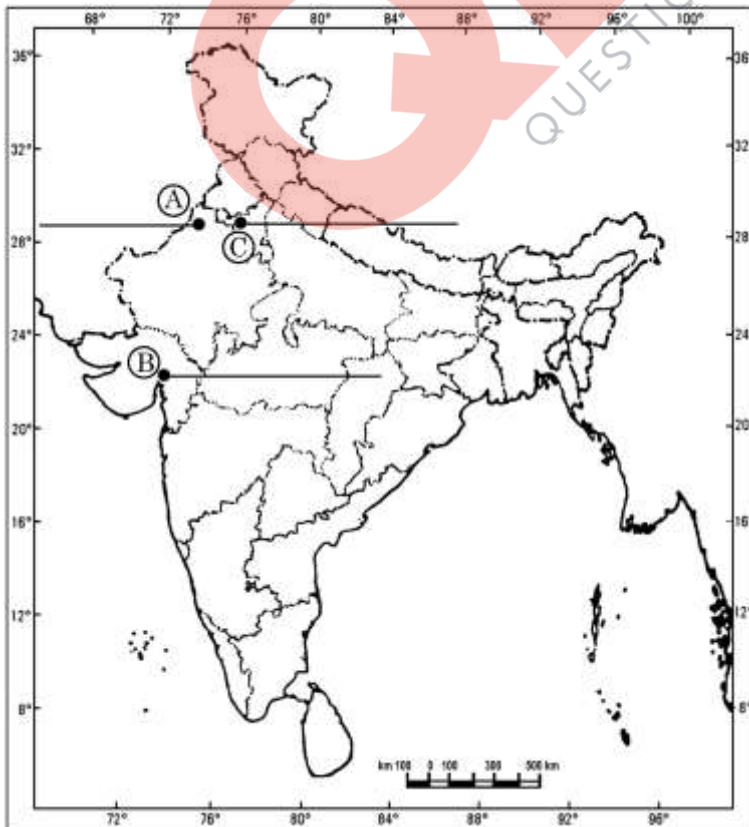
- (16.1) Why did Gandhiji start the Dandi March? (2)
- (16.2) Why was Salt March notable? (3)
- (16.3) The power of peace and non-violence are universally felt'. Why did Gandhiji said so? (2)

Map Questions

2+3=5

- (17. 1) On the given political outline map of India (on Page 15), locate and label the following with appropriate symbols: 1X2=2
- (a) The place where Gandhiji called off Non Cooperation Movement.
 - (b) Agra, the imperial capital of Mughal.

- (17.2) On the same outline map of India, three places related to the mature Harappa sites have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them. 1X3=3



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- 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 1

- 1) The Buddhist stupas are said to be stories in stone. This is because many story scenes from Buddhist texts have been depicted on the stupas. On the Sanchi stupa, art historians have identified some scenes which are based on stories in *Vessantara Jataka*.

Answer 2

- 2) a. Several textual sources tell us about the Bhakti and Sufi traditions. These sources include compositions attributed to poet saints.
b. Hagiographies or biographies of saints written down by their followers also form an important source of the Bhakti and Sufi traditions.

Answer 3

- 3) Fort St George was the name of the fortification of the East India Company in Madras. It was built for housing the British residents away from the native Indians. It also protected the British residents.

Part-B: Section-I

Answer 4

The Harappan archaeologists were not able to find any concrete material evidences which may point towards the religious beliefs and practises of the people. Thus, the archaeologists thought that certain objects which seem unusual and unfamiliar may have had a religious significance.

- a. Archaeologists found terracotta figurines of women which were heavily jewelled and some of these had head-dresses. These figurines were regarded as mother goddesses.
- b. The statue of a man seated with one hand on his knee has also been regarded as a religious figure.
- c. Structures such as the Great Bath and the fire altars found at Kalibangan and Lothal have also been assigned as having ritual significance.
- d. Attempts have also been made to reconstruct religious beliefs and practices by examining seals which depicted ritual scenes. Seals with motifs are supposed to represent nature worship.
- e. A seal showing the figure of a man sitting in a 'yogic' position surrounded by animals has been regarded as a depiction of 'proto-Shiva'—an early form of one of the major deities of Buddhism.

Answer 5

The Amravati stupa was discovered much before the Sanchi stupa. At that time, the scholars and British officers did not realise how important it was to preserve things at their original places. Many slabs from the stupa at Amravati were taken to the Asiatic Society of Bengal, Kolkata, to the India Office, Chennai, and some even to London. When the Sanchi stupa was discovered, three of its four gateways were still intact. The recommendable work done by the begums of Bhopal helped in preserving the Sanchi stupa. They provided money for the preservation of the monument and sponsored the volumes written on the stupa by John Marshall. Their active work helped in the preservation of the Sanchi stupa.

Answer 6

Krishnadeva Raya was the greatest ruler of Vijayanagar. As a brave warrior, he was always successful in wars which were waged during his reign. He subdued several feudatories in the central province of his empire. He expanded and consolidated the Vijayanagar Empire. He expanded his control over the fertile Raichur Doab lying between Rivers Tungabhadra and Krishna. The rulers of Odisha were subdued in 1514, and the Sultan of Bijapur was defeated in 1520. Because the kingdom of Vijayanagara was surrounded by hostile neighbours, its armies were always ready for war.

Answer 7

The Mughal rulers inherited a heterogeneous population and did their best to assimilate them within an imperial edifice. Akbar—one of the greatest Mughal rulers in India—followed the policy of religious tolerance. He respected the members of the Jesuit mission who interpreted the emperor's open interest in the doctrines of Christianity as a sign of his acceptance of their faith. Akbar built Ibadat Khana at Fatehpur Sikri where animated discussions were held among Hindus,

Muslims, Jains, Sikhs, Parsis and Christians. This helped him to understand the aspects of every religion. Thus, he gave up orthodox Islamic principles. By abolishing 'jaziya', he earned the goodwill of Hindus. All these liberal religious policies of Akbar helped him to rule over a vast heterogeneous population in India. His policies were also followed by his immediate successors.

Answer 8

Damini-i-Koh was the land allocated to the Santhals. The Santhals could live on the land and practise plough agriculture, thus helping them to carry out settled agriculture.

The Santhals resisted the British during the eighteenth century because of the following reasons:

- a. They realised that they were losing control of the land demarcated as Damin.
- b. The British had levied a high rate of taxation on their lands. To pay revenues, they borrowed money from moneylenders at very high rates of interest.
- c. Gradually, the zamindars also began to assert control over the Damin.

Answer 9

The Indian rebels looked forward to various people in their struggle against the British. They approached those people who had been leaders before the British occupation of India. After the armies of Indian rebels reached Delhi, they looked forward to the last Mughal emperor Bahadur Shah Zafar to resume the leadership of the revolt. His acceptance of the leadership gave a kind of legitimacy to the revolt. Nana sahib joined the revolt in Kanpur, while Rani Laxmibai was forced to assume the leadership of the revolt in Jhansi. In Awadh, the revolt was led by Begum Hazrat Mahal and her son.

Several local leaders also lead the revolt. Kunwar Singh in Bihar, Shah Mal in Uttar Pradesh and Gonoo, a tribal in the Chotanagpur Plateau, assumed the leadership of the revolt in their territories. Thus, the Indian leadership which emerged during the revolt not only consisted of royal figures but also of local people who were followed by their community.

Section-II

Value-Based Question (Compulsory)

Answer 10

Ancient Indian literature is extremely rich. The works of Aryabhata, Brahmagupta, Sushruta and many others in ancient India are well known. 'Zero' was given to the world by India. In modern India, the rational, scientific and analytical values imbibed in ancient literature led to the development of modern scientific literature. For example, the Arya Samaj made a successful effort by reviving Vedic Maths and combined it with modern education in sciences.

Part-C: Long Answer Questions

Answer 11

Zamindars played an important role during the Mughal period. They were a class of landed aristocracy who collected revenue from farmers. After deducting their commission, they deposited the rest to the Indian treasury.

- a. Zamindars performed various services for the state known as khidmat. They also had vast stretches of land known as milkiyat. They could sell or mortgage these lands at will.
- b. They also controlled military resources in Mughal India. They could maintain a cavalry, artillery and infantry. They also had the power to build forts. This increased their power and reputation in the mediaeval period.
- c. They occupied the apex position in the social system in India as they were a class of landed aristocracy.
- d. The zamindars were instrumental in colonising agricultural lands and helped the cultivators by providing them with loans. Evidences have shown that the zamindars often established local markets (haats) where peasants came to sell their produce or products.
- e. The zamindars have been known as an exploitative class; however, in certain respects, they also maintained good relations with the Indian peasantry, serving as a father-like figure. Their role in Indian agriculture has been of great importance in the mediaeval period.

OR

During the 16th and 17th centuries, the north, northwestern, northeastern and central parts of India were heavily forested. Forest dwellers were people who resided in these deep forests. They lived by hunting animals and gathering fruits and other forest products. Although forest dwellers were termed *jungli* in many texts, it does not mean the absence of civilisation among them. The term describes people who earned their livelihood by gathering forest products and by hunting animals. Their lives were transformed during the 16th and the 17th centuries in the following ways:

- a. Because elephants were required for the army, forest dwellers were asked to pay elephants as part of regular taxes. This led to the external forces making inroads into the lives of forest dwellers.
- b. The spread of commercial agriculture also brought several changes to the lives of forest dwellers. The demand of forest products such as gum, lac and honey increased as these became major items of overseas export from India in the 17th century. Thus, external trade with forest dwellers increased. Lohanis in Punjab were engaged in overseas trade.
- c. Social factors also changed the lives of forest dwellers. Many tribal chiefs became zamindars and some even became kings. They built up the army by recruiting many tribals from their lineage groups. Tribes such as Ahoms became politically very powerful.
- d. The penetration of Sufi saints and their teachings also impacted the lives of forest dwellers in the 16th and 17th centuries.

Answer 12

The Asokan inscriptions give us a lot of information about the Mauryas. Asoka was one of the greatest Mauryan kings who engraved several of his orders and doctrines on rocks and stones.

- a. Most of the Asokan inscriptions are written in Pali and Prakrit. Because these inscriptions were engraved for the common people, it indicates that these were the local languages of the people. In northwestern parts of the subcontinent, the inscriptions were in *kharosthi* script as the Greeks had ruled this region.
- b. Asoka in one of his inscriptions has laid down that earlier rulers had no arrangements to receive reports.
- c. The Asokan inscriptions shed light on the policy of *dhamma* followed by Asoka. According to the Asokan principle of dhamma, elders should be respected, slaves should be treated kindly and religious tolerance should be practised. These highlight the liberal principles of the Mauryan ruler.
- d. One of the Asokan inscriptions also narrates the pain of the king after the Kalinga War in which thousands of soldiers were killed. After the war, the king embraced Buddhism.

Limitations of inscriptional evidences

Inscriptions are writings engraved on hard surfaces such as stone, metal or pottery. Inscriptions usually recorded the order, activities or achievements of kings. They are great sources of history as they narrate the victories and policies of rulers.

It is not easy to decipher inscriptions which were written thousands of years ago. Some letters may be faintly engraved which makes it difficult to read them. Inscriptional evidences cannot be taken at face value. It is because they only recorded the orders of the kings and rich priests. Not everything that we may consider politically or economically significant was necessarily recorded in inscriptions. For example, routine agricultural practices and joys and sorrows of common people do not find mention in inscriptions. Similarly, the Asokan inscriptions only mentioned Asoka's policy of dhamma, but the reactions of the people towards his policies have not been recorded in any inscriptions. Thus, inscriptional evidences need to be juxtaposed with other historical perspectives so as to arrive at a better understanding of the past.

OR

The sixth century BCE is often regarded as a major turning point of early Indian History. It is an era associated with early states, cities, the growing use of iron and the development of coinage. Buddhist and Jaina texts mention sixteen states known as mahajanapadas.

The most important mahajanapadas were Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti. Salient features of mahajanapadas were

Most mahajanapadas were ruled by kings. Some known as *ganas* or *sanghas* were oligarchies where power was shared by several chiefs called rajas. The rajas probably collectively controlled resources such as land.

Each mahajanapada had a capital city which was often fortified. Maintaining these fortified cities and providing for incipient armies and bureaucracies required resources.

Rulers were advised to collect taxes and tributes from cultivators, traders and artisans by the Brahmans who began composing Sanskrit texts known as *Dharmasutras*. They laid down norms for rulers or the Kshatriyas. Some states acquired standing armies and maintained regular bureaucracies.

Magadha became a powerful mahajanapada because of the following:

Magadha had fertile lands which led to an increase in agricultural activities. It also had deposits of iron ore which helped in making weapons and agricultural implements. Elephants—important component of the army—were found in the forests in the region. The Ganga and its tributaries provided a means of cheap and convenient communication.

The earliest rulers of Magadha such as Bimbisara and Ajatsatru were ambitious and greatly expended the territories of their kingdoms.

Answer 13

'Within the Constituent Assembly of India, the language issue was intensely debated'. Many speakers participated in highly charged emotional debate.

- a. It was a daunting task before the Constituent Assembly to decide the official language of India. Because India had several states with distinct languages of their own, there was a fierce debate in the Constituent Assembly over the language policy. R. V. Dhulekar, a Congressman from the United Provinces, wanted Hindi to be used for writing the Constitution. When he was told that not all the members of the Constituent Assembly knew the language, he retorted, "People who are present in this house to fashion a constitution for India and do not know Hindustani are not worthy to be members of this Assembly. They better leave."
- b. Three years later, Dhulekar again gave a fiery speech and wanted Hindi to be recognised as a national language. The committee then decided that Hindi in the Devanagari script would be the official language, but the transition to Hindi would be in stages. For the first 15 years, English would continue to be used for all official purposes.
- c. This irked Dhulekar as he wanted Hindi to be declared a national language. Shrimati G. Durgabai from Madras while speaking to the Assembly informed it that people in South opposed Hindi as the official language of India.
- d. At this time, many members of the Assembly appealed for a spirit of accommodation. Shri Shankar Rao Das, a member from Bombay, advocated Hindustani as the language of the nation. A. Ramalingam Chettiar emphasised that "Whatever was done had to be done with caution; the cause of Hindi would not be helped if it was pushed too aggressively."

OR

The need of a strong centre was one of the heated debates in the Constituent Assembly. Jawaharlal Nehru argued for a strong centre along with Dr B. R. Ambedkar. K. Santhanam from Madras however favoured more powers to the state. But the Constituent Assembly realised the importance of having a strong centre. It protected the powers of the centre in the following ways:

- a. The Drafting Committee provided three lists of subjects—Union, State and Concurrent Lists. While subjects of key importance such as defence, home and finance were placed

under the Union List, subjects such as agriculture and irrigation were placed under the State List. Both union and state governments had the right to make laws in the Concurrent List. However, the union government was more powerful while making laws on the subjects included in the Concurrent List.

- b. The union government was given control over mineral and key industries.
- c. Article 356 gave the union government absolute power over the state government as it could then take over the administration of the state during an emergency.
- d. The central government had all powers while levying taxes such as custom duties and company taxes. The union government shared income tax and excise duties with the state governments.

Thus, the Constituent Assembly of India protected the powers of the central government.

Part-D: Source-Based Questions **Draupadi's Marriage**

Answer 14

(14.1) Mother was considered the highest guru. This is because in this story when mother Kunti asks the five Pandavas to share their belonging (who was actually Draupadi), the five sons obey her order as her command cannot be violated.

(14.2) *Kunti* did not save *Draupadi* from the dire situation because mother was held in high regard during those times and her command could not be violated.

(14.3) *Drupada* and Sage *Vyasa* think *Draupadi's* marriage with five men as strange because the latter stressed on the fact that the *Pandavas* were actually the incarnations of Lord *Indra* whose wife had been reborn as *Draupadi*.

A warning for Europe

Answer 15

(15.1) Bernier condemned the Mughal rulers because he thought that there is no concept of private property in land in India under the Mughals. He believed in the virtues of private property and he regarded the crown ownership of land as harmful for both state and people.

(15.2) Bernier criticised the Mughal rulers because he felt that the crown ownership of the land was harmful to both state and people. However, Abul Fazl in *Ain-i-Akbari* never mentioned state to be the sole owner of the land. He describes the land revenue as 'remunerations of sovereignty' claimed by the ruler for providing protection to his subjects.

(15.3) Bernier thought that the Mughal rulers owned all lands and distributed it among the people. Thus, there was an absence of the notion of private property. He thought that farmers will not make any effort to improve the land if they cannot pass it on to their children. This will ruin the economy of the state.

Answer 16

"Tomorrow we shall break the salt tax law"

(16.1) Gandhi started the Dandi March to break the Salt Laws and create awareness among the masses related to the exploitative salt laws. He also wanted to arouse the nationalist sentiments among the people.

(16.2) The Salt March was notable for the following reasons:

a. It brought Gandhi into the limelight. The March was widely covered by the American and European press.

b. It was the first nationalist activity in which women participated in large numbers.

c. The movement also challenged the British and gave them the warning that the British rule would not last forever in India.

(16.3) Gandhi said so because he was able to bring the Indian National Movement into the limelight of the world because of his policies of peace and non-violence.

Answer 17

Map

