

# KENDRIYA VIDYALAYA SANGATHAN.ERNAKULAM REGION

## HISTORY

### CLASS-XII

Time Allowed :3 Hours

Max .Marks :100

#### General Instructions

- I ) Answer all the questions .Marks are indicated against each question.
- (ii) Answer to questions carrying 2 marks (Part-A-Questions 1to 3) should not exceed 30words each.
- (iii) Answer to questions carrying 5 marks (Part-B—Section I, II, III –Questions4 to14) should not exceed 100 words each.
- (iv) Answers to questions carrying 10 marks (Part-C—Question 15&16) should not exceed 500 words each.
- (v) Part D has Questions based on three sources.
- (vi) Attach maps with the answer scripts (Part E)
- vii) Part B section-IV is value based question compulsory

#### PART-A

1. Mention any two strategies that were used to increase agricultural production from the 6<sup>th</sup> century BCE. 2
2. State any two problems faced by Al Biruni in writing an account of India. 2
3. What was the attitude of Indian National Congress towards the Second World War? 2

#### PART-B

##### SECTION-I

Answer any three of the following questions

4. Describe the growth of temple architecture in the early Indian period. 5
5. On the basis of artifacts how can you trace the agricultural development in Harappancivilization.5

6. Explain the main features of Mauryan administration. 5
7. Mention the main teachings of Buddhism.5

**PART-B**  
**SECTION-II**

Answer any two of the following questions

8. Explain that How did the village headman regulated the village society during Mughal period. 5
9. Who were Nayakas and Amara Nayakas? Describe their role in the administration of Vijyanagara Empire. 5
10. Mention the main features of Mughal provincial administration. 5

**PART-B**  
**SECTION-III**

Answer any two of the following questions

11. List any five ways in which the taluqdars of Awadh were affected by the British policy. 5
12. What were the suggestions' of CabinetMission . 5
13. Describe the life style of the Pahariyas in the late 19<sup>th</sup> century.
- PART-B-Section IV(Value based Question-Compulsory)**
14. What steps would have been taken to create better unity among the people in the revolt of 1857? 5

**PART-C (Long Answer Question)**

15. Explain Why the Zamindars were central to the agrarian relations in the Mughal period? 10

OR

Explain How the fortification and roads in the city of Vijyanagara were unique and Impressive?

16. Explain any four changes that came about in the social life in the new cities under colonial rule. 10

OR

What were the causes of Quit India Movement of 1942? Mention its importance in the National Movement.

### PART-D Passage Based Questions

17. Read the given Extract carefully and answer the questions that follow:

#### In praise of Samudragupta

This is an excerpt from the *PrayagaPrashasti* :

He was without an antagonist on earth; he, by the overflowing of the multitude of (his) many good qualities adorned by hundreds of good actions, has wiped off the fame of other kings with the soles of (his) feet; (he is) Purusha (the Supreme Being), being the cause of the prosperity of the good and the destruction of the bad (he is) incomprehensible; (he is) one whose tender heart can be captured only by devotion and humility; (he is) possessed of compassion; (he is) the giver of many hundred-thousands of cows; (his) mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering; (he is) resplendent and embodied kindness to mankind; (he is) equal to (the gods) Kubera (the god of wealth), Varuna (the god of the ocean), Indra (the god of rains) and Yama (the god of death)...

- (i) What do you mean by prashasti? Who was the author of this prashasti? 2+1=3
- (ii) Who was Samudragupta?  
1
- (iii) Which features of Samudragupta are given in this passage? 4

OR

#### Sanchi in the nineteenth century

The most wonderful ancient buildings in the state of Bhopal are at Sanchi Kanakhera, a small village under the brow of a hill some 20 miles north-east of Bhopal which we visited yesterday. We inspected the stone sculptures and statues of the Buddha and an ancient gateway ... The ruins appear to be the object of great interest to European gentlemen. Major Alexander Cunningham ... stayed several weeks in this neighbourhood and examined these ruins most carefully. He took drawings of the place, deciphered the

inscription, and bored shafts down these domes. The results of his investigations were described by him in an English work ...

(i) Name two begums of Bhopal Whose given grants for Sanchi Stupa.

2

(ii) Who was Cunningham?

2(iii) What steps have taken by Bhopal's begum to preserve Sanchi Stupa? 4

### Rituals and the real world

18. Here is a *vachana* composed by Basavanna: When they see a serpent carved in stone they pour milk on it. If a real serpent comes they say: "Kill. Kill." To the servant of the god who could eat if served they say: "Go away! Go away!" But to the image of the god which cannot eat they offer dishes of food

i) Who was Basavanna? 1

ii) Which religious community was founded by him? 2

(iii) Are these traditions followed even today? 3

(iv) Mention any two teachings of this religious society. 2

### OR

#### How tanks were built

About a tank constructed by Krishna deva Raya, Paes wrote:

The king made a tank ... at the mouth of two hills so that all the water which comes from either

one side or the other collects there; and, besides this, water comes to it from more than three

leagues (approximately 15 kilometres) by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river.

The tank has three large pillars handsomely carved with figures; these connect above with certain pipes by which they get water when they have to irrigate their gardens and rice-fields. In order to make this tank the said king broke down a hill ... In the tank I saw so many people at work that there must have been fifteen or twenty thousand

(i) Who was Krishna Deva Raya? Mention his two achievements. 1+2=3

(ii) Why did water management important for Vijyanagara? 3

(iii) How did Krishnadeva Raya built water tank? 2

### *Charkha.*

19) Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the *charkha* as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant. What I object to, is the craze for machinery as such. The craze is for what they call labour saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.

*YOUNG INDIA*, 13 NOVEMBER 1924

- |  |   |
|--|---|
| (i)Why did Gandhiji supported charkha?             | 3 |
| (ii)For this purpose What steps taken by Gandhiji? | 3 |
| (iii)Mention any two achievements of Ganiji.       | 2 |

**OR**

**What should the qualities of a national language be ?**

A few months before his death Mahatma Gandhi reiterated his views on the language question: This Hindustani should be neither Sanskritised Hindi nor Persianised Urdu but a combination of both. It should also freely admit words wherever necessary from the different regional languages and also assimilate words from foreign languages, provided that they can mix well and easily with our national language. Thus our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. To confine oneself to Hindi or Urdu would be crime against intelligence and the spirit of patriotism

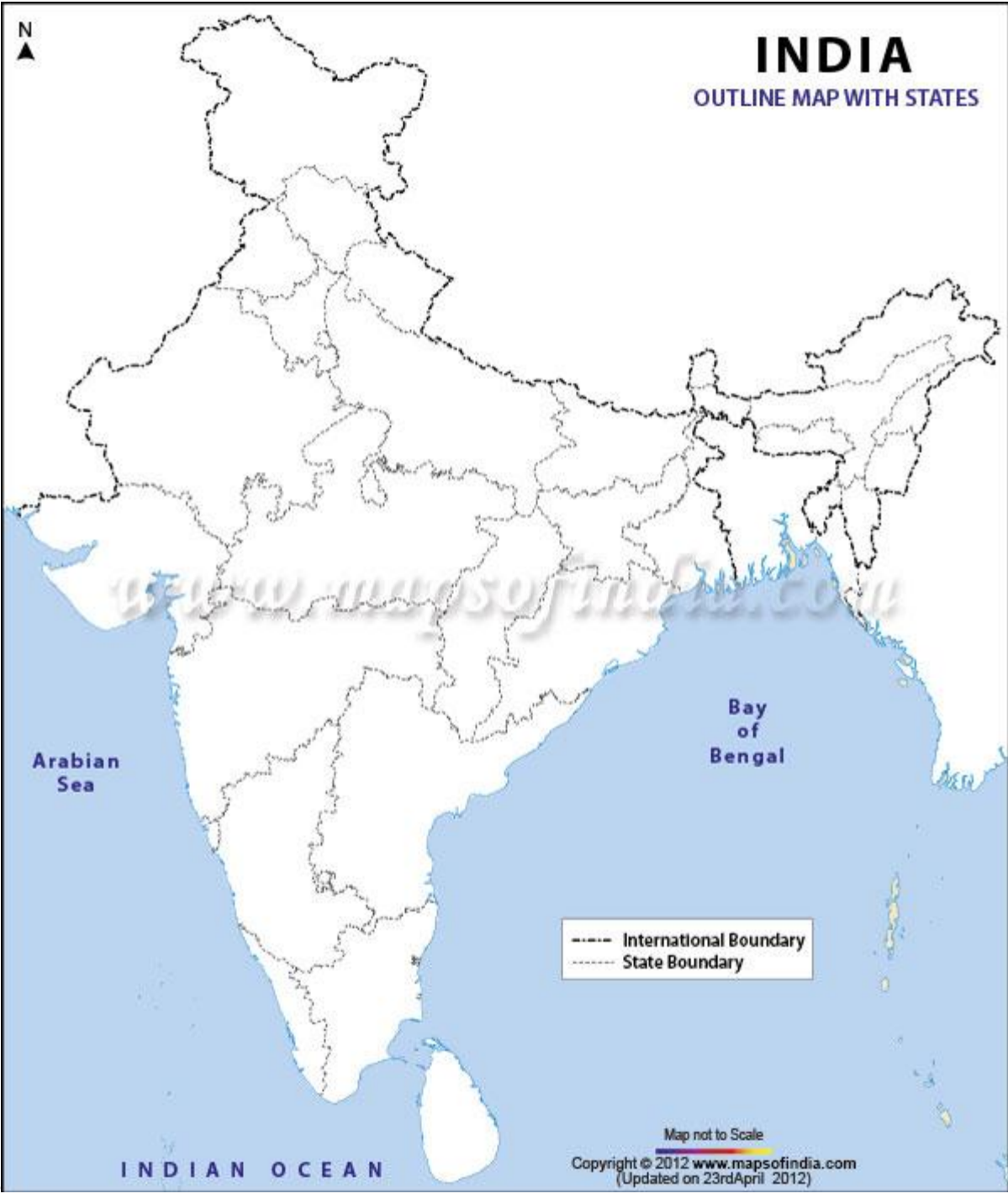
- |   |   |
|---|---|
| (i)Why did Gandhiji supported Hindustani as National language?          | 3 |
| (ii)What were the features of Hindustani language?                      | 2 |
| (iii)How did constituent assembly solved the issue of National language | 3 |

20 .Mark any five sites of Harappa civilization on an outline political map of India. 5

**OR**

Mark any five centers of the revolt of 1857 on an outline political map of India.

21 .On an given outline political map of India five centers are marked as no1 to 5. Identify them 5



# Marking Scheme

Sub-History

Class-XII

1-(I)Hoe used in north east India and Rajasthan.

(II)Iron plough was used in Ganga valley.

2-(I)Sanskrit language.

(II)Brahmans didn't cooperate him

3- (I) They aren't beleave the idealogy of Britishers

(II)They are not fulfilling the Congress demand of complete freedom.

4-(I)Temple architecture was begun in Gupta age. Early temple was Deogarh temple.

(II)Small temples were built.

(III)Grabhagraha.

(IV)Rockcut temples-a- KailashNath temple of Allora

b-Mahabalipuramrath temple.

5 -Clay bull and bullock carts is an evidence of Agriculture. In Kalibanga Archaeologist found evidence of plough lines,cut to each other, has an evidence of growing two crops in a time.InShortughai, the evidence of canal and in Dholaviraevidecnf of pond for irrigation purpose.

6- Patliputra was the capital. Empire was devided into four province, their headquarter were inTaxila,Ujjayni,Tosli,Brahmgiri. King was the supreme authority and appointing all officers and Governors. Given cash salary.Having a strong army. According Megesthenese a committee of sis members leads the army affairs. Ashokaappointed an officer called Dhammamahamatra.

7- According to Buddhist philosophy, the world istransient (anicca) and constantly changing; it is also soulless ( anatta) as there is nothingpermanent or eternal in it. Within this transient world, sorrow (dukkha) is intrinsic to human existence. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles. In the earliest forms of Buddhism, whether or not god The Buddha regarded the social world as the creation of humans rather than of divine origin. The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and

attain self-realisation and nibbana, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world.

According to Buddhist tradition, his last words to his followers were: “Belamp unto yourselves as all of you must work out your own liberation existed was irrelevant.

8 -Village headman was called as *muqaddamor mandal*. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or *patwari* of the panchayat.

The panchayat derived its funds from contributions made by individuals to a common financial pool. These funds were used for defraying the costs of entertaining revenue officials who visited the village from time to time. Expenses for community welfare activities such as tiding overnatural calamities (likefloods), were also met from these funds. Often these funds were also deployed in construction of a bund or digging a canal which peasants usually could not afford to do on their own. In eastern India allmarriages were held in the presence of the *mandal*. In other words one of the duties of the village headman was to oversee the conduct of the members of the village community “chiefly to prevent any offence against their caste”. Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.

9 -These chiefs were known as *nayakas* and they usually spoke Telugu or Kannada. Many *nayaka* submitted to the authority of the kings of Vijayanagara but they often rebelled and had to be subdued by military action. The *amara-nayaka* system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the *iqta* system of the Delhi Sultanate. The *amara-nayakas* were military commanders who were given territories to govern by the *raya*. They collected taxes and other dues from peasants, craftspersons and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.

10- The division of functions established at the centre was replicated in the provinces (*subas*) where the ministers had their corresponding subordinates (*diwan*, *bakhshi* and *sadr*). The head of the provincial administration was the governor (*subadar*) who reported directly to the emperor. The *sarkars*, into which each *suba* was divided, often overlapped with the jurisdiction of *faujdar*s (commandants) who were deployed with contingents of heavy cavalry and musketeers in districts.



The local administration was looked after at the level of the *pargana* (sub-district) by three semi-hereditary officers, the *qanungo* (keeper of revenue records), the *chaudhuri* (in charge of revenue collection) and the *qazi*.

Each department of administration maintained a large support staff of clerks, accountants, auditors, messengers, and other functionaries

11- Immediately after the annexation, the *talukdars* were disarmed and their forts destroyed. The British land revenue policy further undermined the position and authority of the *talukdars*, in pre-British times, *talukdar* had held 67 per cent of the total number of villages in Awadh; by the Summary Settlement this number had come down to 38 per cent. The *talukdar*s of southern Awadh were the hardest hit and some lost more than half of the total number of villages they had previously held

12- The Cabinet Mission toured the country for three months and recommended a loose three-tier confederation. India was to remain united. It was to have a weak central government controlling only foreign affairs, defence and communications with the existing provincial assemblies being grouped into three sections while electing the constituent assembly: Section A for the Hindu majority provinces, and Sections B and C for the Muslim-majority provinces of the north-west and the north-east (including Assam) respectively. The sections or groups of provinces would comprise various regional units. They would have the power to set up intermediate-level executives and legislatures of their own.

13- From the forests they collected *mahua* (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production. The undergrowth that spread like a mat below the trees and the patches of grass that covered the lands left fallow provided pasture for ca. The life of the Paharias – as hunters, shifting cultivators, food gatherers, charcoal producers, silkworm rearers – was thus intimately connected to the forest. They lived in hutments within tamarind groves, and rested in the shade of mango trees. They considered the entire region as their land.

14 The rebel proclamations in 1857 repeatedly appealed to all sections of the population, irrespective of their caste and creed. Many of the proclamations were issued by Muslim princes or in their names but even these took care to address the

sentiments of Hindus. The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain. The *ishtar* looked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire. The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir. It was remarkable that during the uprising religious divisions between Hindus and Muslim were hardly noticeable despite British attempts to create such divisions. In Bareilly in western Uttar Pradesh, in December 1857, the British spent Rs 50,000 to incite the Hindu population against the Muslims. The attempt failed.

15 zamindars had landed proprietors who also enjoyed certain social and economic privileges by virtue of their superior status in rural society. Caste was one factor that accounted for the elevated status of zamindars; another factor was that they performed certain services (*khidmat*) for the state. The zamindars held extensive personal lands termed *milkiyat*, meaning property. *Milkiyat* lands were cultivated for the private use of zamindars, often with the help of hired or servile labour. The zamindars could sell, bequeath or mortgage these lands at will. Zamindars also derived their power from the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially. Control over military resources was another source of power. Most zamindars had fortresses (*qilachas*) as well as an armed contingent comprising units of cavalry, artillery and infantry. In addition, zamindars sold the produce from their *milkiyat* lands. There is evidence to show that zamindars often established markets (*haats*) to which peasants also came to sell their produce.

OR

AbdurRazzaq, an ambassador sent by the ruler of Persia to Calicut (present-day Kozhikode) in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts. These encircled not only the city but also its agricultural hinterland and forests. The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble. Square or rectangular bastions projected outwards. What was most significant about this fortification is that it enclosed agricultural tracts. AbdurRazzaq noted that “between the first, second and the third walls there are cultivated fields, gardens and houses”. A second line of fortification went round the inner core of the urban complex, and a third line

surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls. The fort was entered through well-guarded gates, which linked the city to the major roads. Gateways were distinctive architectural features that often defined the structures to which they regulated access. As by finds of pavements. Roads generally wound around through the valleys, avoiding rocky terrain. Some of the most important roads extended from temple gateways, and were lined by bazaars.

16- Within the cities new social groups were formed and the old identities of people were no longer important. Men who moved out of the household into public spaces remained the objects of social censure. Another new class within the cities was the labouring poor or the working class. Paupers from rural areas flocked to the cities in the hope of employment. Some saw cities as places of opportunity; others were attracted by the allure of a different way of life, by the desire to see things they had never seen before. To minimise costs of living in the city, most male migrants left their families behind in their village homes. Life in the city was a struggle: jobs were uncertain, food was expensive, and places to stay were difficult to afford. Yet the poor often created a lively urban culture of their own.

OR

Causes-(I) Failure of Cripps mission

(II) British government rejected the Congress demand of complete freedom

(III) Japanese attack on South East Asia

(IV) Gandhiji wants to put pressure on British government.

Events -- 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. Although Gandhiji was jailed at once, younger activists organised strikes and acts of sabotage all over the country. Particularly active in the underground resistance were socialist members of the Congress, such as Jayaprakash Narayan. In several districts, such as Satara in the west and Medinipur in the east, "independent" governments were proclaimed. The British responded with much force, yet it took more than a year to suppress the rebellion. "Quit India" was genuinely a *mass* movement, bringing into its ambit hundreds of thousands of ordinary Indians. It especially energised the young who, in very large numbers, left their colleges to go to jail. However, while the Congress leaders languished in jail, in 1943, some of the younger leaders in the Satara district of Maharashtra set up a parallel government (pratisarkar), with volunteer corps (sebadals) and village units (tufandals). They ran people's courts and organized constructive work.

## BLUE PRINT

### Subject: History

Theme	Very Short Answer (2)	Short Answer (5)	Long Answer (10)	Passage Based (8)	Skill (5)	Total
1 & 2	2 (1)	5 (1)	-	-	-	30( 6)
3 & 4	-	5 (2)	-	8( 1)	5( 1)	
5 & 6	-	5(1 )	-	-	-	30 (5)
7& 8	2 (1)	-	10( 1)	8( 1)	-	
9		5 (1)				
10 & 11		5 (1)		8( 1)		35( 6)
12 & 13		5 (1)			5( 1)	
14 & 15	2 (1)		10( 1)			
Value based question from any unit 1-15		5( 1)				5 (1)
Sub Total	6 (3)	40 (8)	20 (2)	24 (3)	10 (2)	100 (18)