



वशुधेव कुटुम्बकम्
ONE EARTH • ONE FAMILY • ONE FUTURE

CBSE

ADDITIONAL PRACTICE QUESTIONS-Marking Scheme

HISTORY (027)

Class XII | 2023–24

Time Allowed: 3hrs

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. 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. 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 includes 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 few questions. Only one of the choices in such questions have to be attempted.

In addition to this, separate instructions are given with each section and question, wherever necessary.

SECTION A		1x21=21
S.no	OBJECTIVE TYPE OF QUESTIONS	marks
1.	(b) Sanskrit	1
2.	(c) fiscal side of the Empire.	1
3.	(b) His recognition of the efforts put by Abul Fazal. (c) Muqaddam—Visually impaired question	1
4.	(d) Awadh	1
5.	(c) The study of ancient plant remains.	1
6.	(d) The state and cultivators.	1
7.	(d) A is false, but R is true.	1
8.	(a) Purusha suktam----Created by Brahmanas	1

9.	(a) Mathura school (b). Megaliths—Visually impaired.	1
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10.	(c) Antyaja.	1
11.	(c) Mirabai.	1
12.	(d) Its writing remains undeciphered to date.	1
13.	(b) 2, 3, 4, 1.	1
14.	(a). Tanks were constructed by breaking down a hill.	1
15.	(b) Limitation Law.	1
16.	(a). Somnath Lahir	1
17.	(a) Both assertion and reason are true, but reason is not the correct explanation of assertion.	1
18.	(3). b, a, c, d.	1
19.	(b) Domingo Paeas.	1
20.	(b) Jayaprakash Narayan	1
21.	(c) At the opening of Banaras Hindu University.	1

22.	<p>Ans--The city was found in layers which indicate that it was rebuilt many times due to the flooding of the Indus River.</p> <ul style="list-style-type: none"> Occupations are detected by traces of ancient materials found in layers, which differ from one another in colour, texture and the artefacts that are found in them. Abandonment or desertions, called as “sterile layers”, can be identified by the absence of such traces. Generally, the lowest layers are the oldest and the highest are the most recent. The study of these layers is called stratigraphy. Artefacts found in layers can be assigned to specific cultural periods and can thus provide the cultural sequence for a site. <p>Seals were discovered at Harappa by archaeologists in the early decades of the twentieth century, in layers that were much older than Early Historic levels. It was only then its significance was realised.</p> <p style="text-align: center;">OR</p> <p>Mature Harappan culture developed in some of the areas occupied by the Early Harappan cultures. These cultures also shared certain common elements including subsistence strategies.</p> <ul style="list-style-type: none"> The Harappans ate a wide range of plant and animal products, including fish. Grains found at Harappan sites include wheat, barley, lentil, millets, chickpea, and sesame. Archaeologists have been able to reconstruct dietary practices from finds of charred grains and seeds. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing. Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig. Studies done by archaeo-zoologists or zooarchaeologists indicate that these animals were domesticated for sustenance. <p>Any other relevant point.</p>	3
23.	<p>Ans--The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.</p> <ul style="list-style-type: none"> The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. 	3

	<ul style="list-style-type: none"> • He is also credited with the construction of the eastern <i>gopuram</i>. These additions meant that the central shrine came to occupy a relatively small part of the complex. • The halls in the temple were used for a variety of purposes. Some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama, etc. Others were used to celebrate the marriages of deities, and yet others were meant for the deities to swing in. • Other distinctive features include <i>mandapas</i> or pavilions and long, pillared corridors that often ran around the shrines within the temple complex. <p>Any three relevant point.</p>	
24.	<p>Al-Biruni, was aware of the problems inherent in the task he had set himself. He discussed several “barriers” that he felt obstructed the understanding of the Indian society.</p> <ul style="list-style-type: none"> • The first amongst these was language. According to him, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language into another. • The second barrier he identified was the difference in religious beliefs and practices. • The self-absorption and consequent insularity of the local population according to him, constituted the third barrier. • What is interesting is that even though he was aware of these problems, Al-Biruni depended almost exclusively on the works of Brahmanas, often citing passages from the Vedas, the Puranas, the <i>Bhagavad Gita</i>, the works of Patanjali, the <i>Manusmriti</i>, etc., to provide an understanding of Indian society. <p>Any three relevant point.</p>	3
25.	<p>Historians have used a variety of sources to reconstruct the history of the Mauryan Empire.</p> <ul style="list-style-type: none"> • Things found in archaeological excavations, especially sculpture is regarded as an important source. • Contemporary works, such as the account of Megasthenes a Greek ambassador to the court of Chandragupta Maurya, which survives in fragments, another source that is often used is the <i>Arthashastra</i>, which were probably composed by Kautilya or Chanakya are important sources regarding that period. • The Mauryas are mentioned in later Buddhist, Jains, and Puranic literature, as well as in Sanskrit literary works gives an idea of the Mauryan administration. While these are useful, the inscriptions of Asoka on rocks and pillars are often regarded as amongst the most valuable sources. <p>Any three relevant point</p>	3
26.	<p>Ans--The Santhals were given land and persuaded to settle in the foothills of Rajmahal.</p> <ul style="list-style-type: none"> • By 1832 a large area of land was demarcated as Damin-i-Koh. This was declared to be the land of the Santhals. They were to live within it, practise plough agriculture, and become settled peasants. • The land grant to the Santhals stipulated that at least one-tenth of the area was to be cleared and cultivated within the first ten years. • The territory was surveyed and mapped. Enclosed with boundary pillars, it was separated from both the world of the settled agriculturists of the 	3

	<p>plains and the Paharias of the hills. After the demarcation of Damin-i-Koh, Santhal settlements expanded rapidly. From 40 Santhal villages in the area in 1838, as many as 1,473 villages had come up by 1851.</p> <ul style="list-style-type: none"> Over the same period, the Santhal population increased from a mere 3,000 to over 82,000. As cultivation expanded, an increased volume of revenue flowed into the Company's coffers. <p>The Santhal had a tireless search for a place to settle. Here in the Damin-i-Koh their journey seemed to have come to an end.</p> <p>Any three relevant point.</p>	
27.	<p>Ans--Under the leadership of Governor General Lord William Bentinck, the British adopted policies aimed at "reforming" Indian society by introducing Western education, Western ideas and Western institutions.</p> <ul style="list-style-type: none"> With the cooperation of sections of Indian society, they set up English-medium schools, colleges and universities which taught Western sciences and the liberal arts. The British established laws to abolish customs like sati (1829) and to permit the remarriage of Hindu widows. Annexation of Jhansi and Satara. Reforming socio- religious customs like land holding, inheritance etc. <p>Rumours had an impact on the minds of people under these uncertain times. The common Indians looked at all these things with apprehension and suspicion.</p> <p>Any three relevant points</p> <p style="text-align: center;">OR</p> <p>Ans-- Lord Dalhousie's annexations created disaffection in all the areas and principalities that were annexed but nowhere more so than in the kingdom of Awadh in the heart of North India.</p> <ul style="list-style-type: none"> The takeover of Awadh in 1856 was expected to complete a process of territorial annexation. Nawab Wajid Ali Shah was dethroned and exiled to Calcutta on the plea that the region was being misgoverned. This emotional upheaval was aggravated by immediate material losses. The removal of the Nawab led to the dissolution of the court and its culture. Thus, a whole range of people – musicians, dancers, poets, artisans, cooks, retainers, administrative officials and so on – lost their livelihood. A chain of grievances in Awadh linked prince, <i>taluqdar</i>, peasant and sepoy. In different ways they came to identify <i>firangi raj</i> with the end of their world – the breakdown of things they valued, respected, and held dear. The annexation displaced not just the Nawab. It also dispossessed the <i>taluqdars</i> of the region. <p>Any three relevant point.</p>	3
	SECTION C LONG ANSWER TYPE QUESTIONS	3x 8=24
28.	<p>Ans-- The Mahabharata is a great source to study the Kinfolk values of ancient times, as per the following reasons.</p> <ul style="list-style-type: none"> Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, kinfolk. People belonging to the same family shared food, resources, work, and live together and performed rituals together. 	8

	<ul style="list-style-type: none"> • While familial ties are often regarded as “natural” and based on blood, they are defined in many ways. For instance, some societies regard cousins as being blood relations, whereas others do not. • the <i>Mahabharata</i> is a story about the Kingship. It describes a feud over land and power between two groups of cousins, the Kauravas and the Pandavas, who belonged to a single ruling family, that of the Kurus, a lineage dominating one of the <i>Jana padas</i>. Ultimately, the conflict ended in a battle, in which the Pandavas emerged victorious. After that, patrilineal succession was proclaimed. • The central story of the <i>Mahabharata</i> reinforced the idea that it was valuable. Under patriliney, sons could claim the resources including the throne in the case of kings of their fathers when the latter died. In Mahabharata both Kauravas and Pandavas believed that they were the real successors to the throne. • Draupadi’s wedding with the five Pandavas was the most challenging episode, it indicated polyandry among the elite during that period. <p>Any five relevant points</p> <p style="text-align: center;">OR</p> <p>Ans--Historians consider several elements when they analyse texts. They examine the language, whether texts were written in Prakrit, Pali or Tamil.</p> <ul style="list-style-type: none"> • They consider the kinds of text. Were these mantras, learnt and chanted by ritual specialists, or stories that people could have read, or heard, and then retold. • Besides, they try to find out about the author(s) whose perspectives and ideas shaped the text, as well as the intended <i>audience</i>, as, very often, authors keep the interests of their audience in mind while composing their work. And they try and ascertain the possible <i>date</i> of the composition or compilation of the texts as well as the <i>place</i> where they may have been composed. • One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the <i>Mahabharata</i>. • Initially, it meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country. The team worked out a method of comparing verses from each manuscript. • Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, from Kashmir and Nepal in the north to Kerala and Tamil Nadu in the south. • Also evident were enormous regional variations in the ways in which the text had been transmitted over the centuries. These variations were documented in footnotes and appendices to the main text. Taken together, more than half the 13,000 pages are devoted to these variations. <p>In a sense, these variations are reflective of the complex processes that shaped early (and later) social histories –It is important to keep this in mind as we examine how historians reconstruct social histories.</p> <p>Any five relevant points.</p>	
29.	Ans-- Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative	8

apparatus to ensure control over agricultural production, and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.

- This apparatus included the office (*daftar*) of the *diwan* who was responsible for supervising the fiscal system of the empire. Thus revenue officials and record keepers penetrated the agricultural domain and became a decisive agent in shaping agrarian relations
- The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people. The land revenue arrangements consisted of two stages – first, assessment and then actual collection.
- The *jama* was the amount assessed, as opposed to *hasil*, the amount collected.
- While fixing revenue, the attempt of the state was to maximise its claims.
- Both cultivated and cultivable lands were measured in each province. Efforts to measure lands continued under subsequent emperors.

Any five relevant points.

OR

Ans--The *Ain-i Akbari* was the culmination of a large historical, administrative project of classification undertaken by Abu'l Fazl at the order of Emperor Akbar. It was completed in 1598. The *Ain* was part of a larger project of history writing commissioned by Akbar. The *Ain* is made up of five books (*daftar*s), of which the first three books describe the administration.

The first book, called *manzil-abadi*, concerns the imperial household and its maintenance.

The second book, *sipah-abadi*, covers the military and civil administration and the establishment of servants. This book includes notices and short biographical sketches of imperial officials (*mansabdars*), learned men, poets and artists.

The third book, *mulk-abadi*, is the one which deals with the fiscal side of the empire and provides rich quantitative information on revenue rates, followed by the "Account of the Twelve Provinces"

The fourth and fifth books (*daftar*s) deal with the religious, literary and cultural traditions of the people of India and also contain a collection of Akbar's "auspicious sayings".

- Historians who have carefully studied the *Ain* point out that it is not without its problems. Numerous errors in totalling have been detected.
- Another limitation of the *Ain* is the somewhat skewed nature of the quantitative data. Data were not collected uniformly from all provinces.
- Further, while the fiscal data from the *subas* is remarkable for its richness, some equally vital parameters such as prices and wages from these same areas are not as well documented.
- These limitations notwithstanding, the *Ain* remains an extraordinary document of its times. By providing fascinating glimpses into the structure and organisation of the Mughal Empire and by giving us quantitative information about its products and people.
- The information it contains on people, their professions and trades and on the imperial establishment and the grandees of the empire which enables historians to reconstruct the social fabric of India at that time.

Any five relevant point.

30.	<p>Ans--Gandhiji believed that any struggle can be successful only when people support it and for participating in the movement they must know the aim which can be understood well in the mother tongue.</p> <ul style="list-style-type: none"> • Gandhiji advised the nationalist to use mother tongue for communication for he believed that it will play an adhesive role in divided society and help in bringing the mass together. • British believed that their language was superior. Hence use of mother tongue will help to change that notion and will boost the confidence of the Indians • Gandhiji hoped that by coupling non-cooperation with Khilafat, India's two major religious communities, Hindus and Muslims, could collectively bring an end to colonial rule. • Students stopped going to schools and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many towns and cities: • Peasants, workers, and others interpreted and acted upon the call to “non-cooperate” with colonial rule in ways that best suited their interests, rather than conform to the dictates laid down from above. • Non-cooperation movement was very successful as the all the people belonging to different region, caste, religion and creed took part as they understood the purpose as explained in their mother tongue, it promoted sense of nationhood among the citizens. <p>Any five relevant points.</p> <p style="text-align: center;">OR</p> <p>Ans--When his turn came to speak in Banaras Hindu University,</p> <ul style="list-style-type: none"> • Gandhiji charged the Indian elite with a lack of concern for the labouring poor. He said, that he was worried about the contrast between the “richly bedecked noblemen” present and “millions of the poor” Indians who were absent. • Gandhiji further said that, “if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure. • Appeal among the poor, and peasants in particular, was enhanced by his ascetic lifestyle, and by his shrewd use of symbols such as the <i>dhoti</i> and the <i>charkha</i>. • Mahatma Gandhi was by caste a merchant, and by profession a lawyer; but his simple life style and love of working with his hands allowed him to empathise more fully with the labouring poor. • Mahatma Gandhi was to spend much of 1917 in Champaran, seeking to obtain for the peasants security of tenure as well as the freedom to cultivate the crops of their choice. • The following year, 1918, Gandhiji was involved in two campaigns in his home state of Gujarat. First, he intervened in a labour dispute in Ahmedabad, demanding better working conditions for the textile mill workers. Then he joined peasants in Kheda in asking the state for the remission of taxes following the failure of their harvest. <p>These initiatives in Champaran, Ahmedabad and Kheda marked Gandhiji out as a nationalist with a deep sympathy for the poor.</p> <p>Any five relevant points.</p>	8
SECTION D SOURCE BASED QUESTIONS		

31	<p>Ans-</p> <p>31.1. The advice given by Buddha to Sigala are— He should assign them work according to their strength and supply them food and wages. A master should attend them in sickness, share delicacies with them and grant leave at times.</p> <p>31.2. The instructions given by Buddha to the clansmen for Samanas and brahmanas are The clansmen should look after the needs of samanas (those who have renounced the world) and brahmanas in five ways. The clansmen should have affection in act, speech and mind by keeping open to us.</p> <p>31.3. The suggestion Buddha would have advocated regarding parents and teachers are similar. According to Buddha parents and teachers ought to be respected and their needs should be fulfilled with grace and dignity.</p>	<p>1</p> <p>1</p> <p>2</p>
32.	<p>Ans-</p> <p>32.1. Abu'l Hasan wrote a book in Persian called the Kashful- Mahjub (Unveiling of the Veiled)</p> <p>32.2. Hujwiri died in 1073 and was buried in Lahore. The grandson of Sultan Mahmud of Ghazni constructed a tomb over his grave.</p> <p>32.3. Even today Hujwiri is revered as Data Ganj Bakhsh or "Giver who bestows treasures" and his mausoleum is called Data Darbar or "Court of the Giver".</p>	<p>1</p> <p>$\frac{1}{2} + \frac{1}{2} = 1$</p> <p>2</p>
33	<p>Ans—</p> <p>33.1. Govind Ballabh Pant suggested that to make democracy successful, one should be self-disciplined. Individual should care less for personal gain and focus more on collective gain.</p> <p>33.2. For success of democracy, loyalty should not be divided, it must be centred around the state and citizens. should care less for themselves and more for fellow citizens.</p> <p>33.3. This philosophy of democracy suggests that one should be considerate towards other. Nothing should be done for personal gain which can harm the interest of other person or large section of people. This philosophy promotes the feeling of people centric benefits instead of individual centric.</p>	<p>1</p> <p>1</p> <p>2</p>

34	<p>34.1 On the given political map of India, locate and label the following with appropriate symbols:</p> <p>I. Amravati – A Stupa II Nageshwar- Harappan Site III. Cholas-important kingdom in south</p> <p style="text-align: center;">OR</p> <p>Bijapur- Capital of deccan sultanate.</p> <p>(34.2) Ans – (A) Meerut (B) Azamgarh.</p> <p>Note: The following questions are for the Visually Impaired Candidates only in lieu of Q.No.34</p> <p>(34.1) Banawali, Kalibangan , any other matured Harrapan site.</p>	<p>3</p> <p>2</p>
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<p>(34.2) Agra, any other Territory under Mughal empire. or Surat or any other city under British control in 1857.</p> <p>(34.3) Ahmedabad and Amritsar or any other relevant city,</p>	
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