

SAMPLE QUESTION PAPER - 5
SUBJECT- HISTORY (027)
CLASS XII (2023-24)

Time Allowed: 3 hours

Maximum Marks: 80

General Instructions:

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. **Section A** – Question 1 to 21 are MCQs of 1 mark each.
3. **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. The answer to each question should not exceed 60-80 words.
4. **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. The answer to each question should not exceed 300-350 words
5. **Section D** – Question no.31 to 33 are Source based questions with three sub-questions and are of 4 marks each
6. **Section-E** - Question no. 34 is Map based, carrying 5 marks that include the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in a few questions. Only one of the choices in such questions has to be attempted.
8. In addition, separate instructions are given with each section and question, wherever necessary.

Section A

1. Birjis Qadr was the young son of _____. [1]
a) Nawab Shaukat Ali b) Nawab Mir Ali
c) Nawab Wajid Ali Shah d) Nawab Siraj-ud-daula
2. When was permanent settlement introduced in Bengal? [1]
a) 1905 b) 1764
c) 1793 d) 1785
3. Which one of the following texts contains the teachings of Mahavira or Jaina Philosophy? [1]
a) Dipavamsa b) Sutta Pitaka

c) Mahavamsa

d) Uttaradhyayana Sutta

4. Identify the person with the help of the following information: [1]

- She was the daughter of Chandragupta II and had access to land.
- She was married to a Vakataka family of the Deccan Peninsula.

a) Priyadarshani

b) Padma

c) Parvati

d) Prabhavati

5. The first book of the Ain, called _____, focuses on the imperial household and its maintenance. [1]

a) mulk-abadi

b) ain-abadi

c) sipah-abadi

d) manzil-abadi

6. Consider the following statements regarding the Lotus Mahal: [1]

- Lotus Mahal of the most beautiful buildings in the royal centre is the Lotus Mahal, so named by British travellers in the nineteenth century.
- One suggestion, found in a map drawn by Mackenzie, is that Lotus mahal may have been a council chamber, a place where the king met his advisers.
- Lotus Mahal had nine towers – a high central one, and eight along the sides.

Which of the following statement(s) is/are correct?

a) i and iii

b) All of these

c) i and ii

d) Only i

7. **Assertion (A):** The saint poets particularly the Nayanars were opposed to Buddhism and Jainism. This hostility is well marked in their compositions, particularly of the Nayanars. [1]

Reason (R): The historians believe that this hostility was due to competition to division and discrimination of society into *jatis* or *varnas*.

a) Both A and R are true and R is the correct explanation of A.

b) Both A and R are true but R is not the correct explanation of A.

c) A is true but R is false.

d) A is false but R is true.

8. Identify the given image from the following options:

[1]



a) A temple in Banaras

b) A mosque in Kerala

c) A colonial bungalow in Coorg

d) A palace of King in Tamilnadu

9. Sir Hume Rose described whom as **the best and bravest military leader of the rebel?** [1]

a) Bahadur Shah Zafar

b) Begum Hazrat Mahal

c) Rani Laxmi Bai

d) Kuwar Singh

10. Consider the following statements regarding water resources in the Vijayanagara Empire and choose the correct option. [1]

i. Vijayanagara is located in a natural basin formed by the river Kaveri.

ii. The Hiriya Canal was built by kings of the Mauryan dynasty.

iii. Embankments were built along streams to create reservoirs in Vijayanagara.

iv. The Kamalapuram tank was an important water storage facility in Vijayanagara.

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

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

c) Only (ii) is correct.

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

11. Identify the term from the information given below. [1]

i. It is a biography of a saint or religious leader.

ii. It often lauds the achievements of the saint, sometimes with embellishments.

iii. It may not always be strictly factual but serve to inspire and uphold the saint's reputation.

iv. It offers insights into the beliefs and values of followers within a specific religious tradition.

a) Topography

b) Biography

c) Hagiography

d) Autobiography

12. How many sessions of the constituent Assembly were held?

[1]

a) 9

b) 8

c) 11

d) 10

13. Match the following:

[1]

(i) Endogamy	(a) refers to marriage outside the unit
(ii) Exogamy	(b) refer to the practice of a man having several wives
(iii) Polygyny	(c) refers to a practice of a woman having several husbands
(iv) Polyandry	(d) refer to marriage within the unit

Choose the correct option:

a) i - b, ii - c, iii - a, iv - d

b) i - d, ii - a, iii - b, iv - c

c) i - a, ii - b, iii - d, iv - c

d) i - c, ii - a, iii - b, iv - d

14. Which town in Indus Valley Civilisation had no Citadel?

[1]

a) Chanhudaro

b) Mohenjodaro

c) Harappa

d) Lothal

15. Although Gandhiji had given advance notice of his _____ to the Viceroy _____, he failed to grasp the significance of the action.

[1]

a) Civil Disobedience, Lord Canning

b) Salt March, Lord Irwin

c) Non-Cooperation Movement,
Lord Curzon

d) Quit India Movement, Lord
Mountbatten

16. Who was the President of Constituent Assembly?

[1]

a) Sardar Pat

b) Jawahar Lai Nehru

c) Dr. Rajender Prasad

d) B.R. Ambedkar

17. Ahom kings belonged to _____.

[1]

a) Assam

b) Orissa

c) Madhya Pradesh

d) Andhra Pradesh

18. Choose the correct place from the given options: [1]
_____ were specialised centres for making shell objects - including bangles, ladles and inlay.
a) Rakhigarhi and Kalibangan b) Dholavira and Lothal
c) Nageshwar and Balakot d) Harappa and Mohenjodaro
19. _____ was the major source of cotton for British till 1862. [1]
a) India b) Japan
c) America d) China
20. Read the following statements carefully and identify the military commanders from the given options. [1]
i. They were given territories for governing purposes by the Rayas.
ii. They collected taxes and other dues from peasants, craftspersons and traders in the area.
a) Ulamas b) Lingayats
c) Shari'a d) Amara-nayakas
21. Mahabharata proved to be a dynamic text. If so, which of the following do you find wrong? [1]
a) The central story remained the same. b) Several episodes circulating among people found their way into the epic.
c) Versions of epic were written in different languages. d) Several episodes were depicted in sculptures and paintings.

Section B

22. How could men and women acquire wealth? On the basis of Manusmriti, briefly mention the means of acquiring wealth. [3]
- OR
- What were the duties of the Chandalas in the society having the Varna system?
23. What was Zat ranking in Mansabdari System? [3]
24. Explain why the Deccan Riots Commission was set up? [3]

25. Explain the demands of the 1857 rebellions from the British govt. [3]
26. **Mahanavami Dibba was a distinctive structure of the Vijayanagara Empire.** Justify the statement. [3]
27. How do the archaeologists find socio-economic disparities in the Harappan society? What disparities do they emphasise? [3]

OR

Mention the naming and two stages of the Harappan culture.

Section C

28. Describe the experiences of Al-Biruni in the Indian Subcontinent. [8]

OR

Who was Al-Biruni? What light had he thrown on India of the 11th century?

29. To what extent were agricultural practices transformed in the period under consideration? [8]

OR

Discuss the economic condition of the people during the Gupta period.

30. Discuss the various forms that the Non-cooperation movement took in different parts of India. How did the people understand Gandhi? [8]

OR

Discuss the development of the 1937-47 period that led to the creation of Pakistan.

Section D

31. **Read the text carefully and answer the questions:** [4]

Buddhism in practice

This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala:

In five ways should a master look after his servants and employees ... by assigning them to work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting them leave at times ...

In five ways should the clansmen look after the needs of Samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping the open house to them and supplying their worldly needs. There are similar instructions to Sigala about how to behave with his parents, teacher and wife.

- (i) In this excerpt who is being advised by whom?
- (ii) Explain the the internal functioning of the Buddhist sanghas.
- (iii) How should a master look after his servants and employees?

32. **Read the text carefully and answer the questions:**

[4]

A Church in Khambat

This is an excerpt from a Farman (imperial order) issued in 1598: Whereas it reached our eminent and holy notice that the Padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued, ... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

- (i) Which king might have issued this Farman?
- (ii) What were the people asked to do or not to do through this order?
- (iii) What can we conclude about the religious inclination of the ruler? Give two other examples.

33. **Read the text carefully and answer the questions:**

[4]

“That is very good, Sir-bold words, noble words.”

Somnath Lahiri said:

Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir-bold words, noble words.

But the point is to see when and how you are going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution ... dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else, Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns, British Army, their economic and financial stronghold - which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means. Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we

have freedom only to fight among ourselves. That is the only freedom we have got ... Therefore, our humble suggestion is that it is not a question of getting something by working out this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and look out against its enemy, which still has the whip hand, the British Imperialism - and go together to fight it and then resolve our claims afterwards when we will be free. CAD, VOL.I

- (i) What was the concern raised by Somnath Lahiri?
- (ii) Why did Somnath Lahiri congratulate Pandit Nehru?
- (iii) What intentions of the British regarding the Indian constitution do Mr. Lahiri reveal here?

Section E

34. i. On the given political outline map of India, locate and label the following with appropriate symbols:

[5]

- a. Taxila, Mahajanpad
- b. Berar, British Control in 1857.
- c. Kolar, a centre of Nayaka power.

OR

Kaushambi, Pillar Inscription

- ii. On the same outline map two places have been marked as A and B which are Harappan Sites.

Identify them and write their correct names.



Solutions

Section A

1.

(c) Nawab Wajid Ali Shah

Explanation: Nawab Wajid Ali Shah

2.

(c) 1793

Explanation: 1793

3.

(d) Uttaradhyayana Sutta

Explanation: Just as the Buddha's teachings were compiled by his followers, the teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. It was a Prakrit text known as the *Uttaradhyayana Sutta*.

4.

(d) Prabhavati

Explanation: Prabhavati

5.

(d) manzil-abadi

Explanation: The Ain is made up of five books (daftars), of which the first three books describe the administration. The first book, called manzil-abadi, concerns the imperial household and its maintenance.

6.

(b) All of these

Explanation: One of the most beautiful buildings in the royal centre is the Lotus Mahal, so named by British travellers in the nineteenth century. While the name is certainly romantic, historians are not quite sure what the building was used for. One suggestion, found in a map drawn by Mackenzie, is that it may have been a council chamber, a place where the king met his advisers.

7.

(c) A is true but R is false.

Explanation: One of the major themes in Tamil bhakti hymns is the poets' opposition to Buddhism and Jainism. The compositions of particularly Nayanars were marked with this hostility. The historians believe that this hostility was **due to competition for seeking royal patronage**.

The assertion is correct but the reason is incorrect.

8.

(b) A mosque in Kerala

Explanation: A mosque in Kerala

9.
(c) Rani Laxmi Bai
Explanation: Rani Laxmi Bai
10.
(d) Only (iii) and (iv) are correct.
Explanation: Vijayanagara is located in a natural basin formed by the river **Tungabhadra**. The Hiriya canal was built by kings of the **Sangama dynasty**.
11.
(c) Hagiography
Explanation: Hagiography is a biography of a saint or religious leader. Hagiographies often praise the saint's achievements, and may not always be literally accurate. They are important because they tell us about the beliefs of the followers of that particular tradition.
12.
(c) 11
Explanation: 11
13.
(b) i - d, ii - a, iii - b, iv - c
Explanation: i - d, ii - a, iii - b, iv - c
i. **Endogamy** refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality (d).
ii. **Exogamy** refers to marriage outside the unit (a).
iii. **Polygyny** is the practice of a man having several wives (b).
iv. **Polyandry** is the practice of a woman having several husbands (c).
14. (a) Chanhudaro
Explanation: **Chanhudaro** is a tiny settlement (less than 7 hectares) as compared to Mohenjodaro (125 hectares), almost exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making, and weight-making. It is an archaeological site belonging to the post-urban Jhukar phase of the Indus valley civilization. It was the only Indus city without a citadel.
15.
(b) Salt March, Lord Irwin
Explanation: Where most Indians understood the significance of Gandhiji's challenge, the British Raj apparently did not. Although Gandhiji had given advance notice of his "Salt March" to the Viceroy Lord Irwin, Irwin failed to grasp the significance of the action.
16.
(c) Dr. Rajender Prasad
Explanation: Dr. Rajender Prasad
17. (a) Assam
Explanation: Assam

18.

(c) Nageshwar and Balakot

Explanation: Both Nageshwar and Balakot settlements are near the coast. These were specialised centres for making shell objects - including bangles, ladles and inlay.

19.

(c) America

Explanation: America

20.

(d) Amara-nayakas

Explanation: 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.

21. (a) The central story remained the same.

Explanation: Often the central story of the epic was retold in different ways.

Section B

22. For men, the Manusmriti declares, there are seven means of acquiring wealth. These are Inheritance, finding, purchase, conquest, investment, work, and acceptance of gifts from good people and the six means for women: What was given in front of the fire (marriage) or the bridal procession, or as a token of affection, and what she got from her brother, mother or father. In addition, any subsequent gift and whatever her affectionate husband might give her.

OR

We find the list enshrining duties of the Chandalas. In accordance with it:

- i. The Chandalas had to live outside the village.
- ii. They used the discarded utensils and wore clothes of the dead. They also wore ornaments of iron.
- iii. They could not walk about in the village and cities at night.
- iv. They had to dispose of the bodies of those who had no relatives. They also served as the executioners.

In fact, the Chandalas were treated like the untouchables. They performed degrading activities like handling corpses and dead animals. They were placed at the very bottom of the hierarchy. Their touch was considered as polluting by those who claimed themselves to be pure and at the top of the social order.

23. Zat was a numerical value that determined the rank and salary in the Mughal Empire. Certain aspects were there in Zat ranking which is given below:

- i. Nobles with a Zat of 5,000 were ranked higher than those of 1,000.
- ii. There were 29 mansabdars with a rank of 5,000 Zat in the reign of Akbar.
- iii. The number of mansabdars was increased to 79 by Aurangzeb's reign.
- iv. More number of mansabdars meant more burden of expenditure on State exchequer.

24. i. When the revolt spread in the Deccan, the Government of India pressurised the government of Bombay to set up a commission to inquire into the cause of the riots.
ii. The commission produced a report that was presented to the British Parliament in 1878. The Deccan Riots commission revealed that the level of government revenue demand was not the cause of the revolt. It submitted evidence to prove that the government demand was not the cause of peasant-anger.
25. **Demands:** From the official record of the British Government, it is not clear what the rebels wanted, but every Indian knows that the rebels wanted freedom from the foreign rule. They were against the tyranny and oppression of the infidel and treacherous English people. They thought of the well-being of the common people. All the rebels of the 1857 uprising came from different social groups. They were queens, kings, nawabs, taluqdars, Zamindars, peasants, sepoys and other ordinary people. Therefore, their methods may have been different but the goal of all was the same, that is, the freedom from the alien rule.
26. The Mahanavami Dibba was the king's palace in Vijayanagara though there is no definite evidence. It had a distinctive structure. It had the largest enclosures. It had a very impressive platform called "the audience hall." It was surrounded by high double walls with a street running between them.
27. The archaeologists find many socio-economic disparities in the Harappan society. They make the following disparities as their base for further study:
- i. **Burials:** We find many burials at the Harappan sites. At that time, the dead were generally laid in pits. Along with the dead body, different kinds of things were also kept. These things could even be precious or ordinary. There was also a difference in the pits of the dead. The common things were the symbol of one's weak economic position.
- ii. **Things of Luxury:** The archaeologists also study artefacts to identify many other social and economic differences. These things can be classified as utilitarian and luxurious things. The utilitarian things are of the objects of daily use. They are made of ordinary material. Such as stone or clay. They include querns, pottery, needles and body scrubbers. They were possessed by all the people in all the Harappan settlements. On the other hand, the luxuries were those objects which were rare, which were made of costly and non- local materials or were made with the help of complicated technologies. For example, the pots of faience (a material prepared with the mixing of silica, colour and gum) were considered costly and precious because they were very difficult to make. The economic status of those societies was comparatively high where such things have been found.

OR

The Indus Valley Civilisation is named after the Indus river system in whose alluvial plains the early sites of the civilisation were identified and excavated. The Indus Valley Civilization is also known as the Harappan Civilization, after Harappa, the first of its sites to be excavated in the 1920s, in what was then the Punjab province of British India and

is now in Pakistan. The Harappan culture named after Harappa, the first site where a unique culture was discovered by historians.

The culture has the following two stages:

- i. Earlier cultures.
- ii. Late Harappan or Mature Harappan culture.

Section C

28. Experiences of Al Biruni in the Indian Subcontinent:

- i. Al Biruni discussed several "barriers" that he felt obstructed understanding the Indian Subcontinent.
- ii. Al Biruni was well versed in several languages viz, Syriac, Arabic, Persian, Hebrew and Sanskrit. Although he did not know Greek, he was familiar with the works of Plato and other Greek philosophers, having read them in Arabic translations.
- iii. The first of these was language, Sanskrit was different from Arabic and Persia. Ideas and concepts could not be translated from one language into another. The second barrier he identified was the difference in religious beliefs and practices. The absorption and consequent insularity of the local population constituted the third barrier.
- iv. Yet he depended almost exclusively on the works of the Brahmans, from Vedas, Puranas, the Bhagwad Gita, works of Patanjali the Manusmriti, etc. provide an understanding of Indian society. He tried to explain the caste system by looking for parallels in other societies for example in Ancient Persia.
- v. He attempted to suggest that social divisions were not unique to India. He noted that in ancient Persia four social categories were recognized.
- vi. He also pointed that within Islam all men were considered equal, differing only in their observance of piety.
- vii. Though he accepted the Brahmanical description of the caste-system, Al-Biruni disapproved the notion of pollution.
- viii. He remarked that everything which falls into a state of impurity strives and succeeds in regaining the original condition of purity.
- ix. The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted.
- x. The concept of social pollution, intrinsic to the caste system, was contrary to the laws of nature.
- xi. Al-Biruni's description of the caste- system was deeply influenced by the Brahmanical point of view, which in real life was not quite as rigid.
- xii. He defined the category known as Antyaja mean those who are born outside the system, and this section was bound to provide inexpensive labour to both peasants and zamindars. In other words, we can say that while they were often subjected to social oppression, they were included within economic networks.
- xiii. He wrote about the system of Varna According to him, there were four castes. The highest caste was Brahmins who according to the Books of Hindus were created

from the head of Brahma and as the Brahman is the only other name for the force called nature. The next caste was Kshatriyas who were created from the shoulders and hands of Brahmana. The third caste was Vaishya, who was created from the thigh of Brahman. The fourth caste was Shudra, were created from the feet of Brahman.

OR

Abu Rayhan Muhammad Ibn Ahmad Al-Biruni was born on 4th September 973 at Khwarizm in Uzbekistan. He was well versed in many languages like Arabic, Persian, Hebrew, Sanskrit and Syriac. During Mahmud Ghazni's invasion of Khwarizm in 1017, he was taken into his captive and brought to Ghazni as a hostage. Mahmud Ghazni was also impressed by his capability he did not only release him from his captive but also honoured him (Al-Biruni) was the title of Shah-e-Khwarizm.

Staying in Ghazni, he developed an interest to visit India. He got a chance to visit here during Mahmud's invasion of India in 1017-1018. In India he got a chance to stay with Indian scholars. He did not only learnt Sanskrit from them but also the Hindu religion and philosophy. This great scholar died at Ghazni in 1048.

In the book of travel 'Kitab-ul-hind', Biruni throws light about Indian culture, cities, etc, Kitab-ul-Hind which was completed in 1031, was also known by the names of Tarikh- ul-Hind and Tahqiq-ma-Lil-Hind. In his description, he wrote.

- i. The caste system was prevailing in Indian society. Society was divided into four castes namely Brahman, Kshatriyas, Vaishyas and Shudras.
- ii. Except, these four castes, one another caste was also prevalent in the society at that time. It was called the Antyaja. The Antyaja were considered as outside the caste system. It was expected from them to provide inexpensive labour to peasants as well as Zammidar.
- iii. He also wrote that Hindus at that time also believed in the Varna system. Life was divided into four ashrams, each comprising of 25 years. These ashrams were the Brahmacharya Ashram, the Garhasthya Ashram, the Vanaprastha Ashram and the Sanyasa Ashram.
- iv. According to him, the position of women in society was good.
- v. He writes that India was a vast country, but it was divided into many small states. These states were at continuously at war with each other to gain supremacy. So, there was a lack of political unity in India.
- vi. Indian rulers were lovers of justice. To provide justice they had set up courts at different levels of the state.
- vii. About the economic condition of India, he had written that though the foreign trade of India had declined, yet India was an economically prosperous country.
- viii. He wrote about the difficulties he faced during the collection of data for his work. He further explained that Sanskrit was a difficult language. He also criticised the texts of Hinduism written in Pali, prakrit and Sanskrit for the ornamental and hard vocabulary

which was used in these texts. He said that these features of texts made it difficult for local people to read and understand these texts

- ix. He also wrote about the local population of India that they were not interested to learn about their culture he was wondered about the insularity of the local population.
- x. He also wrote about the notion of pollution. He believed that anything in the state of impurity strives continuously and succeeds in regaining its original condition of purity.

29. The taxes were increased post 600 BC and farmers could not cope with it. The production was very less and taxes could not meet. Thus the farmers have to increased production in order to meet the demand. Thus they started to use new technologies for productivity. The important ones are as follows:

- i. **Use of plough:** Farmers started to use ploughs more frequently. Before that, they never heard of it. It was mainly used to till the land done in Ganga and Cauvery basin. An iron tip was added which made the field-work very easy. Thus production also increased.
- ii. **Use of spade:** Another important tool was spade used in dry areas. As it was hard to get natural water this was used frequently for production.
- iii. **Artificial Irrigation:** Artificial irrigation was another way to changed agriculture. Previously farmers depend on rainfall but now they started practised using artificial water. Wells and ponds were created to store the water for later used. Now they need not depend on the rain for harvesting.

The production increased due to new technology and tools. This created a new stratum in society. In Buddhist literature, there is a description of small and big farmers. They were called Grihpatas. A similar description is given in Tamil literature too. The position of the village head was often hereditary. In such a situation the ownership of land became very important.

OR

India had developed an advanced system of agriculture, industry, and trade long before the rise of the imperial Guptas. The economic stability and prosperity facilitate all-round cultural progress made during this period. Following are the economic condition of the people during the Gupta period:

- i. As regards the economic condition of the people in the Gupta period, a lot of progress was made in agriculture, industry, trade, business, and banking.
- ii. From the inscriptions of the Gupta period dealing with land, it is clear that it was not easy to secure any fallow, uncultivated or un-settled land for charitable purposes.
- iii. It appears that there were separate guilds or shrines or Nigamas for industry, trade and banking.
- iv. There are references of guilds to shares this or bankers, Kulikas or artisans, Sarthavahas or traders.
- v. Banking was an important function of the guilds.

- vi. The latter accepted donations that were permanent and irrevocable.
 - vii. Out of this money, the guilds made payment to be beneficiaries named by the donors.
 - viii. The Gupta rulers issued currency of different designs, types and denominations.
 - ix. Coins were also of different metals viz; gold, silver and copper.
 - x. Works of public utility were constructed in many places.
 - xi. In the Gandhara inscription, there is a reference to the amenities of a city such as wells, tanks, temples with halls, storage of drinking water, parks, lakes, causeways, etc.
 - xii. The Sudarsana reservoir was constructed by damming the flow of river down the hills near Girnar in Saurashtra.
30. The Non-Cooperation Movement gained momentum through 1921-22. But it took various forms in different parts of the country like:
- In Kheda, Gujarat, potdar peasants organised non-violent campaigns against the high land revenue demand of the British.
 - In coastal Andhra and interior Tamil Nadu, liquor shops were picketed.
 - In the Guntur districts of Andhra Pradesh, tribals and poor peasants staged a number of 'Forest Satyagrahas' against the colonial forest law.
 - In many forest villages, peasants proclaimed Swaraj and believed that Gandhiraj Was about to be established.
 - In Punjab the Akali agitation of the Sikhs sought to remove corrupt mahants supported by the British.
 - In Assam, tea garden labourers, shouting "Gandhi Maharaj Ki Jai" demanded a big increase in their wages.
 - In many cases people resisted British rule non-violently. In others, different classes and groups, interpreted Gandhiji's call in their own manner.
- In either case, people linked their movements to local grievances.

OR

Developments of the 1937-47 that led to the creation of Pakistan.

- From the late 1930s, the League began viewing the Muslims as a separate "nation" from the Hindus.
- This notion developed the tension between some Hindu and Muslim groups.
- The provincial elections of 1937 seemed to have convinced the League that Muslims were a minority and they would have to play second fiddle in any democratic structure.
- Later, the Congress's failure to mobilise the Muslim masses in the 1938, allowed the League to widen its social support.
- Meanwhile, in 1940 the Muslim League had moved a resolution demanding "Independent states for Muslims".
- In 1945 after the Second World War, the British opened negotiations between the Congress, the league and themselves for the independence of India. But the talks failed because of League's separatist attitude.

- Another effort came to unite Hindu and Muslim in the way of Cabinet Mission plan in 1946 which suggested that India should remain united. But it too failed to bring both Hindus and Muslims on a common front.
 - And finally on 16th August, 1946 Muslim League announced "Direct Action Day" followed by communal riots.
- All these developments ultimately led to the partition of India and the creation of a separate state- 'Pakistan'.

Section D

31. Read the text carefully and answer the questions:

Buddhism in practice

This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala:

In five ways should a master look after his servants and employees ... by assigning them to work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting them leave at times

...

In five ways should the clansmen look after the needs of Samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping the open house to them and supplying their worldly needs. There are similar instructions to Sigala about how to behave with his parents, teacher and wife.

(i) In this excerpt, a rich householder Sigala was advised by Gautam Buddha.

(ii) The internal functioning of the Buddhist sangha was based on consensus.

- A consensus was achieved by debate and mutual acceptance of a matter.
 - If the matter remains unsolved then voting was done to come at a decision.
- (any one point)

(iii) As per Buddhists tradition, a master looks after his servants and employees in five ways. These are:

- By assigning them to work according to their strength.
 - By supplying them with food and wage.
 - By attending them in sickness.
 - By sharing delicacies with them.
 - By granting leaves from time to time.
- (ANY TWO points)

32. Read the text carefully and answer the questions:

A Church in Khambat

This is an excerpt from a Farman (imperial order) issued in 1598: Whereas it reached our eminent and holy notice that the Padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued, ... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church

so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

- (i) This Farman or imperial order was issued by Mughal emperor Akbar in 1598.
- (ii) Through this Farman, Akbar ordered the people of Gujarat to allow the construction of a church at Khambhat by Padris (fathers) of the Holy Society of Jesus. He ordered the people of Gujarat not to stand in the way of the construction of a church.
- (iii) This order shows that emperor Akbar followed a policy of religious tolerance. Two other examples that show his religious inclination are:
 - The withdrawal of pilgrimage tax was one example of his devotion to all religions.
 - He thought the saints were the messenger of God irrespective of religion.
 - He provided them with lots of amenities and grants. (any two)

33. Read the text carefully and answer the questions:

“That is very good, Sir-bold words, noble words.”

Somnath Lahiri said:

Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir-bold words, noble words.

But the point is to see when and how you are going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution ... dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else, Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns, British Army, their economic and financial stronghold - which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means. Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got ... Therefore, our humble suggestion is that it is not a question of getting something by working out this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and look out against its enemy, which still has the whip hand, the British Imperialism - and go together to fight it and then resolve our claims afterwards when we will be free. CAD, VOL.I

- (i) Somnath Lahiri, a prominent Communist member of the Constituent Assembly, exhorted his colleagues to realise that the Constituent Assembly was British-made and was working the British plans. That the final power was still in the British hands.
- (ii) Lahiri congratulated Nehru for his bold and noble words in declaring that no imposition from the British will be accepted, it would be objected to and if needed they will opt to struggle.
- (iii) According to Mr Lahiri, the British had made plans for the future constitution of India. Their intentions can be explained in the context of their convenience. It suggested that for every little difference, one would have to run to the federal court or act on the rule of the Government of England or call on the British Prime Minister Clement Attlee.

Section E

34. i.



- ii. A - Chanhudaro
- B - Banawali