

CBSE Board Paper Solution-2020

Class	: XII
Subject	: History
Set	: 1
Code No	: 61/4/1
Time Allowed	: 3 Hours
Maximum Marks	: 80

SECTION - A

1. Name the Director General of Archaeological Survey of India (ASI) who announced the discovery of Mohenjodaro in the Indus Valley to the world. 1

Answer:

Sir John Marshall

2. Consider the following statements regarding the Priest King of Harappa : 1

- (1) Priest king held political power.**
- (2) He was related with Mesopotamian History.**
- (3) He was related with Harappan religion.**
- (4) His authoritarian rule could be one of the causes of the decline of Harappa.**

Which one of the following statement is correct?

- (a) (1), (3) and (4)**
- (b) (2), (3) and (4)**
- (c) (1), (2) and (3)**
- (d) (1), (2) and (4)**

Answer –

- (a) (1), (2), (3)**

3. Look at the figure given below. Identify and name the sculpture of fourth century CE related to the figure.

1



Answer –

Sandstone sculpture of a Kushana king, Kanishka

4. Identify the best reason for considering King Ashoka as 'Devanampiya' and 'Piyadassi' by his subjects. 1

- (a) Ashoka commissioned the edicts himself.**
- (b) He adopted the title of 'Devaputra'.**
- (c) Epigraphists have concluded him as Devanampiya.**
- (d) He did well being of society through Dhamma.**

Answer -

(c) Epigraphists have concluded him as Devanampiya.

5. Who was the author of the book 'Arthashastra' written during Mauryan Empire? 1

OR

Who was the founder of the Mauryan Empire? 1

Answer –

Chanakya, (Kautilya or Vishnugupta)

OR

Chandragupta Maurya

6. Who one the following was the capital of Magadh?

1

- (a) Rajagraha**
- (b) Ujjain**
- (c) Taxila**
- (d) Gandhara**

Answer –

- a) Rajagraha

7. Explain one point of difference between the gold coins issued by the Kushanas and the Gupta rulers. 1

Answer –

The first gold coins were issued c. first century CE by the Kushanas. These were virtually identical in weight with those issued by contemporary Roman emperors and the Parthian rulers of Iran, and have been found from several sites in north India and Central Asia while the gold coins issued by the Gupta rulers were remarkable for their purity. These coins facilitated long-distance transactions from which kings also benefited.

8. Which one of the following statements is appropriate about Ibn Battuta? 1

- (a) He was Qazi during Muhammad Bin Tughlaq's empire.**
 - (b) He had written Kitab-UI-Hind in Arabic.**
 - (c) He translated Sanskrit, Pali and Prakrit work in Arabic.**
 - (d) He was a physician, Philosopher and Historian.**
- 1**

Answer -

a) He was Qazi during Muhammad Bin Tughlaq's empire.

9. Who among the following western theorist developed the idea of oriental despotism in the 18th century? 1

- (a) Montesquieu**
- (b) Rousseau**
- (c) Voltaire**
- (d) Karl Marx**

Answer -

d) Karl Marx

10. Arrange the following dynasties of Vijayanagara Empire in chronological order: 1

(1) Sangama

(2) Aravidu

(3) Tuluva

(4) Saluva

Choose the correct option.

(a) (1), (3), (4) and (2)

(b) (2), (1), (3) and (4)

(c) (1), (4), (3) and (2)

(d) (4), (1), (2) and (3)

1

Answer -

c) (1), (4), (3) and (2)

11. Read the information given below: 1

Identify and name the system followed in the Mughal society.

“Remuneration for the work was paid through small daily allowances. It was the micro level exchange network operated in the villages.”

Answer -

Jajmani system

12. Match the following: 1

List - I List - II

- | | |
|-----------------------|------------------------------|
| (i) Amil Guzar | (a) Accountant |
| (ii) Mandals | (b) Revenue collector |
| (iii) Patwari | (c) Panchayat Headmen |
| (iv) Diwan | (d) Supervisor |

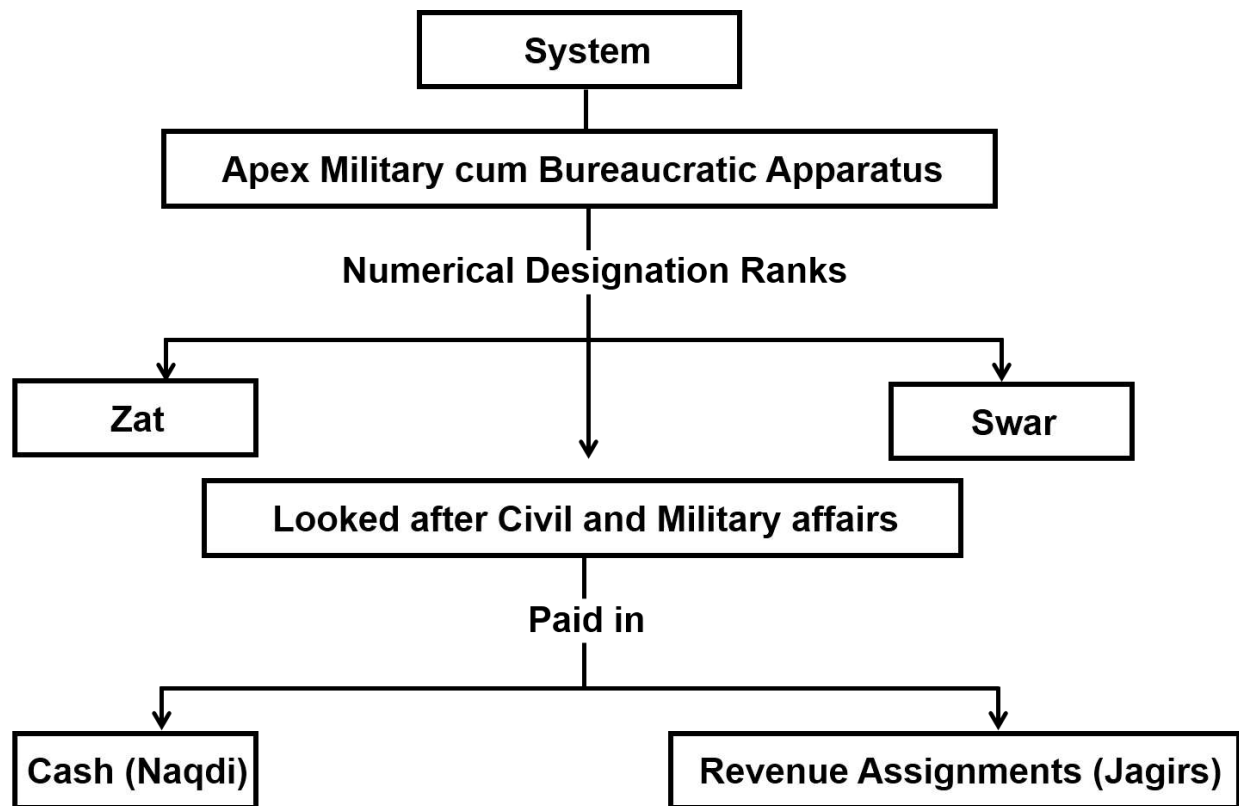
Choose the correct option:

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

Answer

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

13) Study the following Chart and find out the name of the Administrative System of Mughals. 1



Answer -

The mansabdari system

14) Name the Portuguese writer who wrote detailed account of trade and society of south India in the sixteenth century. 1

Answer -

Duarte Barbosa

15) Which one of the following statement is NOT appropriate about Ain-i-Akbari? 1

- (a) It was written by Abul Fazl.**
- (b) It was a gazetteer of the empire.**
- (c) It was sponsored and commissioned by Akbar.**
- (d) Its data was uniformly collected from al the provinces.**

Answer –

d) Its data was uniformly collected from all the provinces.

16) Who among the following painted "Relief of Lucknow"? 1

- (a) Thomas Jones Barker**
- (b) Hanery Havelock**
- (c) Josephy Noel**
- (d) Colin Campbell**

Answer –

(a) Thomas Jones Barker

17) Name the fort built by British East India Company in Calcutta. 1

OR

Name the fort built by British East India Company in Madras.

Answer –

Calcutta, Fort William

Or

Fort St George, Madras

18) Given below are the two statements, one labeled as Assertion (A) and the other labeled as Reason (R): 1

Assertion (A): British built imperial European architectural style buildings in Bombay.

Reason (R): Familiar landscape in an alien country.

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

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

(c) (A) is correct but (R) is not correct.

(d) (R) is correct but (A) is not correct.

Answer –

c) (A) is correct but (R) is not correct.

19) Which one of the following statements was not a justified reason for the annexation of Awadh by British in 1857? 1

(a) Wajid Ali Shah was unpopular ruler.

(b) Subsidiary Alliance System was accepted by Wajid Ali Shah at ease.

(c) Mangal Pandey initiated the revolt from Awadh.

(d) Material benefits were given to the taluqdars by the British.

Answer –

c) Mangal Pandey initiated the revolt from Awadh.

20) Consider the following statements regarding the census conducted by British in the 19th century in India. 1

(1) The growth of the cities were monitored through census.

(2) Municipal Corporation was to administer it.

(3) Census operations were appropriate as social data was easily converted to economic data.

Which of the following statements is/are correct?

(a) (1) and (2) only

(b) (2) and (3) only

(c) (1) and (3) only

(d) only (3)

Answer –

a) (1) and (2) only

Section: B

21) "Archaeologists have used evidence from material remains to piece together parts of Harappan history." 3

OR

"Harappan script is considered as an enigmatic script." Justify the statement with suitable arguments. 3

Answer -

- i. After recovering artefacts, archaeologists classify their finds. A simple classification principle is in terms of material used to make that artefact, like stone, clay, metal, bone, ivory, etc.
- ii. Another more complicated classification is in terms of function: archaeologists must decide whether an

artefact was a tool or an ornament, or both, or something meant for ritual use.

- iii. Archaeologists also try to identify an artefact's function of by investigating the place where it was found.

OR

- i. Harappan seals usually have a line of writing, probably containing the name and title of the owner.
- ii. Scholars have also suggested that the motif (generally an animal) conveyed a meaning to those who could not read.
- iii. Most inscriptions are short, the longest containing about 26 signs. Although the script remains undeciphered to date, it was evidently not alphabetical (where each sign stands for a vowel or a consonant) as it has just too many signs –somewhere between 375 and 400.

22) Describe any three innovations that the rulers of Vijayanagara introduced in the construction of temples. 3

Answer -

- i. Vijayanagara rulers often indicated their close links with the region's deities by using the title "Hindu Suratrana", literally meaning 'Hindu Sultan', a Sanskritised term for the Arabic term Sultan.

- ii. During the Vijayanagara period, royal portrait sculpture was displayed in temples,
- iii. Simultaneously, the monarch's visits to temples were treated as important state occasions, while he was accompanied by important nayakas of the empire.

23) Why did some of our leaders advocate a strong centre during the debate in the Constituent Assembly of the proposed federal structure of the Indian State? Explain. 3

Answer -

- i. Many leaders feared that a weak central authority would be incapable of ensuring peace, of coordinating vital matters of common concern and of speaking effectively for the nation in the global sphere.
- ii. Many other leaders declared that a strong and united Centre could guide the nation, especially during those perilous times and stop the riots and violence that was dividing the nation.
- iii. Many others also felt that only a strong centre could plan for the nation's well-being, mobilise the available economic resources, establish a proper administration, and defend the country from foreign aggression.

24) "Ryotwari system had put the ryots of Bombay Deccan in critical situation." Explain the statement with any three examples. 3

Answer -

- i. The ryots of Bombay Deccan were dependent on the moneylender and they considered the moneylenders as devious and deceitful. Under the Ryotwari System, the revenue was high. At times, the crop failed due to failed rains.
- ii. Moreover, recurrent famines worsened the situation. To live through such tough times, the ryots depended on loans from the moneylender. Once a loan was taken from the moneylender, the ryots found it difficult to pay it back. The interest kept mounting and the debt remained unpaid.
- iii. Apart from the farming expenditure, the ryots also needed loans for their day to day needs leading to more debts.

Section - C

25) Describe the contribution of V.S Suthankar in reconstruction social history through the critical edition of Mahabharata. 8

OR

Describe the life of untouchables in the ancient period. 8

Answer -

The elements considered by historians to analyse the Mahabharata: Historians consider several elements when they analyse the Mahabharata:

(i) They examine the language in which the text was written – Pali, Prakrit or Tamil (language of the ordinary people) or Sanskrit (language used exclusively by priests and elites).

(ii) The language used in the text reveals whether it was meant for priests and elites or for the ordinary people.

(iii) They also consider the kinds of textual content, such as mantras and prayers, whether they were learnt and chanted by ritual specialists, or stories that were read out to people who passed it down to their future generations.

(v) Besides, they try to find out about the author(s) whose narration, perspectives and ideas shaped the text. They also try to find out the kind of audience that was targeted by the author(s), while composing the work.

(vi) Historians also try to find out the possible date when the text was composed, or when the texts were compiled. They also try to ascertain the place where they may have been written.

(vii) Efforts of V.S. Sukthankar and his team: In 1919, an Indian Sanskritist, V.S. Sukthankar, led a team of scholars on the task of preparing a critical edition of the Mahabharata.

(viii) They collected Sanskrit manuscripts from a variety of scripts, from different parts of the country.

(ix) They methodologically compared verses from each manuscript.

(x) They separated the verses, with similar expressions, and published them in several volumes, which ran into over 13,000 pages.

(xi) The project, which took 47 years to complete, tells us two things:

a) There were several common elements in the Sanskrit versions of the story, which were evident in manuscripts that were found all over the Indian subcontinent.

b) There were regional variations in the texts; these variations were documented in footnotes and appendices to the main text

OR

- i. While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as "untouchable".
- ii. This rested on a notion that certain activities, especially those connected with the performance of rituals, were sacred and by extension "pure". Those who considered themselves pure avoided taking food from those they designated as "untouchable".

- iii. In sharp contrast to the purity aspect, some activities were regarded as particularly “polluting”. These included handling corpses and dead animals. Those who performed such tasks, designated as chandalas, were placed at the very bottom of the hierarchy. Their touch and, in some cases, even seeing them was regarded as “polluting” by those who claimed to be at the top of the social order.
- iv. The Manusmriti laid down the “duties” of the chandalas. They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron. They could not walk about in villages and cities at night.
- v. They had to dispose of the bodies of those who had no relatives and serve as executioners. Much later, the Chinese Buddhist monk Fa Xian (c. fifth century CE) wrote that “untouchables” had to sound a clapper in the streets so that people could avoid seeing them. Another Chinese pilgrim, Xuan Zang (c. seventh century), observed that executioners and scavengers were forced to live outside the city.
- vi. By examining non-Brahmanical texts which depict the lives of chandalas, historians have tried to find out whether chandalas accepted the life of degradation prescribed in the Shastras. Sometimes, these depictions correspond with those in the Brahmanical texts. But occasionally, there are hints of different social realities.

26) Examine the idea of Sulh-i-Kul as the cornerstone of Akbar's enlightened rule. 8

OR

Examine the life in Harem or domestic world of the Mughals. 8

Answer -

- i. Mughal chronicles present the empire as comprising many different ethnic and religious communities – Hindus, Jainas, Zoroastrians and Muslims.
- ii. As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace prevailed.
- iii. Abu'l Fazl describes the ideal of sulh-i kul (absolute peace) as the cornerstone of enlightened rule. In sulh-i kul all religions and schools of thought had freedom of expression, but on condition that they did not undermine the authority of the state or fight among themselves.
- iv. The ideal of sulh-i kul was implemented through state policies – the nobility under the Mughals was a composite one, comprising Iranis, Turanis, Afghans, Rajputs, Deccanis – all of whom were given positions and awards purely on the basis of their service and loyalty to the king.
- v. Further, Akbar abolished the tax on pilgrimage in 1563 and jizya in 1564 as the two were based on religious

discrimination. Instructions were sent to officers of the empire to follow the precept of sulh-i kul in administration.

- vi. All Mughal emperors gave grants to support the building and maintenance of places of worship. Even when temples were destroyed during war, grants were later issued for their repair – as we know from the reigns of Shah Jahan and Aurangzeb. However, during the reign of the latter, the jizya was reimposed on non-Muslim subjects.

OR

- i. The role played by women of the imperial household in the Mughal Empire:
- ii. The Mughal household consisted of the emperor's wives and concubines, his near and distant relatives and female servants and slaves.
- iii. "Harem" (a sacred place) was the domestic world of the Mughal women.
- iv. Whenever a gift of territory was made to the Mughal rulers, the gift of a daughter in marriage also accompanied.
- v. Hierarchical relationship between the ruling groups continued. For example, a distinction was maintained between wives who came from royal families (begams), and other wives (aghas) who were not of noble birth.

- vi. The begams received huge amounts of cash and valuables as dowry (mahr) during their marriages.
- vii. Due to this reason, they enjoyed a higher status and more attention from their husbands than aghas.
- viii. The concubines (aghacha or the lesser agha) were placed at the lowest position in the hierarchy.
- ix. They all received monthly allowances in cash and gifts, according to their status.
- x. However, the agha and the aghacha could reach higher position of a begam, depending on the husband's will.
- xi. Apart from wives, numerous female slaves served in the Mughal household.
- xii. After Nur Jahan, Mughal queens and princesses looked after the vital financial resources. For example, Shah Jahan's daughters, Jahanara and Roshanara, received an annual income equal to that of high imperial mansabdars.
- xiii. Mughal women, with control over resources, wrote books and commissioned many buildings and gardens.
- xiv. For example, the Humayun Nama was written by Gulbadan Begum on imperial household.
- xv. Jahanara designed the bazaar of Chandni Chowk, the centre of Shahjahanabad.

27) How did different sections of the Indian society react on the Non-Cooperation Movement? 8

OR

'Gandhiji had mobilized a wider discontentment against, the British rule in the Salt Satyagraha; Explain. 8

Answer -

- i. The Non-Cooperation movement certainly unleashed a surge of popular action that was altogether unprecedented in colonial India. Students stopped going to schools and colleges run by the government. Lawyers refused to attend courts. The working class went on strike in many towns and cities: according to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million workdays.
- ii. The countryside was seething with discontent too. Hill tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial officials.
- iii. These protest movements were sometimes carried out in defiance of the local nationalist leadership. 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.
- iv. "Non-Cooperation," wrote Mahatma Gandhi's American biographer Louis Fischer, "became the name of an epoch in the life of India and of Gandhiji.
- v. Non-cooperation was negative enough to be peaceful, but positive enough to be effective. It entailed denial, renunciation, and self-discipline.

- vi. During the Non-Cooperation Movement, thousands of Indians were put in jail. Gandhiji himself was arrested in March 1922, and charged with sedition. The judge who presided over his trial, Justice C.N. Broomfield, made a remarkable speech while pronouncing his sentence. "It would be impossible to ignore the fact," remarked the judge, "that you are in a different category from any person I have ever tried or am likely to try. It would be impossible to ignore the fact that, in the eyes of millions of your countrymen, you are a great patriot and a leader. Even those who differ from you in politics look upon you as a man of high ideals and of even saintly life."
- vii. Since Gandhiji had violated the law it was obligatory for the Bench to sentence him to six years' imprisonment, but, said Judge Broomfield, "If the course of events in India should make it possible for the Government to reduce the period and release you, no one will be better pleased than I".

OR

- i. Salt laws were the most widely disliked laws in colonial India. Soon after the observance of "Independence Day", Mahatma Gandhi announced that he would break these laws. The salt laws gave the state a monopoly in the manufacture and sale of salt.

- ii. Mahatma Gandhi's attack on the salt monopoly was an illustration of his tactical wisdom. Salt was an important item of use in every India household, yet Indians were not allowed to produce it even for domestic use. They were forced to buy salt on expensive rates from shops.
- iii. By making salt his target, Gandhi hoped to mobilise a wider discontent against British rule. While most Indians understood the significance of Gandhi's challenge, the British Raj apparently did not. Although Gandhi had given advance notice of his "Salt March" to the Viceroy Lord Irwin, Irwin failed to grasp the significance of the action.
- iv. On 12 March 1930, Gandhi began walking from Sabarmati Ashram towards the ocean. He reached his destination three weeks later, making a fistful of salt. Meanwhile, other salt marches were being taken out in other parts of the country.

Section -D

(6 x 3 = 18)

28. Read the following source carefully and answer the questions that follow:

The Therigatha

This unique Buddhist text, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis. Punna, a dasi or salve woman, went to the river each morning to fetch water for her master's

household. There she would daily see a Brahmana performing bathing rituals. One morning she spoke to him. The following are verses composed by Punna, recording her conversation with the Brahmana:

I am a water carrier:

Even in the cold

I have always gone down to the water

Frightened of punishment

Or the angry words of high class women.

So what are you afraid of Brahmana,

That makes you go down to the water

(Though) your limbs shake with the bitter cold?

The Brahmana replied:

I am doing good to prevent evil;

Anyone young or old

Who has done something bad

Is freed by washing in water.

Punna said:

Whoever told you

You are freed from evil by washing in the water?...

In that case all the frogs and turtles

Would go to heaven, and so would the water snakes

And crocodiles!
(Instead) Don't do that thing,
The fear of which
Leads you to the water.
Stop now Brahmana!
Save your skin from the cold....

(28.1) Explain the ideas of Punna with two examples. 2

(28.2) What justification did the Brahmana give for his daily dip in river? 2

(28.3) Explain the core of Buddhist philosophy that is being conveyed through their Gatha. 2

Answer -

(28.1) Two examples given by Punna, the slave-girl, to highlight her views, are:

- i. Frogs and turtles, who live in waters every day, would be free from sins
- ii. Water snakes and crocodiles, who hurt humans and other beings, would also attain salvation just because they live in the waters daily

(28.2) – According to the Brahmana, he took dip in the river in order to prevent evil. In his view, anyone who sinned would be cleansed by taking bath in the water.

(28.3) – The message given under this passage is that unless one conducts oneself through right actions, words and mindset, one could not free oneself of sin. Hence, conducting rituals, like washing oneself in water to be cleansed of sins, is pointless.

29. Read the following source carefully and answer the questions that follow:

A Demon?

This is an excerpt from a poem by Karaikkal ammiyar in which she describes herself:

The female Pey (demoness)

With ... bulging veins, protruding eyes, white teeth and shrunken stomach.

Red haired and jutting teeth

Lengthy shins extending till the ankles, shouts and wails

While wandering in the forest.

This is the forest of Alankatu,

Which is the home of our father (shiva)

Who dances With his matted hair

Thrown in all eight directions, and with cool limbs.

29.1 Analyze how Karaikkal Ammaiyar had depicted herself different from the traditional nature of beauty. 2

29.2 Analyze how this composition of Ammaiyar pose a challenge to patriarchal norms. 2

29.3 Analyse any two aspects of renunciation of her social obligations. 2

Answer -

(29.1) – According to the above source, Karaikkal Ammaiyar depicts herself as a demoness, with bulging veins, protruding eyes, white jutting teeth, shrunken stomach and red hair.

(29.2) – According to patriarchal norms, women should confine themselves within their homes. However, in this composition, Karaikkal Ammaiyar openly challenges this notion by describing herself as a woman who lives outside the comforts of her house, and within the wild forest.

(29.3) Two aspects of renunciation of social obligations by Karaikkal Ammaiyar:

- i. Defiance of her traditional roles as a woman – daughter, wife, husband
- ii. Venturing out of the settled householder life and leaving for the wild forest

30. Read the following source carefully and answer the questions that follow:

What “recovering” women meant

Here is the experience of a couple, recounted by Prakash Tandon in his Punjabi Century, an autobiographical social history of colonial Punjab:

In one instance, a Sikh youth who had run amuck during the partition persuaded a massacring crowd to let him take away a young, beautiful Muslim girl. They got married, and slowly fell in love with each other. Gradually memories of her parents, who had been killed, and her former life faded. They were happy together, and a little boy was born. Soon, however, social workers and the police, labouring assiduously to recover abducted women, began to track down the couple. They made inquiries in the Sikh’s home district of Jalandhar; he got scent of it and the family ran away to Calcutta. The social workers reached Calcutta. Meanwhile, the couple’s friends tried obtain a stay-order from the court but the law was taking its ponderous course. From Calcutta the couple escaped to some obscure Punjab village, hoping that the police would fail to

shadow them, but the police caught up with them and begin to question them. His wife was expecting again and now nearing her time. The Sikh sent the little boy to his mother and took his wife to a sugar cane field. He made her as comfortable as he could in a pit while he lay with a gun, waiting for police, determined not to lose her while he was alive. In the pit he delivered her with his own hands. The next day she ran high fever, and in three days she was dead. He had not dared to take her to the hospital. He was so afraid the social workers and the police would take her away.

30.1 Explain any two reasons of massacre happened during partition of India?

2

30.2 Why were the social workers and police tracking down the young couple?

2

30.3 Do you think the authorities were right in trying to take back the girl? Explain reasons to support your answer.

2

Answer -

(30.1) Two reasons behind massacres during the Partition of India:

- i. Demand for the Muslim-majority country of Pakistan by the Muslim League and its followers

ii. Inability of policemen and army men to contain the violence as they did not know whose orders they ought to follow

(30.2) – The police personnel and social workers, described in the above passage, believed that the young wife had been forcefully abducted. Hence, they wished to separate the couple by taking the girl to Pakistan, where the majority people of her religion lived.

(30.3) – In the years after the Partition, many authorities who wanted to right the wrongs of the event, wrongly assumed that all non-Muslim women in Pakistan, and Muslim women in India wished to return to their respective majority countries. They did not understand that many women had settled into their new lifestyles, which they did not wish to change. Hence, the stance of the authorities, in the above passage, was grossly wrong.

SECTION – E (Map based question) (3 marks)

31. (a) On the given political map of India, locates and labels the following with appropriate symbols:

(i) Bodh Gaya

(ii) Panipat or Ajmer

(iii) Vijayanagara or Chandragiri

