

CLASS: XII

Section A

TIME: 3 hrs

1.

(b) Joseph Noel

Explanation:

Joseph Noel

2. **(a) The Britishers settled revenue directly with the peasants**

Explanation:

The Britishers settled revenue directly with the peasants

3. **(a) Rulers of Bhopal**

Explanation:

The **rulers of Bhopal**, Shahjehan Begum, and her successor **Sultan Jehan Begum** provided money for the preservation of the ancient site. No wonder then that John Marshall dedicated his important volumes on Sanchi to Sultan Jehan. She founded the museum that was built there as well as the guesthouse where he lived and wrote the volumes.

4.

(c) Asoka

Explanation:

Asoka

5.

(d) Five

Explanation:

Five

6.

(c) (i), (ii) and (iii)

Explanation:

(i), (ii) and (iii)

7.

(d) A is false but R is true.

Explanation:

In the late fifteenth century, Shankaradeva emerged as one of the leading proponents of Vaishnavism in Assam. His teachings, often known as the **Bhagavati dharma** because they were based on the Bhagavad Gita and the Bhagavata Purana, focused on absolute surrender to the supreme deity, Vishnu.

The assertion is incorrect but the reason is correct.

8.

(c) Baba Guru Nanak

Explanation:

Baba Guru Nanak (1469-1539) was born in a Hindu merchant family in a village called Nankana Sahib near the river Ravi in the predominantly Muslim Punjab. The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna bhakti. He firmly repudiated the external practices of the religions he saw around him.

9.

(c) (ii)i

Explanation:

Both (i) and (ii)

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.

(b) The eastern gateway, Sanchi

Explanation:

The eastern gateway, Sanchi

12.

(d) Signing of Constitution by the Constituent Assembly.

Explanation:

Signing of Constitution by the Constituent Assembly.

13.

(b) C. Vaishyas - Pastoralism

Explanation:

C. Vaishyas - Pastoralism

14.

(b) Annual inundation in the Indus river

Explanation:

The area were fertile because of annual inundation in the Indus river

15.

(b) Gokhale

Explanation:

Gokhale

16.

(c) Residuary subjects

Explanation:

Residuary subjects

17.

(d) Lohanis

Explanation:

Lohanis

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. (a) Both Bad harvest and Low prices

Explanation:

Both Bad harvest and Low prices

20. (a) Pampa devi

Explanation:

Pampadevi is a local mother goddess associated with the hills located at the rocky northern end of the city on the banks of the Tungabhadra River. According to local tradition, Pampadevi performed penance in these hills in order to marry Virupaksha, the guardian deity of the kingdom, who is also recognized as a form of Shiva.

- 21.

- (d) Satavahanas

Explanation:

Satavahanas

Section B

22. No, all the kings of early times were not kshatriyas. As per the Dharmashastra, only Kshatriyas were supposed to be the kings. But it was also to be noted that many important ruling lineages perhaps had different origins. Many dynasties rule the empires of early times who were neither kshatriya nor from any upper class like in Buddhist texts Mauryans were mentioned as the rulers of Maghada. Brahmins considered them as low castes. On the other hand, Mauryas were considered Kshatriyas by many people in different texts. But, Brahmanical texts described Mauryas as of low origin. The Shungas and Kanvas who were immediate successors of the Mauryas were Brahmanas. In fact, those sections of the society controlled the political power which enjoyed support and resources. It did not depend on the question of being born as Kshatriya.

There were other rulers like Shakas who came from Central Asia. But the Brahmanas considered them as mleccas, barbarians, and outsiders. Similarly, Gotami-Putra Satkarni, the best-known ruler of the Satavahana dynasty, became a destroyer of the pride of kshatriyas and extended a huge empire. This we see that the Satavahanas claimed to be Brahmanas whereas the Brahmanas were of the opinion that the king should be Kshatriyas.

OR

The Brahmanas evolved two or three strategies for enforcing these norms.

1. To assert that the varna order was of divine origin.
2. They advised kings to ensure that these norms were followed within their kingdoms.
3. They attempted to persuade people that their status was determined by birth. However, this was not always easy. So prescriptions were often reinforced by stories told in the Mahabharata and other texts.

23. Village Panchayat was an assembly of the elders of the village. It was a heterogeneous body in a mixed caste village. An oligarchy, the panchayat represented various castes and communities in the village. The village panchayat's head was called Muqaddam or Mandal. He was elected by the mutual consent of the villagers, i.e, village elders and their choice had to be approved by the zamindar. The village headman enjoyed his post till the time, he enjoyed the village elder's confidence. He could be retained or dismissed by them. The main responsibility of the head man was to supervise the preparation of village accounts, assisted by the accountants or patwari of the panchayat.

24. The British introduced a new revenue system in Bombay Deccan.

It was known as the Ryotwari Settlement. It had the following features:

- i. The revenue was settled directly with the ryot.
 - ii. Taking into consideration all types of soil, the average income of the harvest was estimated.
 - iii. It was assessed how much revenue a ryot could pay.
 - iv. The share of State was fixed in proportion to the income of the ryot.
 - v. After every thirty years, the lands were resurveyed and the rates of revenue were increased accordingly.
 - vi. The demand for revenue was not permanent but temporary.
25. i. The mutinies began with a particular signal either the firing of the evening gun or the sounding of the bugle.
- ii. The sepoys first seized the arms arsenal and then plundered the treasury.
 - iii. They then attacked government buildings-the the jail, telegraph office, etc. burning all the records.
 - iv. Proclamations were put in the cities in all languages: Hindi, Urdu and Persian calling upon the people to rise and kill the Britishers.
 - v. After ordinary people joined the revolt, their targets of attack widened. In many towns, the houses of the moneylenders and the rich were looted and destroyed. There was general defiance of all kinds of authority.

26. Kamalapuram tank was a water reservoir. Water from this tank was used for irrigation and other purposes. The main aim was to boost production without depending on the climate. Now they could practice agriculture easily. Also, the water used by the people for various household works and public purposes. The water was deployed to the entire city through channels. The royal centre also gets water from this tank through channels.
27. The following things have been found in burials at the Harappan sites:
- Jewellery has been traced in burials of both men and women.
 - There are several instances where the dead were buried with copper mirrors.
 - Some graves at Harappa had pottery and ornaments. These objects indicated a belief that these could be used in the after life.
 - Throughout the length and breadth of the Harappan settlement the archaeologists have found querns, pottery needles, flesh-rubbers, etc.
 - During the excavations at the cemetery in Harappa in the mid-1980s, an ornament consisting of three shell rings, a jasper bead and hundreds of micro beads were found near the skull of a male.

OR

The archaeologists identify the centres of craft production on the basis of materials used like stone nodules, copper-ore, whole shells, tools, unfinished materials, rejects and waste materials. Actually waste indicates towards craftwork. For example if the shell or the stone is used to make any object then pieces of shell or stone will be discarded as waste at the place of production. Many a time smaller objects were made by using larger waste pieces, but minuscule bits were generally left in the work place. These traces suggest that craft production was also undertaken in large cities like Harappa and Mohenjodaro.

Section C

28. Many writers and travellers followed the footsteps of Al-Biruni and Ibn Battuta. Among the best known writers were

Abdur Razzaq Samarqandi

He visited South-India in the 1440s.

The travelogue of Abdur Razzaq written in the 1440s was an interesting mixture of emotions and perceptions about India. He did not appreciate what he saw in the port of Calicut in Kerala which was populated by people, and their likes were very different from the Abdur Razzaq's imagination.

He described them as a strange nation. Later, when he visited India, he arrived in Mangalore and crossed the Western Ghats. Here when he saw a temple, he was full of admirations. He described the temple that, such a kind of idol house could not be found anywhere in the world. He was amazed by the craft and artisanship of the temple.

Portuguese Writers

After Portuguese arrived in India in about 1500, number of scholars wrote detailed accounts regarding Indian customs and religious practices. A few of them, like Jesuit Roberto Nobili, translated Indian texts into European languages.

Duarte Barbosa was the best known among the Portuguese writers, he wrote a detailed account of trade and society in South India.

Other Travellers

After 1600 CE, there were growing numbers of Dutch, English and French travellers coming to India. Among them famous was the French jeweller Jean-Baptiste Tavernier, who travelled to India at least six times. He was especially fascinated with the trading conditions in India and compared India to Iran and the Ottoman empire. Some travellers like Italian doctor Manucci settled down in India.

OR

The Portuguese came to India after 1500 C.E. They wrote a lot about the social customs and religious practices of India. Roberto Nobili even translated many Indian books into European languages.

Duarte Barbosa: He was a famous Portuguese writer. He gave a detailed account of trade and society in south Indian. But after 1600 C.E., a lot of Dutch, English, and French travellers came to India.

Jean-Baptiste Tavernier: He was a French jeweller. He had visited India at least six times. He was fascinated with the trading conditions in India. He compared India to Iran and the Ottoman Empire.

Manucci: He was an Italian doctor. He felt so impressed with India that he settled here and never went back to Europe.

Francois Bernier: He was a Frenchman. He was a doctor as well as a historian and a political philosopher. He had come to the Mughal Empire in search of opportunities. He remained in India for twelve years, i.e., from 1656 to 1668. He was a physician to Prince Dara Shukoh, the eldest son of Emperor Shah Jahan. So he was closely associated with the Mughal court. As he was an intellectual and scientist, he also remained associated with Danishmand Khan, an Armenian noble at the Mughal court.

Comparing East and West: Bernier had visited many parts of India. He wrote accounts of what he saw in these parts of India. He compared his knowledge about India with the situation in Europe. He dedicated all his important writings to Louis XIV, the King of France. Most of his writings are in the form of letters written to ministers and influential officials. He painted the situation in India as bleak in comparison to the development in Europe. However, his assessment was not very accurate but his works became

very popular. They were translated into English, Dutch, German and Italian. Between 1670 and 1725 C.E., his work was reprinted eight times in French and three times in English.

29. Some of the most momentous developments in Indian epigraphy took place in the 1830s. This was when James Prinsep, an officer in the mint of the East India Company, deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins. Most Asokan inscriptions were in the Prakrit language while those in the northwest of the subcontinent were in Arabic and Greek. Most Prakrit inscriptions were written in the Brahmi script; however, some, in the northwest, were written in Kharosthi. Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second-first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "UA" could be found in both scripts for writing names such as Apollodorus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well.

OR

- i. Magadha became the most powerful mahajanapada between the sixth and the fourth centuries BCE.
 - ii. Magadha was agriculturally productive due to fertile soil.
 - iii. Iron mines were accessible and provided resources for tools and weapons.
 - iv. Elephants, an important component of the army, were found in forests in the region.
 - v. Ganga and its tributaries provided a means of cheap and convenient communication.
 - vi. Magadha attributed its power to the policies of ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda.
 - vii. Rajagaha was a fortified settlement.
 - viii. Later, the capital was shifted to Pataliputra, situated on the banks of Ganga.
30. Mass participation was indeed a crucial factor in the success of the Non-Cooperation Movement.
1. The Non-Cooperation Movement saw the involvement of millions of Indians from various sections of society, including peasants, workers, students, and professionals. This widespread participation demonstrated the collective resolve of the Indian populace against British rule, making it a truly national movement.
 2. People across the country boycotted British goods, schools, colleges, courts, and legislative councils. This mass boycott significantly disrupted the functioning of British institutions and showcased the power of collective action. The economic impact of the boycott was substantial, as it hurt British businesses and highlighted the Indian people's commitment to self-reliance.
 3. The movement brought together people from different religious and social backgrounds, fostering a sense of unity and communal harmony. Hindus and Muslims participated together, which was particularly significant in the context of the communal tensions of the time. This unity strengthened the movement and made it more formidable.
 4. The principle of nonviolent resistance, or Satyagraha, was central to the movement. Mass participation in peaceful protests, marches, and demonstrations highlighted the moral high ground of the Indian struggle for independence. The nonviolent nature of the movement garnered widespread sympathy and support, both within India and internationally.
 5. Mahatma Gandhi's leadership was instrumental in mobilizing the masses. His ability to communicate effectively and inspire people to join the movement played a key role. Gandhi travelled extensively, addressing large gatherings and urging people to participate in the non-cooperation activities.
 6. The sheer scale of participation forced the British government to take notice of the Indian demands. The movement demonstrated that the British could not govern India without the cooperation of its people. This realization was a significant step towards achieving self-rule (Swaraj) and ultimately independence.

In summary, mass participation was vital to the success of the Non-Cooperation Movement as it showcased the collective strength and resolve of the Indian people, disrupted British institutions, fostered unity, and highlighted the effectiveness of nonviolent resistance under Gandhi's leadership.

OR

The Salt Satyagraha, also known as the Dandi March, was a watershed moment in the Indian freedom struggle, led by Mahatma Gandhi in 1930.

Causes

- **The Salt Tax:** The British Raj imposed a salt tax, turning a basic necessity into a heavily taxed commodity. This disproportionately affected the poor and highlighted the exploitative nature of British rule.
- **Symbol of British Oppression:** The salt tax came to represent the larger injustices and economic exploitation under British rule. It acted as a powerful symbol that resonated with people across India.
- **Need for a Unifying Issue:** Gandhi sought a unifying issue to spark a large-scale nonviolent resistance movement to challenge British authority. Salt became the perfect medium, as it affected all Indians regardless of caste, religion, or class.
- **Failure of the Simon Commission:** The British-led Simon Commission was tasked with studying Indian constitutional reform but had no Indian representation. This angered the Indian National Congress, fuelling the call for independence.

Events

- **Sabarmati to Dandi:** On March 12th, 1930, Gandhi and 78 followers embarked on a 24-day march from his ashram in Sabarmati to the coastal village of Dandi in protest of the salt tax.
- **Growing Support:** The march gained momentum as thousands of Indians joined along the way, drawn to Gandhi's message and defiance of unjust laws.
- **Defiance at Dandi:** On April 6th, Gandhi publicly broke the Salt Law by making salt from seawater at Dandi. This simple act of defiance ignited a nationwide movement of civil disobedience.
- **Spread of Resistance:** Indians across the country began making or selling salt illegally. They boycotted British cloth, picketed liquor shops, and defied government laws.
- **British Repression:** The British responded with force, arresting Gandhi and thousands of others. However, the movement continued to spread, highlighting the limits of British authority to contain the burgeoning freedom struggle.

Significance

The Salt Satyagraha marked a turning point:

- **Global Exposure:** It was this event that first brought Mahatma Gandhi to world attention. The march was widely covered by the European and American press.
- **Mass Participation:** It galvanized ordinary Indians to participate in the freedom struggle, demonstrating the power of mass nonviolent resistance. It was the first nationalist activity in which women participated in large numbers.
- **Weakening British Control:** The widespread defiance undermined the British Raj's legitimacy. It was the Salt March which forced upon the British the realisation that their Raj would not last forever, and that they would have to devolve some power to the Indians.

Though independence was not immediately achieved, the Salt Satyagraha laid the path towards it, significantly accelerating the end of British colonial rule in India.

Section D

31.
 - i. Vinaya Pitaka is one of the three holy texts of Buddhism. It contains the rule of life followed by the Buddhist monks.
 - ii. There was a proper course of sharing. Having accepted two or three bowlfuls of cooked grain-meal (presented by a family) and having taken them from there, a bhikkhu was to share them among the other bhikkhus.
 - iii. Men and women joined sangha due to the two reasons given below:
 - i. They wanted to live a simple life.
 - ii. They wanted to leave the complexity of life in order to achieve salvation.
32.
 - i. Appar was a Nayanar saint. Nayanars were the leaders who were devotees of Shiva.
 - ii. The teachings of Appar are compiled in a book named Tevaram.
 - iii. Although Appar and Tondaradippodi were from different bhakti traditions, they agreed on the following points:
 - Both opposed the domination of Brahmins in society.
 - They were against the prevalent caste system of that time.
 - According to them, all are equal and should be treated equally. (any two)
33.
 - i. According to Gandhiji, our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. Mahatma Gandhi opened that everyone should speak in a language that common people could easily understand. He further said, "To confine oneself to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism".
 - ii. By the 1930s the Congress had accepted that Hindustani ought to be the national language. It should be a blend of Hindi and Urdu. It would be a composite language enriched by the interaction of diverse cultures.
 - iii. The Hindustani should be neither Sanskritised Hindi nor Parsianised Urdu but a happy combination of both. It should also freely admit words whenever necessary from the regional languages and also assimilate words from foreign languages, provided if they can mix well with our national languages.

Section E

34. i.



ii. A - Amaravati
B - Ajanta