

SAMPLE QUESTION PAPER - 5

History (027)

Class XII (2024-25)

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. Who among the following painted **In Memoriam**? [1]

a) Colin Campbell	b) Joseph Noel
c) Hanery Havelock	d) Thomas Jones Barker
2. What was the source of cotton after American Civil War break out? [1]

a) India	b) Australia
c) Africa	d) Sri Lanka

3. How many schools of thought were established in the Indian sub-continent during the mid-first millennium BCE? [1]

- a) 68
- b) 60
- c) 64
- d) 72

4. Identify the picture from the given options: [1]



- a) Yashomati, the mother of Lord Krishna, installed a Mathura image in a shrine.
- b) Kisa Gotami, the devotee of Lord Buddha, installed a Mathura image in a shrine.
- c) Nagapiya, the wife of goldsmith Dharmaka, installed a Mathura image in a shrine.
- d) Meerabai, the devotee of Lord Krishna, installed a Mathura image in a shrine.

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 facts about Krishnadeva Raya: [1]

- i. Krishnadeva Raya ruled between 1509 and 1529, the most famous ruler of Vijayanagara, composed a work on statecraft in Telugu known as the Amuktamalayada.
- ii. Krishnadeva Raya's rule was characterised by expansion and consolidation.
- iii. This was the time when the land between the Tungabhadra and Krishna rivers (the Raichur doab) was acquired (1512), the rulers of Orissa were subdued (1514) and severe defeats were inflicted on the Sultan of Bijapur (1520).

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

- a) i and ii
- b) All of these
- c) Only i
- d) i and iii

7. **Assertion (A):** During the Vedic period, Shudras were not forbidden from Vedic learning. [1]

Reason (R): Shudras were treated as the lowest caste and were considered to do only polluted jobs.

- 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 name of a woman devotee of early Bhakti tradition with the help of information given below: [1]

- She was a devotee of Lord Shiva.
- She adopted a path of extreme asceticism to attain her goal.

- a) Karaikkal Ammaiyar
- b) Andal
- c) Mirabai
- d) Muktabai

9. Who led the revolt at Kanpur? [1]

- a) Maulavi Ahmadulla Shah
- b) Bahadur Shah
- c) Nana Saheb
- d) Shah Mai

10. Which of the following statement is correct regarding Mahnavami Dibba? [1]

- i. Mahnavami Dibba was an “audience hall” in which the entire complex is surrounded by high double walls with a street running between them.
- ii. Mahnavami Dibba was a “prayer hall” in which the entire complex is surrounded by high double walls with a street running between them.
- iii. Mahnavami Dibba was a hall for performing special rituals in which the entire complex is surrounded by high double walls with a street running between them.
- iv. Mahnavami Dibba was a “bathing hall” in which the entire complex is surrounded by high double walls with a street running between them.

- | | |
|--------------|---------------|
| a) i and iii | b) ii and iii |
| c) Only iv | d) Only i |

11. Identify the given image from the following options:

[1]



- | | |
|-----------------------------------|---------------------------------|
| a) The eastern gateway, Kesaria | b) The eastern gateway, Sanchi |
| c) The eastern gateway, Amaravati | d) The eastern gateway, Dhamekh |

12. The national Anthem was adopted by the constituent Assembly on which of the following day?

[1]

- | | |
|----------------------|--------------------|
| a) 26 November, 1949 | b) 22 July, 1947 |
| c) 24 January, 1947 | d) 29 August, 1947 |

13. Which one of the following pairs is correctly matched?

[1]

- Vaishya - Study the Vedas

- Shudra - Engage in agriculture
- Kshatriya - Give and receive gifts
- Brahmana - Make gifts

a) Brahmana - Make gifts

b) Vaishya - Study the Vedas

c) Kshatriya - Give and receive gifts

d) Shudra - Engage in agriculture

14. The Indus valley civilisation flourished around [1]

a) 2500 - 1800 BC

b) 2700 - 2000 BC

c) 2600 - 1900 BC

d) 2000 - 2100 BC

15. On the advice of _____, Gandhiji spent a year travelling around British India, getting to know the land and its peoples. [1]

a) Tilak

b) Gokhale

c) Naoroji

d) Nehru

16. Consider the following ideas regarding the national language carefully: [1]

1. It should be Hindustani which should neither be Sanskritised Hindi nor Persianised Urdu, but a blend of both Hindi and Urdu.
 2. It should not admit words from other different languages.
 3. The national language must develop into a rich and powerful instrument, capable of expressing the thoughts and feelings of the people.
 4. It could unify Hindus and Muslims and people of the North and the South.
- Find out which of these ideas were advocated by Mahatma Gandhi:

a) I, II and III

b) I, III and IV

c) I, II and IV

d) II, III and IV

17. Who wrote Ain-i-Akbari? [1]

a) Abul Fazal

b) Abdur Razzaq

c) Al-Biruni

d) Ibn Battuta

18. Choose the correct site from the given options: [1]
Miniature pots of faience, perhaps used as perfume bottles, are found mostly in _____.
- a) Dholavira and Lothal b) Harappa and Kalibangan
c) Mohenjodaro and Harappa d) Mohenjodaro and Lothal
19. In which year the Manchester Cotton Company formed in Britain? [1]
- a) 1859 b) 1857
c) 1858 d) 1860
20. Identify the famous ruler with the help of following information: [1]
- He belonged to the Tuluva dynasty.
 - He composed a work on statecraft in Telugu known as the Amuktamalyada.
- a) Praudha Raya b) Virupaksha Raya
c) Harihara Raya d) Krishnadeva Raya
21. Which of the following strategies were evolved by Brahmanas to enforce the norms of the Varna order from 600 BCE to 600 CE? [1]
- a) Brahmanas used to emphasise that the varna system is divine. b) All of these
c) Brahmanas advised the kings to ensure that people follow the norms of the varna system within the kingdom. d) Brahmanas tried to convince people that their occupation and status are determined by birth.

Section B

22. Explain how you will prove that the text of Mahabharata was a dynamic one. [3]

OR

What do you know about the authors and the period when Mahabharata was compiled? Explain.

23. What was the main feature of the relationship between Zamindars and peasants during the Mughal period? Which two arguments clarify this aspect? [3]

24. In what way was the livelihood of the Paharias different from that of the Santhals? [3]
25. Why were the British so keen to acquire Awadh? Explain. [3]
26. The given picture is an illustration of another pillar from the Virupaksha temple. Do you notice any floral motifs? What are the animals shown? Why do you think they are depicted? Describe the human figures shown. [3]
27. What were the main aspects of the Agriculture and Agricultural technology of Harappan culture? [3]

OR

Describe briefly what was found in burials at the Harappan sites.

Section C

28. Discuss Al-Biruni's understanding of the caste system. [8]

OR

Explain Al-Biruni's description of the caste system in India.

29. Why is Kautilya's Arthashastra considered significant in the political administration of India? [8]

OR

The inscriptions are helpful in writing the history of the Gupta period. How?

30. Examine the contribution of Mahatma Gandhi towards nation building after the independence of India. [8]

OR

There are various sources to know about Gandhiji's role in the Indian freedom struggle. Explain.

Section D

31. Read the following text carefully and answer the questions that follow: [4]

Verses from the Upanishads

Here are two verses from the Chhandogya Upanishad, a text composed in Sanskrit c. sixth century BCE:

The nature of the self

This self of mine within the heart is smaller than paddy or barley or mustard or millet or the kernel of a seed of millet. This self of mine within the heart is greater

than the earth, greater than the intermediate space, greater than heaven, greater than these worlds.

The true sacrifice

This one (the wind) that blows, this is surely a sacrifice... While moving, it sanctifies all this; therefore, it is indeed a sacrifice.

- i. When were the given verses composed? (1)
- ii. There are many Upanishads, out of which only 14 are well-known. Identify one of the 14 Upanishads from which the given verse is taken from. (1)
- iii. Many ideas are found in the Upanishads. Mention any of its two ideologies. (2)

32. **Read the following text carefully and answer the questions that follow:**

[4]

Reverence for the Jogi

Here is an excerpt from a letter written by Aurangzeb to a Jogi in 1661-62:

The possessor of the sublime station, Shiv Murat, Guru Anand Nath Jio! May our Reverence remain in peace and happiness ever under the protection of Sri Shiv Jio! A piece of cloth for the cloak and a sum of twenty-five rupees which have been sent as an offering will reach (Your Reverence) Your Reverence may write to us whenever there is any service which can be rendered by us.

- i. From where has this excerpt been taken? (1)
- ii. What was the name of the Jogi? Which deity did he worship? (1)
- iii. Which aspect of Aurangzeb's religious attitude does this excerpt indicate? (2)

33. **Read the following text carefully and answer the questions that follow:**

[4]

"I believe separate electorates will be suicidal to the minorities"

During the debate on 27 August 1947, Govind Ballabh Pant said:

I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning. What is it that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies? If they do, can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe

... The minorities, if they are returned by separate electorates, can never have any effective voice.

- i. Why did some leaders think that there should be separate electorates for minorities? (1)
- ii. What were the concerns of some nationalists regarding separate electorates? (1)
- iii. Why did Govind Ballabh Pant consider separate electorates harmful for minorities? (2)

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.



Solution
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Section A

1.
(b) Joseph Noel
Explanation:
Joseph Noel
2. (a) India
Explanation:
India
3.
(c) 64
Explanation:
64
4.
(c) Nagapiya, the wife of goldsmith Dharmaka, installed a Mathura image in a shrine.
Explanation:
The given image represents the gift of an image. This is part of an image from Mathura. On the pedestal is a Prakrit inscription, mentioning that a woman named Nagapiya, the wife of a goldsmith (sovanika) named Dharmaka, installed this image in a shrine.
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:
Krishnadeva Raya's rule was characterised by expansion and consolidation. This was the time when the land between the Tungabhadra and Krishna rivers (the Raichur doab) was acquired (1512), the rulers of Orissa were subdued (1514) and severe defeats were inflicted on the Sultan of Bijapur (1520). Although the kingdom remained in a constant state of military preparedness, it flourished under conditions of unparalleled peace and prosperity. Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.

7.

(d) A is false but R is true.

Explanation:

In the Vedic period, Shudras were **generally excluded or forbidden** from Vedic learning because as per the Varna system people belonging to Shudra varna were treated as the lowest caste and were considered to do only polluted jobs and serving the other three varnas. Thus, prohibited to learn Vedas.

The assertion is incorrect but the reason is correct.

8. **(a)** Karaikkal Ammaiyar

Explanation:

Karaikkal Ammaiyar

9.

(c) Nana Saheb

Explanation:

Nana Saheb

10.

(d) Only i

Explanation:

Mahnavami Dibba was an “audience hall” in which the entire complex is surrounded by high double walls with a street running between them. Located on one of the highest points in the city, the “mahanavami dibba” is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft. There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings.

11.

(b) The eastern gateway, Sanchi

Explanation:

The eastern gateway, Sanchi

12.

(c) 24 January, 1947

Explanation:

24 January, 1947

13.

(b) Vaishya - Study the Vedas

Explanation:

Vaishya - Study the Vedas

14.

(c) 2600 - 1900 BC

Explanation:

2600 - 1900 BC

15.

(b) Gokhale

Explanation:

Gokhale

16.

(b) I, III and IV

Explanation:

I, III and IV

17. **(a)** Abul Fazal

Explanation:

Abul Fazal

18.

(c) Mohenjodaro and Harappa

Explanation:

Rare objects made of valuable materials are generally concentrated in large settlements like Mohenjodaro and Harappa and are rarely found in the smaller settlements. For example, miniature pots of faience, perhaps used as perfume bottles, are found mostly in Mohenjodaro and Harappa.

19. **(a)** 1859

Explanation:

Manchester Cotton Company was formed in 1859.

20.

(d) Krishnadeva Raya

Explanation:

Krishnadeva Raya

21.

(b) All of these

Explanation:

The Brahmanas evolved two or three strategies for enforcing these norms. One was to **assert that the varna order was of divine origin**. Second, they **advised kings to ensure that these norms were followed within their kingdoms**. And third, 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.

Section B

22. The following points prove that the text of Mahabharata was a dynamic one:

- i. The growth of the Mahabharata did not stop with the Sanskrit version.
- ii. Over the centuries, the version of the epic was written in a variety of languages through an ongoing process of dialogue between peoples, communities, and those who wrote the texts.
- iii. Several stories that originated in specific regions or circulated amongst certain people found their way into the epic.
- iv. The central story of the epic was often retold in different ways, and episodes were depicted in sculpture and painting.
- v. They also provided themes for a wide range of performing arts i.e. plays, dance and other kinds of narrations.
- vi. It contained a wide range of sections within it. on the one hand, it gives us the prevalence of patrilineal system and family conflicts which leads toward, on the other hand, it also describes the division of society on a different basis.

OR

The Mahabharata was composed over a period of about 1000 years between 500 BCE and 400 CE. The original story of the Mahabharata was composed of charioteer bards popularly called Sutas. They generally accompanied the kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. These compositions circulated orally. Then, from the 5th century BCE, the tradition of writing down the oral traditions started.

The various stages were:

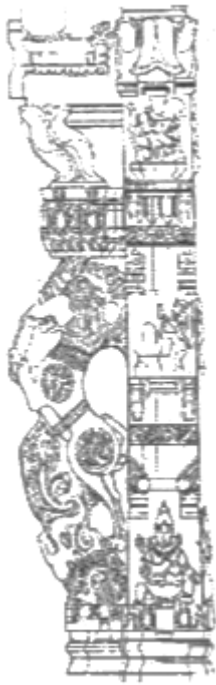
- i. Brahmanas began to unite its story from the 500 BCE.
 - ii. During this period, the chiefdoms of the Kurus and Panchalas were becoming kingdoms step by step.
 - iii. Between 200 BCE and 200 CE, the worship of Vishnu was becoming important.
 - iv. Krishna was one of the important figures of the Mahabharata and was coming to be identified with Vishnu between 200 C and 400 CE.
 - v. Between 200 and 400 CE, several didactic sections resembling the Manusmriti were added. This epic had about one lakh verses and this enormous composition is attributed to a sage named Vyasa.
23. There is no denying the fact that the Zamindars were an exploitative class but their relationship with peasants was based on the elements of reciprocity, paternalism, and patronage. The following arguments clarify this aspect:
- i. The first one is that Bhakti saints openly criticised caste-based and other forms of oppression. But they hardly portray Zamindars as oppressors or exploiters of the peasantry class. Generally, revenue officials became victims of their anger.

- ii. A number of agrarian uprisings took place in the 17th century and peasantry often supported the Zamindars in their struggle against the State.

24.	Paharias	Santhals
	They lived around the Rajmahal hills.	The Santhals had come into Bengal around the 1780s.
	They practised shifting cultivation. They grew a variety of pulses and millets. They collected Mahua (a flower) for food. They reared silk-worms and collected silk cocoons and resin for sale. They collected wood for charcoal production. They used the patches of grass on the land as pasture for the cattle.	They cleared forest, cut down timber and ploughed the land for cultivation. They grew rice and cotton.
	They scratched the ground lightly with hoes.	They used plough for cultivation.

25. Awadh was a fertile land and rich in agricultural productivity. Its soil was good for producing indigo and cotton. Also, Awadh was coming up as a principal market in north India. Major part of India had been conquered and kingdom of Awadh was the heart of north India. British thought that control of Awadh could paved the way for the further success of British empire and its young men could be recruited into the British army. So British were keen to annex/ acquire Awadh.
26. Given illustration of the pillar from the Virupaksha temple has pictures of plants bearing flowers and different animals-birds. Animals birds include peacock, horse, duck etc. These pictures were probably carved on gateways to attract people. These pictures also express devotion, religiousness and love for the art of patronage ruler.
- Except for this different animals and birds were associated with different gods and goddesses. That's why they were also worshipped.
- Human pictures include both respectively deities and their worshippers. A god is shown bearing malas and crown. He also has gadda in his hands. Probably he was a destroyer of Rakshashas. In another picture one devotee is shown near to 'Shivlinga.' His method of

worship is also strange which is not applicable in any form.



27. Archaeologists have found charred grains from sites of Harappa, which indicate their agriculture. But no information is available regarding their actual agricultural practices.

Other Evidence of Agriculture:

- i. Seals containing animal motifs indicate that people were aware of bulls. On this basis, Archaeologists believe that bulls used to till the land.
- ii. Terracotta models of plough have been found at Baluchistan and Banawali indicates the use of plough in agriculture.
- iii. Archaeologists have also found evidence of a ploughed field at Kalibangan associated with Early Harappan levels. The field had two sets of furrows at right angles to each other. It suggests that two different crops were grown together.

Tools: Archaeologists have tried to identify the tools used in agriculture except for the plough. Harappans used stone blades set in wooden handles or metal tools to cut the crop.

Irrigation: Most of the Harappan sites were located in a semi-arid land. Here irrigation was probably necessary for agriculture. At the Harappan site of Shortughai in Afghanistan traces of canals have also been found. No such evidence has been found in Punjab and Sindh. May be ancient canals over here silted up long ago. Besides, water reservoirs may have been used to store water for irrigation in Dholavira.

OR

The following things have been found in burials at the Harappan sites:

- i. Jewellery has been traced in burials of both men and women.
- ii. There are several instances where the dead were buried with copper mirrors.
- iii. Some graves at Harappa had pottery and ornaments. These objects indicated a belief that these could be used in the after life.

- iv. Throughout the length and breadth of the Harappan settlement the archaeologists have found querns, pottery needles flesh-rubbers, etc.
- v. 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.

Section C

28. Al-Biruni's description of the caste system as he understood by comparison. Al-Biruni tried to explain the caste system by looking for parallels in other societies.

He described that in ancient Persia, four social categories were recognised as:

- i. Knight and princes.
- ii. Monks.
- iii. Fire-priests and lawyers; physicians, astronomers, other scientists.
- iv. Finally, peasants and artisans.

He attempted to suggest that social divisions were not unique to India. It existed in other countries also. But, along with this, he also pointed out the fact, that in Islam, all human beings are equal. There is only one criterion of difference is the way in which man observe piety. In spite of his acceptance of the Brahmanical description of the case system, Al-Biruni disapproved of the notion of pollution. He believed that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity.

His description of the caste system in India was deeply influenced by his study of Sanskrit texts which laid down the rules governing the system from the point of view of Brahmins. According to these texts, the highest castes were the Brahmins as they were created from the head of the Brahmins.

The Kshatriyas were the next caste created from the shoulders and hands of the Brahmin. The Vaishyas and Shudras were created from the thighs and feet of the Brahmin respectively.

Thus, he sought to understand the Indian caste system by looking for parallels in other societies. Nothing that ancient Persian society was divided into four categories he realized that social division was not unique to India.

But despite accepting the caste system he was against the notion of pollution. He believed that according to the laws of nature anything which becomes impure ultimately becomes pure again, e.g. the sun clears the air. The concept of social pollution is the bedrock of the caste system. Thus, the caste system was according to him contrary to the laws of nature. He failed to realize that the caste system was not as rigid as portrayed in the Sanskrit texts.

OR

Al-Biruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts which laid down the rules governing the system from the point of

view of Brahmans. Al-Biruni has thrown a light on the caste system prevailing in Indian society in the 11th century. His description of the caste system is much influenced by Sanskrit text.

He described the caste system in the following way:

- i. Indian society was divided into four castes. These castes were the Brahmana, the Kshatriya, the Vaishyas and the Shudras.
- ii. Brahmans were considered as the supreme in society. They performed a number of sacrifices and other religious functions. They were appointed as purohit and main advisers by the Hindu rulers.
- iii. Kshatriyas were responsible for running the administration of the state. Their main duty was to protect the states.
- iv. The Vaishyas attained the Third rank in the social hierarchy and were engaged in trade and agriculture.
- v. The Shudras occupied the lowest rank in the caste system and many restrictions were imposed on them.
- vi. Between the latter two classes, there is no very great difference. Much, however as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.
- vii. Among these four castes mentioned above, one more caste was also prevalent in society at that time. It was called 'Antyaja', meant outside the system. Their position was considered even below the Shudras and it was expected from them to provide labour to peasants and Zamindars. Though they were outcaste, yet they were included in the economic network.
- viii. Though Al-Biruni accepted the Brahmanical explanation of the caste system, yet he did not approve the notion of pollution. He further stated that everything that falls into a state of impurity always tries and often succeeds in regaining its original state of purity. He considered that the notion of pollution prevalent in the caste system, as contrary to the laws of nature like the sun cleanses the air, salt in sea-water prevents water from becoming polluted. If it were not so, insisted Al- Biruni life on earth would have been impossible. The conception of social pollution, intrinsic to the caste system was against nature's laws.

29. Significant or the salient features described in Kautilya's Arthashastra are:

- i. **Six committees of the capital:** The first committee used to look after the foreigners. The second committee used to look after cleanliness. The third committee kept accounts of births and deaths. The fourth committee was committed to the job of checking weights and measures, the fifth committee looked after the production and distribution of the goods. The sixth committee realized the sales tax.

- ii. **Village administration:** The village was the smallest unit of administration. The official named the 'Gramini' used to run its administration. The 'Gram Sabha' was there to assist the Gramin. The 'Gram Sabha' used to manage the roads, bridges, tanks, guest-houses, etc. for the rural welfare. The Sabha also managed the celebrations of functions and fairs. There were officials like the 'Gops' and the 'Sthaniks' above the Gramini.
- iii. **Military administration:** Chandragupta had an organised and strong army for the defence of his vast empire. The army consisted of 6,00,000 foot-soldiers, 30,000 horseriders, 9,000 elephants and 8,000 chariots. **There was a thirty member committee to run the military administration which was sub-divided into the following divisions:** Foot soldiers (infantry), cavalry, naval fleet, chariots, elephants, ordinance department, suppliers department.
- iv. **Justice:** The king himself used to be the supreme authority over judicial affairs. The Mahamatras used to administer justice in the towns and the villages. The mode of punishment was quite rigorous. As per Kautilya's Arthashastra, eighteen types of punishments used to be inflicted there. Sometimes the same culprit was punished differently each day. One who stole between 40 to 50 'Panas' was sentenced to death. If anyone of the jail officials out of partiality inflicted punishment wrong, he too was subjected to pay a fine of 48 'Panas'.
- v. **Revenue:** 1/6 of the yield was charged as land revenue. It could be increased also during an emergency. The land, forests and mines were the state properties. There was no individual property, as far as natural resources were concerned. The money gathered from the yield was utilised in the public welfare and military organization.
- vi. **Irrigation:** Canals, wells and tanks were sources of irrigation during this age. Many officials used to be appointed in the irrigation department. The farmers used to pay tax to the government in exchange for receiving the canal water.

OR

Inscription helps a lot when writing the history of the Gupta period because with the help of it we can trace from its earliest period to its last period. Here are some of the example:

- i. Dr Fleet rendered great service by publishing in 1888 the third volume of Corpus inscription of the early Gupta kings and their successors. The first 16 inscriptions in the above-mentioned corpus refer to the early Guptas. Their dates range from 360 A.D. to 466 A.D. The datelines of the early Gupta dynasty is taken to end with Skandagupta.
- ii. Buddhagupta and Bhanugupta with their respective dates A.D. 484 and 510 are mentioned in Nos. 19 and 20 of the corpus.
- iii. The Allahabad pillar inscription of Samudragupta gives us a detailed account of the conquests of the Indian Napoleon.

- iv. The Eran Stone No. 2 inscription of Samudragupta's period contains a record of the power and achievements of Samudragupta.
- v. The Udayagiri cave inscription, the Mathura stone inscription, the Sanchi stone inscription and the Gadhwa Stone Inscription of the time of Chandragupta II give us a lot of information regarding the attitude of the state towards religion.
- vi. It is stated in that inscription that king Chandra conquered the Vanga countries after fighting against a confederacy of enemies united against him.

Thus we can see from the above example that the inscription touches almost all the aspects of the Gupta rule. From its economy, society to political. Thus making it easier to reconstruct many aspects of their rule from the first Gupta ruler to the last one.

30. Contribution of Mahatma Gandhi Towards Nation Building After Independence:

- **Appeal for Peace:** Gandhi tirelessly appealed to Hindus, Muslims, and Sikhs to maintain peace and harmony. His efforts were crucial in calming communal tensions during the turbulent period following independence.
- **Rights of Minorities:** Gandhi was a strong advocate for the rights of minorities, including Harijans (Dalits). He emphasized the need for a democratic and secular state where all citizens, regardless of their background, had equal rights.
- **Democratic Secular State:** Gandhi envisioned a democratic and secular India. He believed that the state should not favour any religion and that all citizens should have equal rights and opportunities.
- **Full Rights for Citizens:** Gandhi's advocacy for full rights for all citizens was a cornerstone of his vision for India. He believed in the inherent dignity and equality of every individual.
- **Finest Hour:** Gandhi's finest hour came during the partition of India, when he worked tirelessly to quell riots and violence. His presence in riot-affected areas like Bengal and Punjab was instrumental in restoring peace.
- **Promotion of Equality:** Gandhi promoted equality among all classes. He believed in the upliftment of the poor and marginalized and worked towards creating a society where everyone had equal opportunities.
- **Vision of a United India:** Gandhi always wanted to see a united India. Despite the partition, he continued to advocate for unity and harmony among all communities.

Gandhi's Social Ideologies

1. **Hindu-Muslim Unity:** Gandhi's efforts to promote Hindu-Muslim unity were central to his vision of a harmonious India. He believed that the unity of these communities was essential for the nation's progress.
2. **Promotion of Charkha (Khadi):** Gandhi promoted the use of the charkha (spinning wheel) and khadi (hand-spun cloth) as symbols of self-reliance and economic

independence. This was part of his broader strategy to empower rural India and reduce dependence on foreign goods.

3. **Removal of Untouchability:** Gandhi was a staunch opponent of untouchability. He worked tirelessly to eradicate this social evil and to integrate Dalits into mainstream society.
4. **Satyagraha and Abolition of Child Marriages:** Gandhi's principle of satyagraha (non-violent resistance) was not only a political tool but also a means to address social issues. He campaigned against child marriages and other social injustices, advocating for a more just and equitable society.

OR

Mahatma Gandhi's pivotal role in India's independence movement is well-documented, and there are numerous sources available to delve into his contributions. Here are some key sources:

Primary Sources:

- **Gandhi's Autobiography:** My Experiments with Truth is a personal account of Gandhi's life and his journey towards non-violence and civil disobedience.
- **Speeches and Writings:** Gandhi's collected speeches, letters, and articles provide direct insights into his thoughts and strategies.
- **Historical Documents:** Government records, newspaper clippings, and other contemporary documents offer firsthand accounts of events related to Gandhi's leadership.

Secondary Sources:

- **Biographies and Histories:** Numerous biographies and histories of Gandhi and the Indian independence movement have been written by scholars, historians, and journalists. These books offer comprehensive analyses and interpretations of his role.
- **Academic Articles and Papers:** Research papers published in academic journals explore specific aspects of Gandhi's life and work, providing in-depth analysis and scholarly perspectives.
- **Documentary Films:** Documentaries offer visual representations of Gandhi's life, his campaigns, and their impact on the Indian freedom struggle.

Online Resources:

- **Websites and Archives:** Websites dedicated to Gandhi and the Indian independence movement, as well as online archives, provide access to a vast collection of primary and secondary sources.
- **Digital Libraries:** Digital libraries offer digitized versions of books, articles, and other materials related to Gandhi and the freedom struggle.

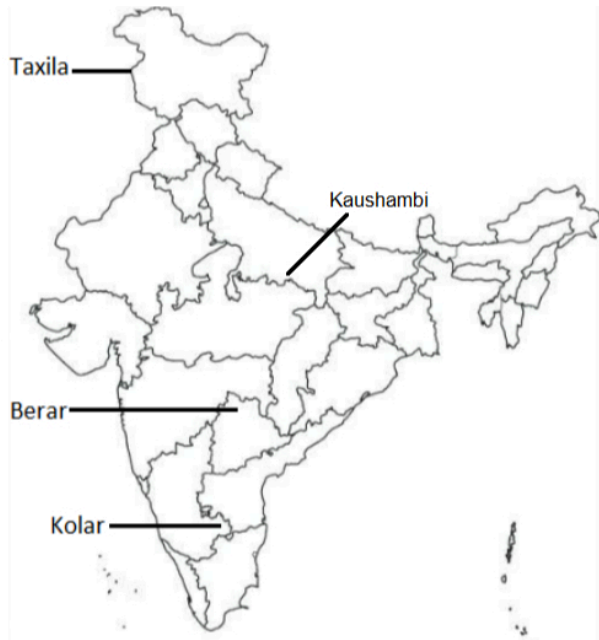
Together, these sources provide a comprehensive understanding of Gandhi's role in the Indian freedom struggle, illustrating his multifaceted personality and the lasting impact of his leadership.

Section D

31. i. The given verses in the excerpt were composed in 6th century BCE.
ii. The source of these verses was Chhandogya Upanishad (which is one of the important 14 Upanishads).
iii. Ideologies of the Upanishads:
- The rebirth of humans depended on their deeds.
 - The dealt with nature of the ultimate reality.
32. i. This excerpt has been taken from a letter addressed to a Jogi by Aurangzeb. This letter was written in 1661-62.
ii. The name of the Jogi was Guru Anand Nath. He worshipped Lord Shiva.
iii. This excerpt shows the generous attitude of Aurangzeb towards other religions.
33. i. Some leaders thought a separate electorate was necessary because of the following reasons:
- a. For the representation of the political system as minorities exist in all lands.
 - b. To reduce differences in the political framework of the nation.
 - c. To protect them from exploitation. (any one)
- ii. Some nationalists thought that the arrangement of a separate electorate would not be good for the nation because of the following reasons:
- a. They saw it as a tool used by the British to divide and rule the country.
 - b. They saw it as a threat to the political unity of the nation.
 - c. To maintain peace and harmony as it could permanently isolate the minorities. (any one)
- iii. According to GB Pant, separate electorates would be suicidal to minorities and would do them tremendous harm.
- a. It would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an airtight compartment where they would have to rely on others even for the air they breathe.
 - b. If they were isolated forever, they could never convert themselves into a majority and the feeling of frustration would cripple them. They will never achieve their aspirations and ideals by isolating themselves from the society
 - c. If they were returned by separate electorates, they could never have any effective voice. (any two)

Section E

34. i.



ii. A - Chanhudaro

B - Banawali