

SAMPLE QUESTION PAPER - 3

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. Awadh and Satara were captured under _____ [1]
 - a) Doctrine of Lapse
 - b) Issue of Misgovernance
 - c) Mahalwari System
 - d) Subsidiary Alliance
2. Who Introduced Permanent Settlement in Bengal? [1]
 - a) Lord Dalhousie
 - b) Lord Curzon
 - c) Lord William Bentick
 - d) Lord Cornwallis

3. At which place were relics of the Buddha such as his bodily remains or objects used by him were buried there? [1]

a) Temple b) Vihar
c) Stupas d) Chaityas

4. Identify the capital city of Magadha with the help of the following information: [1]

 - It signified the “House of the King”.
 - It was a fortified settlement and was located among the hills.

a) Vajji b) Rajagaha
c) Koshala d) Patliputra

5. The _____ was among the large territorial empires in Asia that had managed to consolidate power and resources during the sixteenth and seventeenth centuries. [1]

a) Ming Dynasty b) Mughal Empire
c) Ottoman Empire d) Safavid Empire

6. Consider the following statements regarding the Virupaksha temple: [1]

 - i. The Virupaksha temple was built over centuries while inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.
 - ii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession which was decorated with delicately carved pillars.
 - iii. The halls in the temple were used for a variety of purposes like some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama, etc.

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

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

7. **Assertion (A):** Of the groups of Sufis who migrated to India in the late twelfth century, the Chishtis were the most influential. [1]
Reason (R): The ideals followed by them enhanced the moral authority of the shaikhs, which in turn attracted people from all walks of life.

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

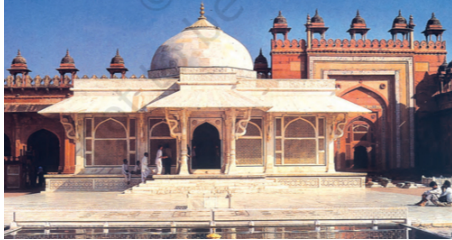
b) Both A and R are true but R is not the correct explanation of A.

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) The dargah of Shaikh Salim Chishti

b) The dargah of Shaikh Nizamuddin Auliya

c) The dargah of Shaikh Muinuddin Sijzi

d) The dargah of Shaikh Fariduddin Ganj-i Shakar

9. Who among the following Governor Generals introduced **The Enfield Rifles** which became a cause of the Revolt of 1857? [1]

a) Dalhousie

b) Hardinge

c) Bentinck

d) Wellesley

10. Consider the following statements regarding the Lotus Mahal:

[1]

i. Lotus Mahal of the most beautiful buildings in the royal centre is the Lotus Mahal, so named by British travellers in the nineteenth century.

ii. 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.

iii. 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

11. Identify the stupas from the information given below.

[1]

i. Early Buddhist structures with simple mounds and elaborate gateways.

ii. Resembled bamboo or wooden fences, adorned the stupas' perimeters.

- iii. Installed at the four cardinal points, featuring intricate carvings.
- iv. Worshippers entered through the eastern gateway and circled the mound clockwise, imitating the sun's path in the sky.

- a) Stupas at Piprahwa and Sarnath b) Stupas at Ratnagiri and Dharmarajika
- c) Stupa at Thotlakonda and Amravati d) Stupas at Sanchi and Bharhut

12. Who among the following moved the resolution in the Constituent Assembly that the Indian National Flag be horizontal tricolour of saffron, white and dark green in equal proportions with a wheel in navy blue in the centre? [1]

- a) Jawaharlal Nehru b) Vallabhbhai Patel
- c) B.R. Ambedkar d) Rajendra Prasad

13. Which among the following is correctly matched? [1]

LIST I Varanas	LIST II Occupation
A. Brahmanas	Make gifts
B. Kshatriyas	Receive gifts
C. Vaishyas	Pastoralism
D. Shudras	Agriculture

- a) D. Shudras - Agriculture b) C. Vaishyas - Pastoralism
- c) B. Kshatriyas - Receive gifts d) A. Brahmanas - Make gifts

14. Who among the following wrote **It seems to me a suicidal and indefensible policy to allow the country to be looted of original works of ancient art**? [1]

- a) H.H. Cole b) Walter Elliot
- c) James Fergusson d) John Marshall

15. On 12 March _____, Gandhiji began walking from his ashram at Sabarmati towards the ocean. He reached his destination three weeks later, making a fistful of salt as he did and thereby making himself a criminal in the eyes of the law. [1]

a) 1930

b) 1931

c) 1929

d) 1928

16. Who among the following was the President of the Constituent Assembly ? [1]

a) Dr. Rajendra Prasad

b) Jawahar Lal Nehru

c) Sardar Vallabhbhai Patel

d) Dr. Radhakrishnan

17. Which crop was not mentioned in Ain-i-Akbari? [1]

a) Maize

b) Millets

c) Paddy

d) Tobacco

18. Choose the correct place from the given options: [1]

_____ is a tiny settlement exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.

a) Chanhudaro

b) Lothal

c) Harappa

d) Kalibangan

19. What did Buchanan searched for? [1]

a) All of these

b) Mica

c) Iron ore

d) Mineral

20. Read the following statements carefully and identify the temple from the given options. [1]

i. The principal deity in this temple was a form of Vishnu.

ii. It had many halls and a shrine designed in the form of a chariot.

a) Vitthala temple

b) Chennakeshava temple

c) Virupaksha temple

d) Brihadishvara temple

21. How many verses are there in Mahabharata? [1]

a) 20 thousand

b) More than one lakh

c) One Lakh

d) 50 thousand

Section B

22. How could men and women acquire wealth? On the basis of Manusmriti, briefly mention the means of acquiring wealth. [3]

OR

Mention any two features of gotra as per the Brahmanical practice. What evidences do we get from the Satavahana inscriptions regarding the inheritance of gotra? Explain.

23. Name sources which provide us information about agriculture in the Mughal period. [3]
24. How did Jotedars resist Zamindars? [3]
25. With the help of specific examples examine the nature of Indian leadership that emerged against British in the revolt of 1857. [3]
26. Why was the Vitthala temple of the Vijayanagara unique? [3]
27. Write a note on the agricultural technology of Harappans. [3]

OR

What could be the possible reasons for the decline of Harappan civilization?

Section C

28. Describe the detailed observations and critical insights given in the Bernier's **Travels in the Mughal Empire**. [8]

OR

How did Al-Biruni's interest in India developed?

29. Write a note on the main sources of Mauryan history. [8]

OR

To what extent were agricultural practices transformed in the period under consideration?

30. Describe the circumstances that led to the initiation of Non-Cooperation Movement by Gandhiji. Explain the significance of this movement. [8]

OR

Historians have used different kinds of sources in reconstructing the political career of Gandhiji and the history of social and nationalist movements. Substantiate the statement

with examples.

Section D

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

The Therigatha

This unique Buddhist text, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis. It provides an insight into women's social and spiritual experiences. Punna, a dasi or slave 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...

- i. From where has this excerpt been taken? What has been compiled in it? (1)
- ii. Who was Punna? Which ritual of the Brahmana was satirised by her? (1)
- iii. What did she ask from the Brahmana? What was the reply of the Brahmana? (2)

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

A Church in Khambat

This is an excerpt from a Farman (imperial order) issued by Akbar in 1598.

Whereas it reached our eminent and holy notice that the Padris (fathers) of the Holy Society of Jesus wished 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. What did the Padris want to do? (1)
- ii. Who guided the Muslim rulers? (1)
- iii. How did Akbar ensure that their desire was fulfilled? (2)

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

[4]

The beginning of a new era

The Indian Constitution, which came into effect on 26th January, 1950, has the distinction of being the longest in the world. Its length and complexity are perhaps understandable when one considers the country's size and diversity. At Independence, India was not merely large and diverse, but also deeply divided. A Constitution designed to keep the country together, and to take it forward, had necessarily to be an elaborate, carefully-worked-out, and painstakingly drafted document. For one thing, it sought to heal wounds of the past and the present, to make Indians of different classes, castes and communities come together in a shared political experiment. For another, it sought to nurture democratic institutions in what had long been a culture of hierarchy and deference.

The Constitution of India was framed between December, 1946 and December, 1949. During this time its drafts were discussed clause by clause in the Constituent Assembly of India. In all, the Assembly held eleven sessions, with sittings spread over 165 days. In between the sessions, the work of revising and refining the drafts was carried out by various committees and sub-committees.

- i. How was the Indian Constitution designed to keep the country together? (1)
- ii. Why was Centralisation considered necessary by the members of the Constituent Assembly? (1)
- iii. Which Assembly shaped the vision of the Indian Constitution? (2)

Section E

34. i. On the given political outline map of India locate and label any three from the following with appropriate symbols: [5]

- a. Amritsar - an important centre of the National Movement.
- b. Chauri-Chaura - The place where Gandhiji called off Non-Cooperation Movement.
- c. Vijaynagara - City ruled by the Tuluva dynasty.

OR

Agra, a centre of the Revolt of 1857.

- ii. On the same outline map, two places related to Matured Harappan sites have been marked as A, and B. Identify them and write their correct names on the lines marked near them.



Solution
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Section A

1. (a) Doctrine of Lapse

Explanation:

Under the **doctrine of lapse**, the company took over the princely states of Satara (1848), Jaitpur and Sambalpur (1849), Bhagat (1850), Udaipur (Chhattisgarh) (1852), Jhansi (1853), Nagpur (1854), Tore and Arcot (1855). It is widely assumed that Oudh (1856) was annexed under the Doctrine of Lapse.

2.

(d) Lord Cornwallis

Explanation:

Lord Cornwallis

3.

(c) Stupas

Explanation:

Stupas

4.

(b) Rajagaha

Explanation:

Rajagaha

5.

(b) Mughal Empire

Explanation:

The Mughal Empire was among the large territorial empires in Asia that had managed to consolidate power and resources during the sixteenth and seventeenth centuries.

6.

(b) All of these

Explanation:

The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth century, it was substantially enlarged with the establishment of the Vijayanagara Empire. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. This was decorated with delicately carved pillars. He is also credited with the construction of the eastern gopuram. These additions meant that the central shrine came to occupy a relatively small part of the complex.

7.

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

Explanation:

Of the groups of Sufis who migrated to India in the late twelfth century, the Chishtis were the most influential. This was because they adapted successfully to the local environment and adopted several features of Indian devotional traditions.

The Chishtis accepted donations in cash and kind. Rather than accumulate donations, they preferred to use these fully on immediate requirements such as food, clothes, living quarters, and ritual necessities. All this enhanced the moral authority of the shaikhs, which in turn attracted people from all walks of life. Further, their piety and scholarship, and people's belief in their miraculous powers made Sufis popular among the masses, whose support kings wished to secure.

Both the reason and the assertion are correct but the reason does not explain the assertion.

8. **(a)** The dargah of Shaikh Salim Chishti

Explanation:

The dargah of Shaikh Salim Chishti

9.

(b) Hardinge

Explanation:

Hardinge

10.

(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.

11.

(d) Stupas at Sanchi and Bharhut

Explanation:

The early stupas at Sanchi and Bharhut were plain except for the stone railings, which resembled a bamboo or wooden fence, and the gateways, which were richly carved and installed at the four cardinal points. Worshippers entered through the eastern gateway and walked around the mound in a clockwise direction keeping the mound on the right, imitating the sun's course through the sky.

12. **(a)** Jawaharlal Nehru

Explanation:

Jawaharlal Nehru

13.

(b) C. Vaishyas - Pastoralism

Explanation:

C. Vaishyas - Pastoralism

14. **(a)** H.H. Cole

Explanation:

H.H. Cole

15. **(a)** 1930

Explanation:

1930

16. **(a)** Dr. Rajendra Prasad

Explanation:

Dr. Rajendra Prasad

17.

(d) Tobacco

Explanation:

Tobacco

18. **(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.

19. **(a)** All of these

Explanation:

All of these

20. **(a)** Vitthala temple

Explanation:

The principal deity in the Vitthala temple was Vitthala- a form of Vishnu. It had many halls and a shrine designed in the form of a chariot.

21.

(c) One Lakh

Explanation:

One Lakh

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

From C. 1000 BCE onwards, people were classified into gotras by Brahmanas. Each gotra was named after a Vedic seer as all the members of that gotra were assumed as the descendants of that seer.

There were two important rules of gotras:

- i. The woman had to adopt the gotra of her husband after her marriage.
- ii. Members of the same gotra could not marry each other.

Rules of Gotra and Satavahana kings: Some of the Satavahana rulers had more than one wife (polygamy). A study of the names of wives of Satavahana rulers reveals that few of them had names derived from gotras such as Gotama and Vashishtha which were their father's gotras. They probably had retained these names instead of adopting the names of their husband's gotras. Some women also belonged to the same gotra as their husbands. This fact was against the rules of exogamy. This fact actually exemplified an alternative practice that of endogamy or marriage within the kin group.

23. **Following sources provide us with information about agriculture in the Mughal Period:**

- i. **Ain-i Akbari:** This text meticulously recorded the arrangements made by the state to ensure cultivation.
- ii. Documents of East India company provided useful descriptions of conflicts in agrarian society and their expectations of fairness from the state.
- iii. **Accounts of foreign travellers:** Travellers visited during Mughal reign shared different opinions on an agrarian system of those times some described it as prosperous while some criticized the crown ownership concept prevailed that time.
- iv. **Indo Persian sources:** The term which Indo-Persian sources of the Mughal period most frequently used to denote a peasant was raiyat (plural, riaya) or muzarian. In addition, we also encounter the terms Kisan or Asami. Sources of the seventeenth century refer to two kinds of peasants-khud-Kashta and pahi-Kashta. The former were residents of the village in which they held their lands. The latter were non-resident cultivators who belonged to some other village but cultivated lands elsewhere on a contractual basis.

24. Jotdars were the rich peasants group who tried to control the Zamindari system. They resisted the zamindars in various ways:-

1. Unlike zamindars they resided in the village which gave them control over the poor peasants.
 2. They resisted the zamindars to increase the jama of village.
 3. Prevented Zamindari officials from executing duties.
 4. Delayed payment to cause problems.
25. People looked upon their heroes and leaders who lead them in pre-British times. First, was the last ruler of Mughal India. When the armies of Indian rebels reached Delhi, they looked forward to the last Mughal emperor Bahadur Shah Zafar to resume the leadership of the revolt. His acceptance of the leaders gave a kind of legitimacy to the revolt. Nana sahib joined the revolt in Kanpur, while Rani Laxmibai was forced to assume the leadership of the revolt in Jhansi. In Awadh, the revolt was led by Begum Hazrat Mahal and her son. Kunwar Singh in Bihar, Shah Mal in Uttar Pradesh and Gonoo, a tribal in the Chotanagpur Plateau, assumed the leadership of the revolt in their territories. Thus, the Indian leadership which emerged during the revolt not only consisted of royal figures but also of local people who were followed by their community. Many tribal chiefs and agrarian communities rose in revolt against British Raj.
26. The Vitthala temple was well-known for its exceptional architecture and unmatched craftsmanship. The cluster of pillars was carved out of huge single pieces of resonant stone. A characteristic feature of this temple complexes was the chariot streets that extended from the temple gopuram in a straight line. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops. This temple has several halls and a unique shrine designed as a chariot. The principal deity of this temple was Vitthala, a form of Vishnu, which was generally worshipped in Maharashtra.
27. Agriculture was the chief occupation of the Harappans. But it is more difficult to construct actual agricultural practices. The prevalence of agriculture is indicated by finds of grains.
- i. Discovery of two sets of furrows at a right angle to one another gives evidence of a ploughed field at Kalibangan shows that two crops were grown together.
 - ii. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologist extrapolates from this that oxen were used for ploughing.
 - iii. Terracotta models of the plough have been found at sites in the Cholistan and at Banawali. The Harappan had knowledge of plough and probably use the wooden ploughshare.

OR

The following were the reasons for the decline of the Harappan civilization:

- i. **Floods:** Some scholars believe that many towns of the Harappan civilization were destroyed because of the floods in the Indus River. With the passage of time, they were buried beneath the sands of time.

- ii. **Earthquakes:** It is also believed that many earthquakes might have jolted various cities. They might have dashed many towns to the ground.
- iii. **Droughts and Epidemics:** Harappan civilization might have been hit by acute droughts or deadly epidemics. These might have resulted in the destruction of various towns.
- iv. **Aggressions by the Aryans:** The people of Harappa were defeated in many of these wars. It led to the decline of the Harappan civilization.

Section C

28. Bernier's 'The Travels in the Mughal Empire' is marked by detailed observations, critical insights, and reflection:

- According to Bernier, there was no private property during Mughal India. He was a firm believer in the virtues of private property and saw crown ownership of land as being harmful to both the state and its people. He thought that the emperor owned all the land and distributed it among his nobles, and this had disastrous consequences for the economy and society.
- Owing to crown ownership of land, landholders could not pass on their land to their children. So they were averse to any long-term investment in the sustenance and expansion of production. It had led to the uniform ruination of agriculture, excessive oppression of the peasantry, and a continuous decline in the living standards of all sections of society except the ruling aristocracy.
- Bernier's descriptions influenced Western theorists from the eighteenth century onwards. The French philosopher Montesquieu, for instance, used this account to develop the idea of oriental despotism, according to which rulers in Asia (the Orient or the East) enjoyed absolute authority over their subjects, who were kept in conditions of subjugation and poverty, arguing that all land belonged to the king and that private property was non-existent.
- According to this view, everybody, except the emperor and his nobles, barely, managed to survive. This idea was further developed as the concept of the Asiatic mode of production by Karl Marx in the nineteenth century. He argued that in India (and other Asian countries), before colonialism, Surplus was appropriated by the state. This led to the emergence of a society that was composed of a large number of autonomous and (internally) egalitarian village communities.
- The imperial court presided over these village communities, respecting their autonomy as long as the flow of surplus was unimpeded. This was regarded as a stagnant system.
- Contemporary European travellers and writers often highlighted the treatment of women as a crucial marker of difference between Western and Eastern societies. Not

surprisingly, Bernier chose the practice of Sati for a detailed description. He noted that while women seen to embrace death cheerfully, others were forced to die.

OR

It was in Ghazni that Al-Biruni developed an interest and liking for India:

- i. Al-Biruni studied the translated work in Sanskrit, mathematics, medicine, and astronomy in Arabic. Some of the works he had studied were the main famous works of that time belonged to India.
 - ii. When Punjab became a part of the Ghaznavid empire, contacts with the local population helped create an environment of mutual trust and understanding.
 - iii. Al- Biruni spent years in the company of Brahmana priests and scholars, learning Sanskrit, and studying religious and philosophical texts. He also translated many Sanskrit works in Arabic including even Patanjali's work on grammar. For his brahman friends, he translated the work of Euclid (a Greek mathematician) into Sanskrit.
 - iv. He was acquainted with all the things related to India. He was more interested in geology, comparative sociology etc.
29. Maurya dynasty is the first dynasty of India about which we have correct and enough historical information. It tied whole of India with a thread of unity. This dynasty was founded by Chandragupta Maurya.

We get this information from various sources which are given below:

- i. **Description of Megasthenes:** Megasthenes was a Greek resident. He remained as an ambassador of Seleucus in the court of Chandragupta Maurya from 302 B.C.E. to 298 B.C.E. He wrote a book called 'Indica' in which he wrote about the Mauryan ruler, his administration and social condition of that age. Although this book is not available, still some of the descriptions of his book are available in a few Greek and other books. We can clearly get information about Mauryan empire by collecting all these descriptions.
- ii. **Arthashastra of Kautilya:** Kautilya Chanakya was the teacher and prime minister of Chandragupta Maurya. Kautilya wrote an epic called 'Arthashastra'. He wrote about various political theories in his book. Kautilya wrote that King should run the administration with the help of his ministers even if he is an autocratic ruler. Actually Chandragupta used his political concepts and became a successful king. Proper analysis of Kautilya's Arthashastra gives us enough information about administration and society under Mauryan rule.
- iii. **Mudrarakshasa:** It is a historical play written in the fifth century. It was written by the famous writer of Gupta age, Vishakhadutta. This play tells us how Nanda dynasty was destroyed by Chandragupta Maurya and how he founded the Mauryan empire.
- iv. **Buddhist Literature:** Buddhist texts such as Jatakas reveal socio-economic conditions of Mauryan period while Buddhist chronicles Mahavamsa and Dipavamsa throws light

on the role of Ashoka in spreading Buddhism to Sri Lanka. Divyavadam, the Tibetan Buddhist text informs us about Ashoka's efforts in spreading Buddhism.

OR

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.

30. The events which led to the Non-Cooperation movement launched by Gandhiji in 1920 are as follows:

- i. In 1919, the Rowlatt Act was passed against the wish of all Indian members of the Legislative Assembly. It empowered the government to detain a person without trial, violating all civil rights.
- ii. To protest against the unlawful arrest of national leaders, a public meeting held in Amritsar culminated in what was known as the Jallianwala Bagh massacre in April 1919. Innocent men, women and children were killed and many more were injured. The monstrous act provoked unprecedented indignation throughout the country.
- iii. The Khilafat movement was launched by the Ali Brothers, to protest against the dismemberment of the Turkish empire and to restore the Turkish Sultan as the spiritual head or Caliph of the Muslims. Gandhiji coupled the Non-Cooperation movement with the Khilafat movement. Hindus and Muslims broadened the base of the national movement.
- iv. The Government of India Act 1919 failed to satisfy the nationalist urge for Swaraj. Through the Non-Cooperation movement, the nationalists helped to achieve a new

scheme of meaningful and substantial reforms.

Significance of the movement:

- British rule was shaken to its foundation for the first time. Indians from every walk joined the movement. It got cooperation of Khilafat. This movement was a kind of training for self-rule. It became an epoch in the life of Indians.
- It involved boycott of British manufactured goods and adoption of swadeshi. This had a deep economic impact on the British.

OR

Historians utilize various sources to reconstruct Mahatma Gandhi's political career and the broader context of social and nationalist movements in India.

- i. **Primary Sources:** Gandhi's own writings, such as Hind Swaraj and The Story of My Experiments with Truth, provide insight into his philosophy of non-violence and civil disobedience.
- ii. **Government Records:** Official correspondence and reports from the British colonial administration reveal how Gandhi's actions were perceived, particularly during the Non-Cooperation Movement and the Salt March.
- iii. **Newspapers:** Publications like Young India and The Hindustan Times capture public sentiment and the political climate, offering commentary on Gandhi's campaigns.
- iv. **Oral Histories:** Interviews with freedom fighters and contemporaries provide personal anecdotes about Gandhi's influence, highlighting grassroots perspectives on his leadership.

Section D

31. i. This excerpt has been taken from 'Sutta Pitaka'. This Buddhist text has a collection of verses composed by bhikkhunis.
- ii. Punna was a Dasi or a slave. Every day she went to the river in the morning. She brought water for her master's household. She satirised the ritual of bath performed by a Brahmana.
- iii. She asked the Brahmana who was afraid that he went down to take a bath in the bitter cold. The Brahmana replied that he did well to prevent evil. He also added that a bath in the water frees one from evil.
32. i. The Padris (fathers) of the Holy Society of Jesus wanted to build a house of prayer i.e. church in the city of Khambat, in Gujarat.
- ii. Muslim rulers were to be guided by the Ulama, who were scholars of Islamic studies. The Ulama was expected to ensure that the rulers abide by the Shari'a (Islamic Laws).
- iii. Akbar issued an exalted mandate which issued an order that:
- The dignitaries of the city of Khambat should not create any hindrance to the making of churches.

- They should allow the Padris to build a church so that they would follow their own religion.

33. i. The length and complexity of the Indian Constitution testifies its effort to consider the country's size and diversity. During the independence the country was not merely large and diverse but also divided, the constitution has been designed to keep the country together by being elaborate and having careful explanations.
- ii. ■ The colonial government had already worked with a unitary (or central) setup.
 ■ The violence of the times gave a further push to centralisation.
 ■ Centralisation was seen as necessary both to forestall chaos and to plan for the country's economic development.
- iii. The voices within the Constituent Assembly framed the vision of the Constitution for the new nation.

Section E

34. i.



- ii. A - Dholavira
 B - Lothal