

SAMPLE QUESTION PAPER 3

Class – XII

HISTORY

Time allowed: 3hrs

Maximum Marks: 80

General Instructions:

1. Answer all the questions. Some questions have choice. Marks are indicated against each question.
2. Answer to questions no. 1 to 3 carrying 2 marks should not exceed 30 words each
3. Answer to questions no. 4 to 9 carrying 4 marks should not exceed 100 words. Students should attempt only five questions in this section
4. Question 10 (for 4 marks) is a value based question and compulsory question
5. Answer to questions 11 to 13 carrying 8 marks should not exceed 350 words.
6. Questions 14-16 are source based questions and have no internal choice
7. Questions 17 is a Map question includes identification and significant test items. Attach the map with the answer sheet.

PART-A

Answer all the questions given below: (2X3=6)

1. Why did Akbar show high respect towards the inter-faith debates? Give two reasons
2. How did Kushanas of first century BCE exemplify themselves with high status?
State any two significant ways
3. Compare the racial divide of 'Black Town' and 'White Town' in colonial India .

PART-B

Section-I

Answer any five of the following questions: (4X5=20)

4. 'Epigraphy alone does not provide a full understanding of political and economic history.'Justify the statement with its four limitations 4
5. How have archaeologists used evidence from material remains to piece together parts of a fascinating Harappa history? Explain 4
6. Why were agricultural tracts incorporated within the fortified area of the Vijayanagara Empire? Give reasons 4
7. Abu'IFazl had shaped and articulated the ideas associated with the reign of Akbar'. Substantiate the statement in the context Mughal court. 4
8. What was the Limitation Law of 1859? State its impacts on the ryots. 4
9. Critically evaluate Governor General Lord Dalhousie's policy towards Awadh during 1850s .4

SECTION-II

VALUE BASED QUESTION (Compulsory)

(4x1=4)

Read the following lines and answer the question that follows:

A poem by KaraikkalAmmaiyar in which she describes herself:

The female Pey (demoness) with . . . bulging veins,
protruding eyes, white teeth and shrunken stomach,
red haired and jutting teeth, lengthy shins extending till the ankles,
shouts and wails while wandering in the forest.

10. KaraikkalAmmaiyar's poetry dismantles the paradigm of human order and duty rooted in the household not by focusing on gender roles, but by extolling devotion. Highlight the values that provide the potential space for women in this emerging tradition

4

PART-C

LONG QUESTIONS

Answer all the questions given below:(8x3=24)

11. How did Siddhartha come to be known as the Buddha? Explain his philosophy mentioned in the Sutta-Pitaka . 4+4= 8

OR

Describe the sculptural aspects of SanchiStupa . State the reasons for the survival of this Stupa

12. Analyze the condition of forest dwellers in the Mughal agrarian society.8

OR

Examine the role of the village Panchayats in the Mughal period

13. 'Non cooperation became the epoch in the life of India and of Gandhiji'. Justify this statement with examples

8

OR

Buried under the debris of the violence and pain of Indian partition is an enormous history of help, humanity & harmony'. Explain

PART-D

SOURCE BASED QUESTIONS

14. Read the following excerpt carefully and answer the questions that follow:(7x3=21)

Proper social roles

Here is a story from the AdiParvan of the Mahabharata:

Once Drona, a Brahmana who taught archery to the Kuru princes, was approached by Ekalavya, a forest dwelling nishada (a hunting community). When Drona, who knew the dharma, refused to have him as his pupil, Ekalavya returned to the forest, prepared an image of Drona out of clay, and treating it as his teacher, began to practise on his own.

In due course, he acquired great skill in archery. One day, the Kuru princes went hunting and their dog, wandering in the woods, came upon Ekalavya. When the dog smelt the dark nishada wrapped in black deer skin, his body caked with dirt, it began to bark. Annoyed, Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery. They tracked down Ekalavya, who introduced himself as a pupil of Drona. Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word: no one was better than Arjuna.

14.1 Why did Drona refuse to have Ekalavya as his pupil? 2

14.2 What did Drona demand from Ekalavya? How did Ekalavya react on it? 3

14.3 Why did Drona ask for such type of gurudakshina? Give reasons. 2

15 Read the following excerpt carefully and answer the questions that follow:

Education and Entertainment

This is what Ibn Juzayy, who was deputed to write what Ibn Battuta dictated, said in his introduction: A gracious direction was transmitted (by the ruler) that he (Ibn Battuta) should dictate an account of the cities which he had seen in his travel, and of the interesting events which had clung to his memory, and that he should speak of those whom he had met of the rulers of countries, of their distinguished men of learning, and their pious saints. Accordingly, he dictated upon these subjects a narrative which gave entertainment to the mind and delight to the ears and eyes, with a variety of curious particulars by the exposition of which he gave edification and of marvellous things, by referring to which he aroused interest.

15.1 Who was Ibn Battuta? 2

15.2 Mention any three exciting things which he noticed in India. 3

15.3 How has Ibn Battuta accounted his travelling experience in Rihla? 2

16. Read the following excerpt carefully and answer the questions that follow:

“The real minorities are the masses of this country’

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said:

Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are notable to take advantage of the ordinary civil rights.

What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slaves by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money-lender with his

money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution ...

16.1 On which aspect N G Ranga has drawn attention? 3

16.2 Mention the gulf that separated the broad masses of Indians 2

16.3 What kind of protection was needed for the real minority 2

PART-E

MAP QUESTIONS

17.1 On the given political outline map of India, locate and label the following with appropriate symbols 1x2=2

a. KotDiji

b. Agra, the imperial capital of Mughal

17.2 On the given outline map of India 5 places are marked as 1 to 5. Identify any three places and write their names on the lines provided.

