

**Class XII**  
**History (027)**  
**Sample Question Paper 2018-19**

Time allowed-3hrs

Max. Marks -80

**General Instructions:**

- i. Answer all questions. Some questions have internal choice. Marks are indicated against each question.
- ii. Answer to questions carrying 2 marks (Part A, 1 to 3) should not exceed 30 words each.
- iii. Answer to questions carrying 4 marks (Part B, 4 to 9) should not exceed 100 words each.
- iv. Answer to questions carrying 8 marks (Part C, 10 to 12) should not exceed 350 words each.
- v. Question no 13 to 15 are source based questions.
- vi. Question 16 is map question with two parts - identification and location.

**Part A (Very Short Answer Based Questions)**

**2x3=6**

- 1 As per Sanskrit legal texts women did not have access to property. In reference to the norm how is the case of Prabhavati Gupta exceptional? Explain. 2
- 2 Why were the eighteenth and nineteenth century western theorists influenced by the Bernier's description of landownership? 2
- 3 State any two steps taken by Lord Wellesley to clean up the city of Calcutta. 2

**OR**

State any two features of Neo- Gothic style of architecture.

**Part B (Short Answer Based Questions)**

**4x6=24**

- 4 "The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct the religious practices of Harappa". Give suitable arguments in support of your answer. 4
- 5 "There are limits to what epigraphy can reveal." Justify with suitable arguments. 4
- 6 Describe the accounts of foreign travellers about the city of Vijayanagara. 4
- 7 Analyse the diplomatic and political relationship of the Mughals with the neighbouring empires. 4

**OR**

Analyse the reasons for the frequent shifting of the capital cities of the Mughals during the sixteenth and seventeenth centuries.

- 8 "Through proclamations the rebels of 1857 completely rejected everything associated with British rule or firangi raj". Cite any four aspects to support this statement. 4

**OR**

"By the 1850s, the Santhals felt that the time had come to rebel against zamindars, moneylenders and the colonial state." Identify aspects related with the statement.

- 9 Why did N G Ranga feel that the minorities should be interpreted in economic terms? Give reasons. 4

**Part C (Long Answer Questions)**
**8x3=24**

- 10 “Brahmanical norms regarding marriage and occupation were not universally followed in ancient times.” Give arguments in support of your answer. 8
- 11 How did the village panchayat regulate the rural society in the Mughal period? Explain. 8
- OR**
- How do we come to know about the rural society of the Mughal period? Which technologies were used by the peasants during this period? Explain. 4+4
- 12 Describe the role of Gandhiji as people’s leader from 1917-22? 8

**Part D (Source based questions)**
**7x3=21**

- 13 **Rules for monks and nuns** 7
- These are some of the rules laid down in the VinayaPitaka: When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then – unless he has been authorised by the bhikkhus – it is to be forfeited and confessed. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha – or having had it set out – and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.
- a Explain any two rules governing the lives of the bhikkhus and bhikkhunis. 2
- b Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha. 2
- c How VinayaPitaka describes the teachings of Buddha. 3
- 14 **Declining a royal gift** 7
- This excerpt from a sufi text describes the proceedings at Shaikh Nizamuddin Auliya’s hospice in 1313: I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh NizamuddinAuliya’s) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master ... had not accepted that gift. Instead, he had lamented: “What have I to do with gardens and fields and lands? ... None of ... our spiritual masters had engaged in such activity.” Then he told an appropriate story: “... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: ‘Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons.’

- a Examine the suitability of the gifts given by Ulugh Khan to the Sufis? 2
- b Demonstrate the ways through which Sufis dispensed their donations. 2
- c Identify the relationship between the state and the Sufi saints. 3

15 **“Without a shot being fired”**

This is what Moon wrote: For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shot being fired to disperse the incendiaries (i.e. those who stirred up conflict). The ... District Magistrate marched his (large police) force into the city and marched it out again without making any effective use of it at all ...

- a How did Amritsar become a scene of bloodshed in 1947? 2
- b Analyse the attitude of the soldiers and policemen towards the mob? 2
- c Interpret the reactions of the British administration to the law and order situation in Amritsar in March 1947. 3

**OR**

**“A voice in the wilderness”**

7

Mahatma Gandhi knew that his was “a voice in the wilderness” but he nevertheless continued to oppose the idea of Partition:

But what a tragic change we see today. I wish the day may come again when Hindus and Muslims will do nothing without mutual consultation. I am day and night tormented by the question what I can do to hasten the coming of that day. I appeal to the League not to regard any Indian as its enemy ... Hindus and Muslims are born of the same soil. They have the same blood, eat the same food, drink the same water and speak the same language.

SPEECH AT PRAYER MEETING, 7 SEPTEMBER 1946, CWMG, VOL. 92, P.13

- a. Highlight the concern of Mahatma Gandhi on the idea of partition. 2
- b. “Mahatma Gandhi knew that his was a voice in the wilderness”. Analyse the reasons behind it. 2
- c. How did Gandhiji try to restore communal harmony amongst the masses of India? 3

**Part E (Map Question)**

**2+3=5**

- 16a On the given political outline map of India, locate and label the following with appropriate symbols: 2
- a) Banawali, the mature Harappan site **OR** Sanchi stupa
- b) Chandragiri **OR** Vijayanagara

- 16 b On the same outline map of India, three places related to the Revolt of 1857 have been marked as A, B and C. Identify them and write their names on the lines drawn near them. 3

**Note: The following questions are for the Visually Impaired Candidates only in lieu of Q. No. 16.**

- 16a Name any two mature Harappan sites. 2

**OR**

Name any two Territories under Babur, Akbar and Aurangzeb.

16b Mention any three places related to the Revolt of 1857.

3

