

# Sample Question Papers

**CBSE** Examination **Class XII**

# History

2011-2015

**Class-XII**  
**History**

**Time Allowed: 3hrs**

**M.M: 80**

**General Instructions:**

1. Answer all the questions. Some questions have choice. Marks are indicated against each question.
2. Answers to questions 1 to 3, carrying 2 marks should not exceed 30 words each.
3. Answer to questions 4 – 9, carrying 4 marks, should not exceed 100 words each. Students should attempt any 5 questions in this section.
4. Question 10 (for 4 marks) is a value based question and compulsory.
5. Answer to questions 11 to 14, carrying 8 marks each should not exceed 350 words each. Students should attempt any 3 questions in this section.
6. Questions 15, 16 and 17 are based on sources and have no internal choice.
7. Map Question 18 includes 'identification' and 'significance' test items. Students should attach the map within the answer scripts.

**Part – A**

**Answer all the questions given below:**

**2x3=6**

1. Point out a shortcoming and an advantage of using inscriptions to reconstruct history. 2
2. Mention two steps taken by Akbar to promote harmony in his empire. 2
3. What purpose did mapping serve to the colonial government? 2

**Part – B**

**Section – I**

Answer any five of the following questions.

4x5= 20

4. Describe the strategies used by archaeologists to track social differences in the Harappan society. 4
5. Examine the contribution of the Begums of Bhopal towards the preservation of Sanchi. 4
6. How were the water requirements of the people of Vijayanagara met? 4
7. Assess the role played by women of the imperial household in the Mughal empire. 4
8. Describe the life style of the Paharias. 4
9. 'A major cause of the revolt of 1857 was Dalhousie's occupation of Awadh.' Give reasons to justify the statement. 4

**Section – II**

**Value Based Question. (Compulsory)**

**4**

Read the following passage and answer the question that follows:

'God is called by many names:

Names like Allah, Ram, Karim, Keshav, Hari and Hazrat

Gold may be shaped into rings and bangles

Isn't it gold all the same?

Distinctions are only words we invent.'

10. 'The teachings of Kabir helped in strengthening values of peaceful coexistence in the society'. Explain giving examples from his ideas and state in what ways are his teachings relevant in the contemporary times to resolve conflict.

### Part – C

Answer any three of the following questions.

**3x8=24**

11. Critically examine the sources that have helped in reconstructing the history of the Mauryas. 8
12. Examine the lifestyle of the forest dwellers and analyse the economic and political changes that came about in the forest societies in the medieval period. 8
13. Illustrate, giving examples, the ways in which oral accounts helped in understanding the Partition better? 8
14. In what ways did Mahatma Gandhi transform the nature of the national movement? 8

### . Part – D

**Source Based Questions**

**3x7=21**

**15. Read the following extract carefully and answer the questions that follow:**

Thus speaks Devanampiya Piyadassi:

'In the past, there were no arrangements for disposing affairs, nor for receiving reports. But I have made the following (arrangements). *Pativedakas* should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people anywhere.'

- i. Name the ruler? What is meant by the term, *Pativedaka*? 1+1=2
- ii. What does he want the '*Pativedakas*' to do? What is his purpose? 2+2=4
- iii. What does this inscription tell us about the nature of kingship of this period? 1

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

### Music in the market

Read Ibn Battuta's description of Daulatabad:

In Daulatabad there is a market place for male and female singers, which is known as Tarabad. It is one of the greatest and most beautiful bazaars. It has numerous shops and every shop has a door which leads into the house of the owner...The shops are decorated with carpets and at the centre of a shop there is a swing on which sits the female singer. She is decked with all kinds of finery and her female attendants swing her. In the middle of the market place there stands a large cupola, which is carpeted and decorated and in which the chief of the musicians takes his place

every Thursday after the dawn prayers, accompanied by his servants and slaves. The female singers come in successive crowds, sing before him and dance until dusk after which he withdraws. In this bazaar there are mosques for offering prayers...One of the Hindu rulers...alighted at the cupola every time he passed by this market place, and the female singers would sing before him. Even some Muslim rulers did the same.

- i. What are the indicators in the passage that tell us that it is a market place for music? 3
- ii. What reference indicates the secular nature of the market? 2
- iii. 'Ibn Battuta has praised Indian cities and markets in his writings'. Elaborate. 2

**17. Read the following extract carefully and answer the questions that follow:**

**What should be the qualities of a national language**

A few months before his death Mahatma Gandhi reiterated his views on the language question:

This Hindustani should be neither Sanskritised Hindi nor Persianised Urdu but a happy combination of both. It should also freely admit words wherever necessary from the different regional languages and also assimilate words from foreign languages, provided that they can mix well and easily with our national language. Thus our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. To confine oneself to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism.

HARIJAN SEVAK, 12 OCTOBER 1947

- i. What, according to Gandhiji should Hindustani be and what should our national language develop to be? 2 +2=4
- ii. What was the opinion of members from the South on this issue? 1
- iii. How did the Constituent Assembly resolve this issue? 2

**PART-E**

**18. Map Question 5**

18.1 On the given political outline map of India, **Locate and label** the following. 2

- a) The Capital of Avanti
- b) The VajjiSangha

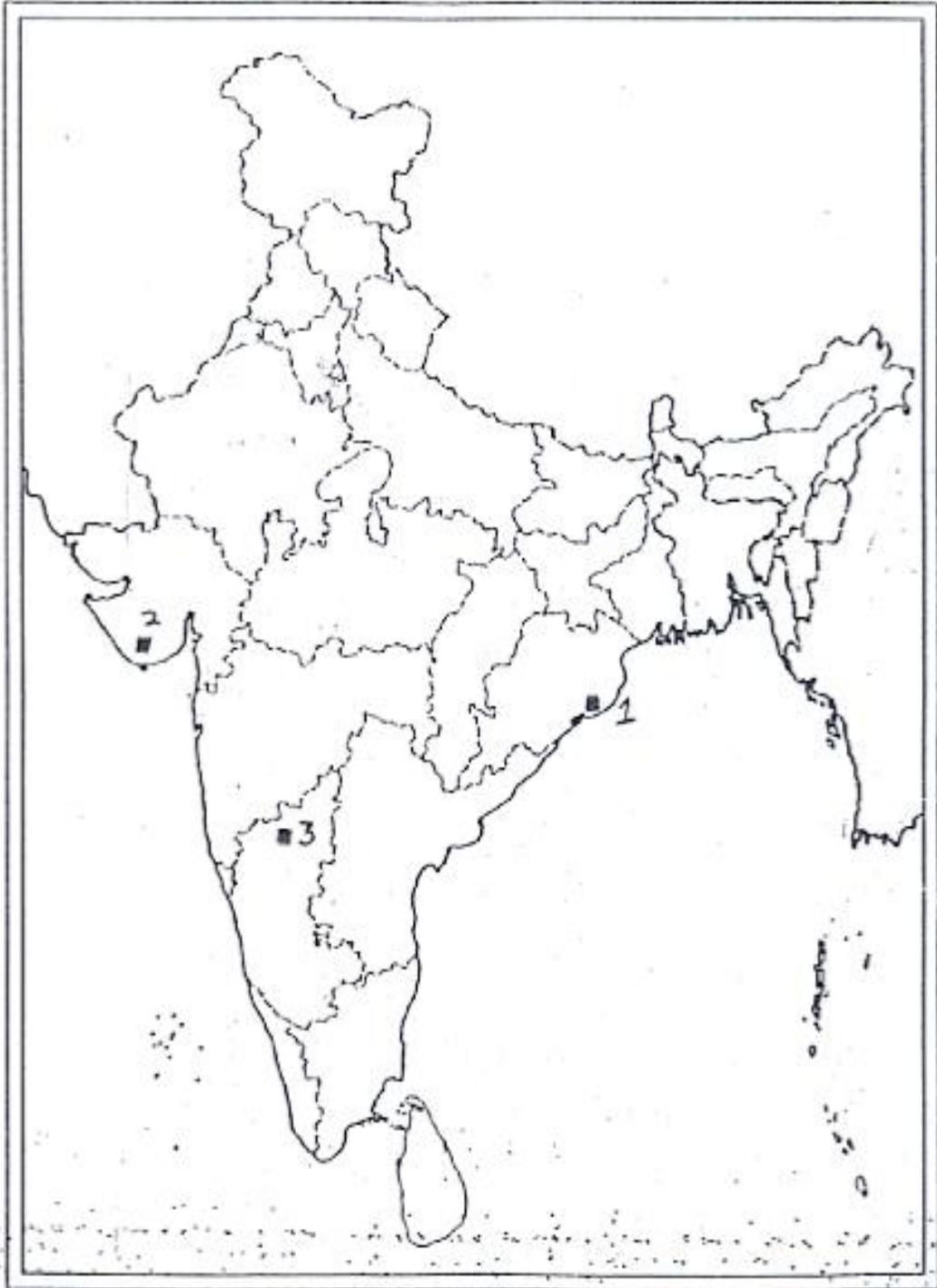
18.2 On the same map three places where Ashokan Pillar inscriptions have been found, are marked as 1, 2 and 3. **Identify them** and write their names on the lines drawn near them. 3

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Outline Map of India (Political)

भारत का रेखा-मानचित्र (राजनीतिक)

CUT HERE  
यहाँ से काटें  
CUT HERE  
यहाँ से काटें  
CUT HERE  
यहाँ से काटें



**History**  
**Class XII**

Q. No.	ANSWER	MARKS
	<b>PART A</b>	
<b>1.</b>	<p>Ans. Inscriptions are a vital means of reconstructing and understanding history, but however have both advantages and disadvantages that are enumerated below</p> <p style="text-align: center;"><b><u>Disadvantages of inscripational evidence (Pg. 48 &amp; 49)</u></b></p> <ul style="list-style-type: none"> <li>• The letters on some inscriptions may be very faintly written or parts of the inscriptions may be damaged or missing. These technical limitations act as a deterrent in reconstructing the text of the inscriptions.</li> <li>• Linguistic problems : some inscriptions may be written in languages that may not yet be understood by present day historians as the language of the inscriptions has long fallen into disuse</li> </ul> <p>EG : Ashokan inscriptions could only be read after James Prinsep deciphered Brahmi in 1838</p> <ul style="list-style-type: none"> <li>• Furthermore, inscriptions may not have lasted the ravages of time. Thus, what is available to us today may simply be a small fraction of what was written in the times of the rulers that commissioned these inscriptions to be engraved.</li> <li>• Inscriptions are written from the point of the view of the person who commissioned them. Thus, commonplace events like agricultural festivals may not be described in the inscriptions whereas court celebrations might be.</li> <li>• Engravers often used only the title of the ruler commissioning the inscription to refer to him in the engraved text, and hence, we may not be able to connect the ruler and the title unless ample evidence is available</li> </ul> <p>EG : Ashoka is referred to as Devanampiya Piyadassi (Beloved of the gods). Only the inscription at Maski identified Ashoka by name, and hence it became evident that Devanampiya Piyadassi was a title Ashoka held.</p>	<b>2</b>

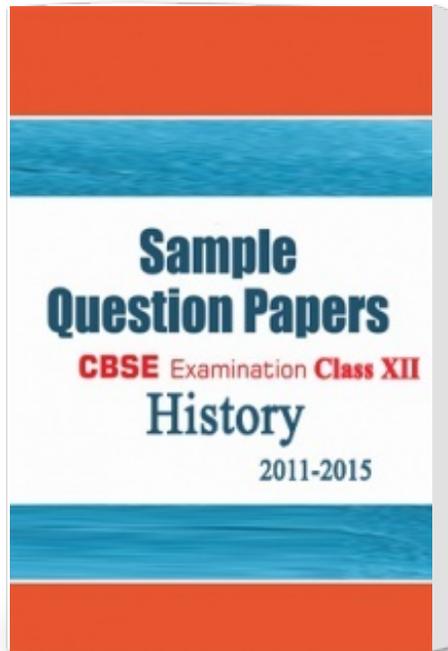
	<p style="text-align: center;"><b><u>Advantages of inscriptional evidence</u></b></p> <ul style="list-style-type: none"> <li>• Inscriptions give an idea of the exploits and achievements of rulers, as well as record donations made by men and women to religious institutions. (PG 29 box)</li> </ul> <p>EG : Inscriptions on the railings and pillars of stupas record contributions made by ivory workers, bhikkus, bhikkunis and other such people towards the building of the stupa. (PG 96)</p> <ul style="list-style-type: none"> <li>• Inscriptions give us an insight into the social structure of society. (PG 38)</li> </ul> <p>EG : A rock inscription at Girnar speaks of how the Shaka ruler, Rudradarman repaired the Sudarshna lake.</p> <p>Rudradarman of the Shaka clan, was regarded as a mlechcha (barbarian or outsider) by the Brahmanas, yet rebuilt the lake, suggesting that powerful mlechchas were familiar with Sanskrit traditions.</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, inscriptions give us important information regarding Indian society, but due to their shortcomings cannot be taken at face value and hence must be used in conjunction with other sources of information.</li> </ul>	
2.	<p><b><u>Introduction</u></b></p> <ul style="list-style-type: none"> <li>• Many consider the rule of Jalaluddin Akbar to be the pinnacle of the Mughal era. He introduced various measures to promote harmony in his kingdom, which are given as follows-</li> </ul> <p><b><u>Sulh-i-kul (PG 233)</u></b></p> <ul style="list-style-type: none"> <li>• The ideal of sulh-i-kul implied that all schools of religion could express their religion freely, nbut on thbe condition that they did not fight either with the state or amongst themselves.</li> </ul> <p><b><u>Designation on the basis of merit (PG 233)</u></b></p> <ul style="list-style-type: none"> <li>• All nobles in Akbar’s court were given positions on the basis of merit, service and loyalty to the king, regardless of their country of birth. Thus, the Mughal court included Iranis, Afghans, Deccanis and Rajputs.</li> </ul>	2

	<p>EG : Raja Todar Mal of the Khatri caste was Akbar's finance minister.</p> <p><b><u>Abolition of religious taxes (PG 234)</u></b></p> <ul style="list-style-type: none"> <li>• Akbar abolished the tax on pilgrimage in 1563 and jiziya (tax levied on non Muslim subjects as per Islamic law) in 1564 as these taxes were based on religious discrimination.</li> </ul> <p><b><u>Eclectic form of religion (PG 250 &amp; 251)</u></b></p> <ul style="list-style-type: none"> <li>• Akbar was interested in deepening his knowledge about the doctrines of other religions, and to this end held interfaith debates in the ibadat khana amongst Muslims, Parsis, Hindus, Jains and Christians. Thus, Akbar moved away from a structured and defined religion to a eclectic form of worship based on light and the sun.</li> </ul> <p>EG : Jesuit priests were often assigned close positions to Akbar's throne - their close spatial proximity indicated their importance in the eyes of the emperor.</p> <p><b><u>Formation of spiritual relationships (PG 245)</u></b></p> <ul style="list-style-type: none"> <li>• Akbar also established spiritual relationships with select members of his nobility treating them as his disciples (murid). This is part of popular Sufi terminology used to describe the relationship between a teacher and a student.</li> </ul> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, following these ideals helped Akbar to establish harmony in his kingdom from 1555-1605</li> </ul>	
3.	<p><b><u>Introduction (ALL CONTENT FROM PG 320&amp;321)</u></b></p> <ul style="list-style-type: none"> <li>• The British felt that meticulous mapping was essential for the administration of the Raj</li> </ul> <p><b><u>Maps used for defence purposes</u></b></p> <ul style="list-style-type: none"> <li>• Maps helped the British identify the location of hills, rivers and vegetation, which were all very important for building structures for defence.</li> </ul> <p>EG : The garer-math in Bengal is left as an open expanse of land for the British to have a direct line of fire on the approaching enemy</p>	2

	<p><b><u>Maps used for commercial purposes</u></b></p> <ul style="list-style-type: none"> <li>• Maps show the location of ghats, alignment of roads, and this information is used to gauge commercial possibilities and plan strategies for taxation.</li> </ul> <p><b><u>Maps used for towns planning purposes</u></b></p> <ul style="list-style-type: none"> <li>• Maps of towns were prepared not only to plan the development of these towns, but also to develop them commercially and consolidate British hold over them.</li> </ul> <p>EG : Worried by congestion in the northern parts of the Fort area, such as Borah Bazaar, where local communities had settled, the British made continuous attempts to push them out of the area.</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, mapping played an integral role in consolidation of the British empire.</li> </ul>	
	<p><b>Part B - Section I</b></p>	
<p>4.</p>	<p><b><u>Introduction (ALL CONTENT FROM PG 9 &amp; 10)</u></b></p> <ul style="list-style-type: none"> <li>• There are various strategies used by archaeologists to track social differences in Harappan society, which are as follows</li> </ul> <p><b><u>Study of Harappan burial sites</u></b></p> <ul style="list-style-type: none"> <li>• Harappan burials were generally done in pits, though some graves consisted of hollowed out spaces lined with bricks. This may be an indication of social differences with people belonging to the upper sections of society being given more elaborate burials.</li> </ul> <p><b><u>Classification of objects as luxuries or utilitarian</u></b></p> <ul style="list-style-type: none"> <li>• Historians classify items as utilitarian if they are made from everyday materials which are easy to find such as stone or clay as utilitarian and items made from costly, rare materials as luxuries</li> </ul> <p>EG : Items like needles would be classified as utilitarian, whereas pots made of faience would be described as luxuries.</p> <p><b><u>Study of the distribution of luxuries and utilitarian objects</u></b></p> <ul style="list-style-type: none"> <li>• Historians have found that objects made from rare and valuable</li> </ul>	<p>4</p>

	<p>materials are usually concentrated in bigger settlements like Mohenjodaro and Harappa.</p> <p>EG : Bottles of faience, presumably used as perfume bottles, are found in greater numbers in Mohenjodaro than they are in Kalibangan, which is a relatively smaller settlement. The distribution of luxuries show the relative economic prosperity of different cities and the standard of living of people who inhabited them</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, the distribution of artefacts is an important indicator of the social differences in society.</li> </ul>	
5.	<p><b><u>Introduction (ALL CONTENT FROM PG 83)</u></b></p> <ul style="list-style-type: none"> <li>• The begums of Bhopal have played an extremely important role in the preservation of the Sanchi stupa</li> </ul> <p><b><u>Provision of money</u></b></p> <ul style="list-style-type: none"> <li>• Both Shah Jehan Begum, and her successor Sultan Jehan Begum provided money towards the preservation of the Sanchi stupa</li> </ul> <p><b><u>Funding of the museum</u></b></p> <ul style="list-style-type: none"> <li>• Shahjehan Begum provided money for the setting up of the museum that was built near the site</li> </ul> <p><b><u>Establishment of guest house</u></b></p> <ul style="list-style-type: none"> <li>• She also provided funding to establish the guesthouse in which John Marshall, the erstwhile director of the ASI stayed in to write his volumes on the Sanchi stupa</li> </ul> <p><b><u>Funding for the publication of volumes</u></b></p> <ul style="list-style-type: none"> <li>• The same ruler also funded the publication of volumes written by John Marshall and he thus, dedicated his most important volumes on Sanchi to these rulers.</li> </ul> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, it is due to the efforts of the Begums of Bhopal that Sanchi was preserved, or else it might have been dismantled and carried away by the French and English to their respective countries.</li> </ul>	4

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Publisher : Faculty Notes

Author : Panel of Experts

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