



# ST. JOSEPH PUBLIC SCHOOL

Kota Barrage Road, Kota-6 (Raj.)

C.B.S.E. New Delhi, **HISTORY**

**SOLUTIONS**

Class: **XII**

**2025-26**

MM: **80**

	SECTION-A	1*21 =21
Q.N	Objective Type Answer	MM
1	B. He relied on travel accounts of Chinese travellers which did not cover Harappa.	1
2	c . 2, 3	1
3	D. 4,1,2,3	1
4	C) Arthashastra was written by Kautilya.	1
5	iii. A is true, but R is false	1
6	C. Historical texts should be questioned on the grounds of the power structures that existed during the time.	1
7	(c) 1,2, 3	1
8	B. Caste and class differences were ignored in the context of the ritual.	1
9	(c) A is true but R is false.	1
10	(d) I & II	1
11	A. P and Q	1
12	D. Portuguese were not interested in this trade.	1
13	(i) 1-c, 2-d, 3-e, 4-a, 5-b	1
14	(b) Jins-i-Kamil was a Rabi Crop.	1
15	(iv) The extra income from the zamindari was to be divided among Zamindar and government	1
16	a) I,III,IV,II	1
17	B. Only I, II and III	1
18	C) II & IV	1
19	b) Clemency of the canning	1
	नोट: निम्नलिखित प्रश्न केवल दृष्टिबाधित अभ्यर्थियों के लिए प्रश्न संख्या 19 के स्थान पर है। <b>Note:- The following question is only for the visually impaired candidate in lieu of Q19.</b>	
	II – Thomas Jones Barker	
20	(D) iv, iii, ii, i	1
21	B) Sardar Patel	1
	<b>SECTION B Short Answer Type Questions</b>	<b>3X6 =18</b>
22	1. Mother goddess 2. Priest king 3. Great bath and fire altars	3

	<p>4. Nature worship</p> <p>5. animal worship</p> <p>6. Proto Shiva</p> <p>7. Conical stone objects were classified as Lingas.</p> <p><b>Any other relevant points.</b></p> <p><b>अथवा / OR</b></p> <p>The archaeologists have tried to find out socio-economic differences among the Harappans through two types of evidences. These were:</p> <ul style="list-style-type: none"> <li>• 1. Burials: Burials have been significant evidence to establish social differences within the Harappan society'. The dead were generally laid in pits. There were differences in the way the burial pit was made. In some cases, the hallowed out spaces were lined with bricks.</li> <li>• However, whether these variations were an indication of social differences or not, it is not yet established. Pottery, ornaments, jewelleries of both men and women have been found in some burials. But the Harappans did not believe in burying precious things with the dead.</li> <li>• 2. Artefacts: Two types of artefacts have been found, i.e. luxuries' and 'utilitarian'. Luxuries artefacts were made from costly and rare, non-local material with complicated technology e.g. little faience pots are found rarely.</li> <li>• Utilitarian objects included objects of daily use made of stone clay, querns, pottery, needles, flesh-rubbers (body scrubbers), etc are usually found distributed throughout settlements.</li> </ul> <p><b>Any other relevant points.</b></p>	
23	<p>Mahavira teachings-</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> World is animated</li> <li><input type="checkbox"/> The principle of Ahimsa</li> <li><input type="checkbox"/> Cycle of birth and rebirth</li> <li><input type="checkbox"/> Cycle of karma</li> <li><input type="checkbox"/> Asceticism and penance</li> <li><input type="checkbox"/> Renounce the world for salvation</li> <li><input type="checkbox"/> nirvana</li> <li><input type="checkbox"/> Five vows</li> </ul> <p><b>Any other relevant points.</b></p>	3
24	<p>Verses ascribed to Kabir have been compiled in three distinct traditions, viz, Kabir Bijak, Kabir Granthavali and Adi Granth Sahib. All these compilations were made</p>	3

	<p>long after the death of Kabir. Kabir's poems have survived in several languages and dialects.</p> <p>The traditions, he drew to describe ultimate reality through his poems are:</p> <p><b>Islamic Traditions:</b></p> <p>He described the ultimate reality as Allah, Khuda, Hazrat and Pir.</p> <p><b>Vedantic Tradition:</b></p> <p>He used the terms Alakh (Unseen), Nirakar (Formless), Brahman, Atman, etc to describe the ultimate reality.</p> <p><b>Yogic Tradition:</b></p> <p>Other terms with mystical connotations such as shabda (sound) or Shunya (emptiness) were drawn from yogic tradition.</p> <p><b>Any other relevant points.</b></p>	
25	<ul style="list-style-type: none"> <li>• The major sources for the agrarian history of the 16<sup>th</sup> and early 17<sup>th</sup> centuries are chronicles and documents from the Mughal court.</li> <li>• Abu'l Fazl had worked very carefully to search the authenticity of the documents.</li> <li>• He tried to cross-check and verify oral testimonies before incorporating them as facts in the chronicle.</li> <li>• This was why the text achieved its final form only after having gone through five revisions.</li> </ul> <p><b>Limitation:</b></p> <ul style="list-style-type: none"> <li>• Ain-i-Akbari was penned under patronship of the emperor.</li> <li>• The totalling given in the Ain-i Akbari is not thoroughly accurate.</li> <li>• The quantitative data given in it is of skewed nature.</li> </ul> <p><b>Any other relevant points</b></p>	3
26	<p>The dispossession of taluqdars meant the breakdown of an entire social order.</p> <ul style="list-style-type: none"> <li>• The ties of loyalty and patronage that had bound the peasant to the taluqdar were disrupted.</li> <li>• In pre-British times, the taluqdars were oppressors but many of them also appeared to be generous father figures.</li> <li>• They extracted a variety of dues from the peasants but were often considered in times of need.</li> <li>• Under British the peasants were directly exposed to over assessment of revenue and inflexible methods of collection.</li> </ul> <p>There was no longer any guarantee that in times of hardship or crop failure the revenue demand of the state would be reduced or collection postponed</p> <p><b>Any other relevant points</b></p>	3
27	<ul style="list-style-type: none"> <li>• Mahatma Gandhi thought that Hindustani should be the national language.</li> </ul>	3

	<ul style="list-style-type: none"> <li>• It was a blend of Hindi and Urdu and was a popular language of a large section of the people of India.</li> <li>• Over the years it had incorporated words and terms from very many different sources.</li> <li>• It was understood by people from various regions.</li> <li>• Mahatma Gandhi thought that this multi-cultural language would be the ideal language of communication between diverse communities.</li> <li>• It could unify the Hindus and Muslims, and people of the north and the south.</li> <li>• He also stated that to confine oneself to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism.</li> </ul> <p><b>Any other relevant points</b></p> <p>अथवा / OR</p> <ul style="list-style-type: none"> <li>• K.Santharam, a member from the Madras defended the rights of the states in the Constituent Assembly.</li> <li>• He emphasised the need to strengthen the states.</li> <li>• He was not in favour of vesting more powers with the Centre.</li> <li>• He was of the opinion the Centre would not be able to perform its duties efficiently in case it is over-burdened.</li> <li>• The Centre will become automatically strong if all states are made stronger.</li> <li>• He advocated that the Centre should be given less powers and states should be given more powers.</li> <li>• Proposed allocation of powers between the Centre and States was also a matter of concern for K. Santharam.</li> <li>• He felt that such a distribution of power would cripple the states.</li> </ul> <p><b>Any other relevant points</b></p>	
	<b>Section C Long Type Questions</b>	8X3 =24
28	<p>No doubt ,Mahabharata is a good source to study social value of ancient time as :</p> <p>(i) It provide us valuable description of social values prevailing in the society at that time.</p> <p>(ii) Rules regarding patriliney successions were followed.</p> <p>(iii) It throws light on the caste system and interrelation of the various caste groups prevalent in the society.</p> <p>(iv) It is quite evident that society was patriarchal in nature.</p> <p>(v) Kanyadan was considered as an important religious duty of the father.</p> <p>(vi) Different types of marriages were practised in the society.</p> <p>(vii) It also throws light on the different varna and different professions practised by the people .</p> <p>(viii) The elder male member of the society was more dominating.</p> <p>(ix) It also throws light on the two contrasting social norms in the relationship between Pandavas and their mother and the relation of Kauravas with their mother.</p> <p><b>Any other relevant points</b></p> <p style="text-align: center;"><b>अथवा / OR</b></p> <p>The elements considered by historians to analyse Mahabharata-</p> <p>Languages</p> <p>Types</p> <p>Writers</p>	4+4

	<p>Readers Places Time Content</p> <ul style="list-style-type: none"> <li>• V.S. suthankar was a famous saskritist.</li> <li>• One of the most ambitious projects of scholarship bega in 1919.</li> <li>• Under the Suthankar a team prepared the critical edition of the Mahaharata.</li> <li>• A team comprising a dozen of scholars initited the task of preparing a critical edition of the Mahabharata.</li> <li>• Collecting Sanskrit manuscripts of the text written in a verity of scripts, from different parts of country.</li> <li>• Comparing verses from each manuscript, Ultimately they selected the verses that were common to most versions and published these in several volumes, running into over 13000 pages.</li> <li>• The project took 47 years to complete.</li> <li>• In this process two things became apparent:</li> <li>• Several common elements in the Sanskrit versions of the story found all over subcontinent</li> <li>• Also evident were enormous regional variations.</li> <li>• These variations were documented in footnotes and appendices.</li> <li>• Historian in the 19<sup>th</sup> and 20<sup>th</sup> centuries believed that everything that was laid down in these texts was actually practiced.</li> <li>• Subsequently , scholars began studying other traditions , from works in pali, prakrit and tamil these studies indicated that Sanskrit texts written by and for Brahmanas.</li> </ul> <p><b>Any other relevant points</b></p>	
29	<ul style="list-style-type: none"> <li>➤ The Amara-Nayaka system was a major political innovation of the Vijayanagara empire.</li> <li>➤ Many features of this system were derived from the iqta system of the Delhi sultanate.</li> <li>➤ The Amara-Nayakas were military commanders who were given territories to govern by the Rayas or the rulers of Vijayanagara.</li> <li>➤ The Amara-Nayakas collected taxes and other dues from peasants, craftpersons and traders in the area.</li> <li>➤ They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.</li> <li>➤ These contingents provided the Rayas an effective fighting force, with the help of which they controlled the Southern Peninsula.</li> <li>➤ The Amara-Nayakas sent tribute to the king annually and gave gifts to the king.</li> <li>➤ Kings occasionally transferred them from one place to another to show their supremacy.</li> </ul>	8

	<p>➤ Many of these Nayakas established independent kingdoms which led to the collapse of the central imperial structure.</p> <p><b>Any other relevant points</b></p> <p><b>अथवा / OR</b></p> <p>Expansion by Krishnadeva Raya-</p> <ul style="list-style-type: none"> <li>• Acquiring the Raichur Doab region,</li> <li>• Defeating the Odisha rulers</li> <li>• Defeats the Sultan of Bijapur</li> <li>• Implemented a strong centralized administration And consolidation.</li> <li>• Krishnadeva Raya Build temple complexes.</li> <li>• Gopuram</li> <li>• Nagalapuram</li> <li>• Amukataalyada</li> <li>• Build tanks and canals</li> </ul> <p><b>Any other relevant points</b></p>	
30	<ul style="list-style-type: none"> <li>• On 26<sup>th</sup> January, 1930, 'Independence Day' was observed, with the National Flag being hosted in different venues, the patriotic songs being sung and after the observance of this day.</li> <li>• On 31<sup>st</sup> January 1930, Mahatma Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India. The law which gave the state a monopoly in the manufacture and sale of salt.</li> <li>• The conditions in the country had become very favorable to launch a widespread movement against the British; the movement was started with famous Dandi March on 12<sup>th</sup> March, 1930.</li> <li>• Gandhiji along with 78 of his followers began his foot march from Sabarmati Ashram to Dandi, a village of seashore in Surat district, about 375 km away from Sabarmati Ashram.</li> <li>• The violation of salt law by Gandhiji was a signal of the beginning of Civil Disobedience Movement. Soon, this movement spread like wildfire through the length and breadth of the country.</li> <li>• The progress of Gandhiji's march to the seashore traced from the secret reports filed by the police officials deputed to monitor his movements.</li> <li>• Gandhiji's Dandi March occupies a very significant place in the history of the freedom struggle of India because of several reasons:</li> <li>• This march made Gandhiji a centre of attraction of the whole of the world. The European press and the American press published detailed accounts of the Salt March conducted by Gandhiji.</li> <li>• Undoubtedly it was the first National Movement in which women participated in large numbers. Kamala Devi Chattopadhyaya, the renowned socialist worker advised Gandhiji not to keep the movements limited to men-folk only. A large number of women along with Kamala Devi violated the salt and liquor laws and courted arrest collectively.</li> </ul> <p>As a result of the salt movement, the colonial rulers understood it clearly that their authority was not going to remain permanent in India and now they will have to give some participation to the Indians in power</p> <p><b>Any other relevant points</b></p>	8

	<p><b>अथवा / OR</b></p> <ul style="list-style-type: none"> <li>• <b>BHU speech:</b> The first public announcement of Gandhiji's own desire to make Indian nationalism more properly representative of the Indian people as a whole. Through his speech over there, Gandhiji advocated making a national movement a mass movement</li> <li>• <b>Inspirational leadership of Gandhiji:</b> while other nationalist leaders dressed formally, wearing a Western suit or an Indian bandgala, Gandhiji went among the people in a simple dhoti or loincloth.</li> <li>• <b>Constructive programmes of Gandhiji:</b> Gandhiji himself worked on the spinning wheel. He also inspired others to operate the spinning-wheel. The job of spinning cotton helped Gandhiji to break the wall of distinction between mental and physical labor prevalent in the traditional caste system.</li> <li>• <b>Simple lifestyle:</b> Gandhiji lived a simple life that was liked by the common people. He wore clothes like a poor farmer or a worker. His way of living was also like a common man.</li> <li>• <b>His ascetic lifestyle:</b> Mahatma Gandhi was by caste a merchant, and by profession a lawyer; but his simple lifestyle and love of working with his hands allowed him to empathise more fully with the labouring poor and for them, in turn, to empathise with him.</li> <li>• <b>Use of Hindi for communication:</b> . Gandhiji emphasized the spread of the nationalist message in the mother tongue of the people and not in English.</li> <li>• <b>Hindu muslim unity:</b> Gandhiji emphasized the Hindu-Muslim unity to strengthen the base of the national movement of India.</li> <li>• <b>Gandhi ji as a social reformer:</b> Gandhiji was as much a social reformer as he was a politician. He believed that in order to be worthy of freedom, Indians had to get rid of social evils such as child marriage and untouchability.</li> <li>• <b>Different rumours related with Gandhi:</b> The rumors that spread about the miracles of Gandhiji made him very popular.</li> <li>• <b>Popularity of Gandhi ji among common people:</b> People venerated Gandhiji, referring to him as their "Gandhi baba", "Gandhi Maharaj", or simply as "Mahatma", Gandhiji appeared to the Indian peasant as a saviour, who would rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives.</li> <li>• <b>New branches of congress were setup:</b> New branches of the Congress were set up in various parts of India.</li> <li>• <b>Praja Mandal:</b> Under the leadership of Gandhiji, many branches of the Indian National Congress were opened in different cities. He established panchayats and Praja Mandals to instill nationalist feelings in the royal rulers.</li> <li>• <b>Support of businessmen:</b> Indian businessmen and entrepreneurs were quick to recognise that, in a free India, the favours enjoyed by their British competitors would come to an end. Some of these entrepreneurs, such as G.D. Birla, supported the national movement openly.</li> <li>• <b>Gandhian nationalism:</b> Because of the impact of Gandhiji's majestic personality, many leaders from different sections and regions of the country, had become an inseparable part of the freedom struggle.</li> </ul> <p><b>Any other relevant points</b></p>	
	<b>SECTION D Source based questions</b>	4x3= 12

31	<p>31. 1. Drona promised to Arjuna that no one would beat him in archery. In order to fulfil his promise, Drona demanded Ekalavya's right thumb as his fee. In this way, he kept his word.</p> <p>But from the humanitarian point of view, it was completely unjustified.</p> <p>31. 2. Ekalavya was a forest-dweller who was called as Nishada. He was very keen to learn archery, for this he approached Dronacharya, but Dronacharya refused to have him as his pupil.</p> <p>Ekalavya started to practise on his own in front of Drona's image made of clay, prepared by himself. He acquired great skill in archery. It shows the strength and power of Ekalavya.</p> <p>31. 3. No, Ekalavya did not repent. Ekalavya honoured Drona as his teacher. He obeyed his word and fulfilled his teacher's wish of having his right thumb.</p>	
32	<p>32. 1. Travel in the Mughal Empire</p> <p>32. 2. Bernier gave a description of miserable condition of Indian peasantry during Mughal period.</p> <p>Sometimes, the poor peasants were unable to pay the demand of their lords due to bad harvest</p> <p>32.3. The lack of private property to the common men was the main difference between the Mughal India and Europe during 16th and 17th century.</p> <p>He opined that 'There is no middle state in India.</p>	
33	<p>33.1. Govind Ballabh Pant suggested that to make democracy successful, one should be self disciplined.</p> <p>Individual should care less for personal gain and focus more on collective benefit or for others gain in democracy</p> <p>33.2. For success of democracy, there should not be divided loyalty and it must be centred round the state and citizens</p> <p>33.3. This philosophy of democracy suggests that one should be considerate towards other, nothing should be done for personal gain which can harm the interest of other person or large section of people.</p> <p>This philosophy promotes the feeling of people centric benefits instead of individual centric.</p>	
	<b>SECTION E Map based questions</b>	
34	<p>i) A. kalibanga B. Dholavira</p>	5
	<p><b>For visually impaired students</b></p> <p>A. Harappa B. Kalibanga C. 1. Lumbini 2. Sarnath 3. Kushinagar 4. Bodhgaya</p>	