

CLASS-XII (2022-23)
SAMPLE QUESTION PAPER - 3
HISTORY (027)

Time Allowed: 3hrs

Max. Marks: 80

General Instructions:

(i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.

(ii) Section A – Question 1 to 21 are MCQs of 1 mark each.

(iii) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.

(iv) Section C – Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words

(v) Section D – Question no. 31 to 33 are Source based questions with three sub questions and are of 4 marks each

(vi) Section-E – Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.

(vii) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.

(viii) In addition to this, separate instructions are given with each section and question, wherever necessary.



Section A

1. Match the following:

[1]

LIST I	LIST II
(a) Endogamy	(i) Marriage outside the unit
(b) Exogamy	(ii) Practice of a man having several wives
(c) Polygyny	(iii) Practice of a woman having several husbands
(d) Polyandry	(iv) Marriage within a unit

a) (a) - (iii), (b) - (ii), (c) - (iv), (d) - (i)

b) (a) - (i), (b) - (iv), (c) - (iii), (d) - (ii)

c) (a) - (ii), (b) - (iii), (c) - (iv), (d) - (i)

d) (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)

2. Identify the archaeologist with the help of the following information:

[1]

- o He was the Director General of the ASI who took over in 1944.
- o He tried to correlate the archaeological evidence with that of the Rigveda.

a) R.E.M. Wheeler

b) John Marshall

c) Alexander Cunningham

d) G.F. Dales

3. The ruins of Hampi were brought to light in:

[1]

a) 1856

b) 1800

c) 1858

d) 1845

4. Identify the given image from the following options:

[1]



a) Maharana Pratap Palace

b) Burdwan raja City Palace

c) Raja Bharmal Palace

d) Andul Raj Palace

5. Who was the Governor-general of Bengal at the time of the introduction of Permanent Settlement?

[1]

a) Lord Charles Cornwallis

b) Lord Williams

c) Lord Irwin

d) Lord Bentick

6. When was the rough sketch of the constitution passed by the constituent Assembly?

[1]

a) 26 Dec. 1948

b) 26 Dec. 1946

c) 26 Nov. 1949

d) 26 Jan 1950

7. Alwar saints worshipped _____.

[1]

- a) Laxmi
c) Indra
- b) Shiva
d) Vishnu

8. Consider the following events. [1]
i. Montague-Chelmsford reforms.
ii. Simon commission.
iii. Dandi March.
iv. Cabinet mission.
The correct chronological order of these events is.

- a) iii, i, iv, ii
c) iv, iii, ii, i
- b) ii, iii, iv, i
d) i, ii, iii, iv

9. Those who engaged in Tantric practices frequently ignored the authority of the _____. [1]
a) Traditions
c) Sacrifices
- b) Vedas
d) Rituals

10. Complete the following with the correct option: [1]
French jeweller : Jean-Baptiste Tavernier, Portuguese writer : _____
a) Jesuit Roberto Nobili
c) Duarte Barbosa
- b) Francois Bernier
d) Danishmand Khan

11. Match the following:

List I	List II
(a) Allahabad	(i) Commercial and political capital under Kushanas
(b) Mathura	(ii) Capital of Magadha
(c) Puhar	(iii) Samudragupta pillar inscription
(d) Rajagaha	(iv) Coastal town in South India

- a) (a) - (iii), (b) - (i), (c) - (iv), (d) - (ii)
c) (a) - (i), (b) - (iii), (c) - (ii), (d) - (iv)
- b) (a) - (i), (b) - (ii), (c) - (iii), (d) - (iv)
d) (a) - (ii), (b) - (i), (c) - (iii), (d) - (iv)

12. **Assertion (A):** The growing conflicts around boundaries are addressed in the Manusmrti. [1]
Reason (R): Boundary conflicts emerge as a result of ignorance.
a) Both A and R are true and R is the correct explanation of A.
c) A is true but R is false.
- b) Both A and R are true but R is not the correct explanation of A.
d) A is false but R is true.

13. **Assertion (A):** The lane of Mohenjodaro has been named "**Deadman Lane**" by John Marshall. [1]
Reason (R): A portion of a child's skull, as well as the bones of the thorax and upper arm, were discovered in this narrow street.
a) Both A and R are true and R is the correct explanation of A.
c) A is true but R is false.
- b) Both A and R are true but R is not the correct explanation of A.
d) A is false but R is true.

14. What was the village headman called? [1]
a) Riaya
c) Asarrii
- b) Muzarian
d) Muqaddam

15. Which of the following statements is incorrect regarding the lively discussions and debates in the Buddhist texts? [1]
i. Debates took place in the kutagarashala.
ii. Many of the teachers questioned the authority of the Vedas.
iii. Kings tried to convince one another as well as laypersons about the validity of their philosophy or the way they understood the world.
iv. If a philosopher succeeded in convincing one of his rivals, the followers of the latter also became his disciples.
a) i and ii
c) only iii
- b) ii and iii
d) only iv

16. Gandhiji took back Non-Cooperation movement in _____ [1]
a) January 1921 b) January 1922
c) February 1922 d) February 1921
17. Which ancient city was founded by Colin Meckenzie? [1]
a) Hampi b) Kamalapuram
c) Golconda d) Bijapur
18. What was the reason for the expansion of Cotton export from India to Britain? [1]
a) Russian revolution b) French revolution
c) American civil war d) First world war
19. When was the Fifth Report introduced in the British Parliament? [1]
a) 1770 b) 1813
c) 1858 d) 1795
20. Between the sixth and the fourth centuries BCE, _____ (in present-day Bihar) became the most powerful mahajanapada. [1]
a) Sarnath b) Pataliputra
c) Magadha d) Patna
21. Which of the following cities, according to Ibn-Battuta, was the largest? [1]
a) Surat b) Agra
c) Daulatabad d) Delhi

Section B

22. Why did Sanchi survive whereas Amaravati did not? [3]
OR
How did the followers of Buddha organise themselves into groups?
23. Discuss the views of the European travellers and writers about the condition of woman in medieval period. [3]
24. In the Constituent Assembly, Congress itself was a broad front. Elucidate. [3]
25. The mid-first millennium BCE is often regarded as a major turning point in world history. Justify the statement. [3]
26. Who was Colin Mackenzie? Mention his importance in Indian history? [3]
27. What was the Rowlatt Act? Which provisions of this act aroused widespread popular indignation? [3]

OR

Why was the charkha chosen as a symbol of nationalism?

Section C

28. The village panchayat during the Mughal period regulated rural society. Explain the statement. [8]
OR
Give information about the three European travellers who had come to India in the 16th and 17th century
29. Describe the sources to know about the activities of the rebels in the revolt of 1857. [8]
OR
Describe how art and literature helped in keeping alive, the memory of 1857.
30. Who composed the original story of Mahabharata? Discuss the various phases in the composition of the text between C500 BCE and 400 CE. [8]

OR

How important were gender differences in early societies? Give reasons for your answer.

Section D

31. Read the text carefully and answer the questions: [4]
Rules for monks and nuns:
These are some of the rules laid down in the Vinaya Pitaka:

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.

- (i) What is the importance of Vinaya Pitaka?
- (ii) Explain the rules of sharing as mentioned here.
- (iii) Why do you think men and women joined sangha? Give two reasons.

32. **Read the text carefully and answer the questions:**

[4]

The Pilgrimage of the Mughal Princess Jahanara, 1643

The following is an excerpt from Jahanara's biography of Shaikh Muinuddin Chisti, titled *Munis al Arwah* (The Confidant of Spirits):

After praising the one God... this lowly *faqira* (humble soul) Jahanara... went from the capital Agra in the company of my great father (Emperor Shah Jahan) towards the pure region of incomparable Ajmer... I was committed to this idea, that every day in every station I would perform two cycles of optional prayer... For several days.... I did not sleep on a leopard skin at night, I did not extend my feet in the direction of the blessed sanctuary of the revered saving master, and I did not turn my back towards him. I passed the days beneath the trees. On Thursday, the fourth of the blessed month of Ramzan, I attained the happiness of pilgrimage to the illuminated and the perfumed tomb... With an hour of daylight remaining, I went to the holy sanctuary and rubbed my pale face with the dust of that threshold. From the doorway to the blessed tomb I went barefoot, kissing the ground. Having entered the dome, I went around the light-filled tomb of my master seven times ...Finally, with my own hand I put the finest quality of 'itar' on the perfumed tomb of the revered one, and having taken off the rose scarf that I had on my head, I placed it on the top of the blessed tomb.

- (i) What do you understand by Ziyarat?
- (ii) How did Jahanara show her devotion to Shaikh Muinuddin Chisti? Give examples.
- (iii) Why was Dargah of Khwaja Muinuddin popular amongst devotees?

33. **Read the text carefully and answer the questions:**

[4]

"I believe separate electorates will be suicidal to the minorities"

During the debate on 27 August 1947, Govind Ballabh Pant said:

I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning. What is it that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies? If they do, can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe ... The minorities, if they are returned by separate electorates, can never have any effective voice.

- (i) Why did some leaders think that there should be separate electorates for minorities?
- (ii) What were the concerns of some nationalists regarding separate electorates?
- (iii) Why did Govind Ballabh Pant consider separate electorates harmful for minorities?

Section E

34. i. On the given political outline map of India, locate and label the following with the appropriate symbols:

[5]

- a. Brhukachchha, Ashokan inscription
 - b. Masulipatnam, a city under British control in 1857.
 - c. Vaishali, an important town
- OR
- Dholavira, a Harappan site.

ii. On the same outline map, three places have been marked as A and B which are centres of the national movement. Identify them and write their correct names.





SOLUTION

Section A

1. (d) (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)

Explanation: **Endogamy** refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.

Exogamy refers to marriage outside the unit.

Polygyny is the practice of a man having several wives.

Polyandry is the practice of a woman having several husbands

2. (a) R.E.M. Wheeler

Explanation: R.E.M. Wheeler

3. (b) 1800

Explanation: 1800

4. (d) Andul Raj Palace

Explanation: Andul Raj Palace

5. (a) Lord Charles Cornwallis

Explanation: He was the Governor-general of Bengal or Governor of the Presidency of Fort Williams.

6. (c) 26 Nov. 1949

Explanation: 26 Nov. 1949

7. (b) Shiva

Explanation: Shiva

8. (d) i, ii, iii, iv

Explanation: Montague-Chelmsford reforms - 1919

Simon commission - 1928

Dandi march - 1930

Cabinet mission - 1946

9. (b) Vedas

Explanation: Those engaged in tantric practices frequently ignored the authority of **Vedas**. The devotees of Tantricism often projected their chosen deity, either Vishnu or Shiva as supreme. Relations with other traditions, such as Buddhism or Jainism, were also often fraught with tension if not open conflict.

10. (c) Duarte Barbosa

Explanation: Duarte Barbosa

11. (a) (a) - (iii), (b) - (i), (c) - (iv), (d) - (ii)

Explanation: (a) - (iii), (b) - (i), (c) - (iv), (d) - (ii)

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

Explanation: The Manusmṛiti is one of the best-known legal texts of early India, written in Sanskrit. It serves as an advisory to the kings and mentions the controversies of boundaries and their reason. It mentions that boundary conflicts constantly arise due to ignorance of boundaries.

The reason justifies the assertion.

13. (c) A is true but R is false.

Explanation: John Marshall has called the lane of Mohenjodaro the **Deadman Lane** because it is a narrow alley, varying from 3 to 6 feet in width. At the point where the



lane turns westward, a part of the skull and the bones of the thorax and upper arm of **an adult** were discovered.

The assertion is correct but the reason is incorrect.

14. **(d)** Muqaddam

Explanation: There were three constituents of the collective village community – the cultivators, the panchayat, and the **village headman** (*muqaddam* or Mandal).

15. **(c)** only iii

Explanation: **Teachers** travelled from place to place, trying to convince one another as well as laypersons, about the validity of their philosophy or the way they understood the world. Debates took place in the kutagarashala – literally, a hut with a pointed roof – or in groves where travelling mendicants halted. If a philosopher succeeded in convincing one of his rivals, the followers of the latter also became his disciples.

16. **(c)** February 1922

Explanation: February 1922

17. **(a)** Hampi

Explanation: Hampi

18. **(c)** American civil war

Explanation: Because of the American civil war in 1861, Cotton export expanded from India to Britain.

19. **(b)** 1813

Explanation: The Fifth report was submitted in 1813 by Britishers in the parliament of Britain.

20. **(c)** Magadha

Explanation: Magadha

21. **(d)** Delhi

Explanation: Delhi

Section B

22. Amaravati was discovered earlier than Sanchi. But the scholars at that time could not realise the importance of preserving such monuments. They did not understand that these things should have been preserved where they had been found. They should not have been removed from the site. Sanchi was discovered in 1818. At that time, three of its four gates were intact. They still stood in a good condition. The fourth gateway had fallen down. The entire mound was in good condition. No doubt some people suggested that the gateway should be taken either to Paris or London. But at last, Sanchi was kept as it was. On the other hand, the Mahachaitya at Amaravati became an insignificant little mound. It had lost much of its past glory.

OR

The Buddhist followers as grew, they organised themselves into Sanghas. The monks were also needed as an organization. As they lived on alms, they were known as Bhikkhus. Initially, only men were allowed into the Sangha, but later women also came to be admitted. According to Buddhist texts, the women also made to group themselves under Sangha. This spread the idea of unity and integrity among the people. Under one roof will attach all followers into one decision and any disputes could come to a consensus.

23. The accounts of European travellers highlighted the treatment given to women as crucial markers of differentiating between Western and Eastern society. For instance, Bernier had chosen the description of the Sati system. He noted that some women seemed to embrace death cheerfully, while others were forced to die. The lives of the women revolved around much else besides the practice of Sati. Then labour played a crucial part in both agricultural and non-agricultural production. Women who belonged to merchant families took part in commercial activities. Sometimes they even took a mercantile dispute to the court of law. Thus, it hardly appears that women were confined to the four walls of their house. According to Ibn-Batutta, females slaves were appointed in the services of elites like they performed dances and music.
24. About 82% of members of the Constituent Assembly were from the Indian National Congress. These members had diverse views such as:
- i. The congress had many members who lacked identical views. It had atheists who did not believe in the existence of God. It also had secular members who gave equal respect to all religions. There were also many members who were technically Congressmen but spiritually associated with Hindu Mahasabha and R.S.S.
 - ii. Viewed economically, a few members of the Constituent Assembly were socialists in their economic philosophy. Contrary to it, there were also members who supported landlords and Zamindars.
 - iii. The congress also had many independent members. These members were drawn from different castes and religious groups.
 - iv. There were also many members who represented the women.
- Thus, Congress seemed like a broad front. All its members held a wide range of views and had a diversity of opinions.

25. The mid-first millennium BCE is often regarded as a major turning point in the world for the following reasons:

- i. Rigveda was composed of the people who lived along the Indus rivers and its tributaries.
- ii. Many parts of the subcontinent, especially, North India, Deccan Plateau and some parts of Karnataka witnessed the emergence of agricultural settlements.
- iii. From the first millennium BCE central and South India showed the new methods of the disposal of the dead. The practice of making elaborate stone structures over the dead also emerged during this period.
- iv. Some parts of the Deccan Plateau and South India demonstrated the evidence of the population of the settlement.

26. Colin Mackenzie was a British engineer, surveyor and humanist. He became the first Surveyor-General of British India in 1815. He died in the year 1821. He began to survey in the traditional culture and historical places of India in order to run the administration of Colonial India more smoothly and effectively. He was the first person who tried to draw a historical map of Hampi and the Vijayanagara empire. It was his efforts that made possible for modern historians to know about this great civilization. He also surveyed other places related to historical significance in India.

- 27. i. The increase in nationalist sentiments which developed as a result of the Home Rule Movement led the Government to introduce the Rowlatt Act in 1919.**
- ii. This Act enables the Government to imprison any person without trial and conviction in a court of law. Even mere possession of nationalist literature could lead to imprisonment. These provisions aroused indignation.
 - iii. In response, Gandhiji organized the Rowlatt Satyagraha Sabha which launched a nationwide hartal accompanied by fasting and prayers. This movement had an immense response all over India.
- Thus the Rowlatt Act changed the political atmosphere in the country and a conflict between the government and Indian nationalists seemed imminent.

OR

Gandhi Ji used to work on a charkha. He made it a symbol of our freedom movement.

Following are the reasons for making charkha as the symbol of the freedom struggle:

- i. Charkha symbolised manual labour.
- ii. Gandhi Ji wanted to attach respect to manual labour. On charkha, people worked with their own hand.



- iii. Charkha was a low investment product, hence anyone can afford it. It was a boost to the small scale industries.
- iv. Charkha as it dignified manual labour. It also promoted the culture of doing own work. It would also strike at the root of the caste system.
- v. Charkha was used as a tool to stop the British imported.

Section C

28. The village panchayat was an assembly of elders, who enjoyed hereditary rights over their property. It was an oligarchy which consisted of a few important people of the village community. However, it represented various castes and communities in the village except for the menial cum agricultural workers. The decisions taken by the panchayat were binding on its members.
- i. The village panchayat was headed by a headman known as Muqaddam or Mandal. His chief function was to supervise the preparation of village accounts, assisted by the accountant or patwari of the panchayat.
 - ii. There was a common financial pool from which the panchayat derived its funds from the contributions made by the individuals. These funds were used for covering the expenses of entertaining revenue officials and for community welfare activities.
 - iii. One of the major roles performed by the panchayat was to maintain the caste boundaries among the various communities of the village, so as to prevent any offence against their caste. The social practices and traditions associated with each caste were upheld.
 - iv. Panchayat also had the authority to punish those who committed any serious crime and levy fines. It can even expel the member from the community.
 - v. The village panchayat acted as the court of appeal which ensured that the state carried out its moral obligations and guaranteed justice. It settled conflicts between “lower -caste” peasants and state officials or the local zamindar.

Thus, the village panchayat performed several responsibilities and was an integral part of the Mughal state.

OR



People visited in a new land invariably encountered a world that is different in terms of landscape or the physical environment as well as customs, languages, beliefs and practices. Travellers note all these in their accounts.

The following are the European travellers visited India in the 16th and 17th century and wrote about their experiences in India:

- i. **Durate Barbosa:** He was a Portuguese official in south India, who travelled to the Vijayanagara empire in 1518. At that time the Vijayanagara Empire was ruled by Krishnadeva Raya. According to his description, the Vijayanagara Empire was very prosperous. It had many royal palaces big buildings and cities. Bhatkal was its largest seaport, from which lots of material was exported and imported. Indians exported the items like iron, spices, drugs, and imported items include horses and Pearls. Here, the people of different countries and religions lived together. The city of Vijaynagara was for a large number of precious gems and diamond. The king was very powerful and continuously remained at war with other rulers. The king lived in a beautiful palace and his protection was looked after by the women. He explained that the vast empire of Vijayanagara was surrounded by wall one side and another side by rivers and mountains. He wrote about the richness and grandeur of Vijayanagara.
- ii. **Antonio Monserrate:** Antones Monserrate was a Spanish traveller. He reached in Akbar's court in 1578 and felt impressed by his personality. He had given a detailed description of Akbar's countenance, his dress, religious ideas, arrangement made for the education of princes and princesses. He felt impressed by seeing the beautiful building of Agra, Lahore and Fatehpur Sikri. He has also written about the social, religious values and living of the people.
- iii. **Jean Baptiste Tavernier:** Jean Baptiste Tavernier was a French traveller who visited India six times between 1640-1667. He visited India during the reign of Mughal emperor, Shah Jahan and Aurangzeb. His travel accounts provide us with valuable information about the Mughal history of 17th century. Jean Taverner who was a jeweller, threw light on diamonds and gold mines of Golconda and Kular. He had also praised the administrative and trading ability of Mughal nobles Shaishta khan and Mir Jumla. His description also provides us with information about the Mughal administration. He had compared the development, of India, with Iran and the Ottoman empire.



29. Following are the sources to know about the activities of the rebels in the revolt of 1857:

- i. The rebel leaders issued many proclamations and ishfaheers (notifications) to propagate their ideas and persuade people to join the revolt.
- ii. However, we do not have much that throws light on the perspective of the rebels. We are heavily and inevitably dependent on what the British wrote. These sources reveal the minds of the British officials and tell us very little about the activities of the rebels.
- iii. The “Azamgarh Proclamation, 25th August 1857” is one of the main sources of our knowledge about what the rebels wanted. The proclamation said. It is well known to all, that in this age people of Hindostan, both Hindus and Mohammedans, are being ruined under the tyranny and the oppression of the infidel and treacherous English.
- iv. There are a few rebel proclamations and notifications including some letters that rebel leaders wrote.



- v. However, historians till now have continued to discuss rebel actions mainly through accounts written by the British. The colonial administrators and military men left their versions in letters, diaries, autobiographies, and official histories, we can also measure the official mindset and the changing British attitudes through many memos and notes. We can get information regarding rebels from the British newspapers, magazines and the pictorial images produced by the British and Indians.

OR

- i. Art and literature and the writing of history have helped to keep alive memories of 1857. The leaders of the revolt have been depicted as heroes who succeeded in arousing the people against the oppressive rule of the British.
- ii. Films and posters have helped create the image of Rani Lakshmi Bai as a masculine warrior. She is usually portrayed in battle armour, with a sword in hand and riding a horse a symbol of the determination to resist injustice and foreign rule.
- iii. The pictorial images produced by the British and Indians - paintings, pencil drawings, posters, cartoons, etc. form an important record of the mutiny. In particular, British pictures offering a variety of images have provoked a range of different emotions and reactions.
- iv. Some of them commemorate the British heroes who saved the English and repressed the rebels. An example of this type was 'Relief of Lucknow' painted by Thomas Jones Barker in 1859. It depicts the efforts of James Outram, Henry Havelock and Colin Campbell in rescuing the besieged British garrison in Lucknow. The siege of Lucknow according to British accounts became a story of survival, heroic resistance and the triumph of British power.
30. i. The original story of Mahabharata was written by Bhatt-Sarthi. They were called Sutas. They generally accompanied Kshatriya warriors to the battlefield. So they composed poems to celebrate the victories and achievements of various warriors. These compositions were circulated through the oral method.
- ii. From the 5th century BCE, the Brahmanas took over the story and began to write it in the form of an epic. The story moved around the Kurus. As the Kurus and Panchalas had attained kingdom from chiefdom, it is possible that these new kings might have wanted their history to be recorded and preserved in a more systematic way. Besides the old social values were replaced by new norms. So it is possible that such upheavals might have necessitated the re-writing of the epical story.
- iii. Another phase in the composition of the epical task of Mahabharata started between 200 BCE and 200 CE. This was the time when the worship of Vishnu was becoming quite important. Krishna who was one of the most important characters in the epic was identified with Vishnu.
- iv. So between 200 and 400 CE, many didactic sections resembling the Manusmriti were added in the main story. Originally the text of Mahabharata had 10000 verses. But after the addition of the didactic section, it comprised 1,00,000 verses.
- v. However, the enormous composition of Mahabharata is traditionally attributed to Vyasa, a famous sage.

OR



It is seen that in early societies families were generally patrilineal which means tracing descent from father to son and to grandson and so on. But an exception was also available. Historical sources mention the name of some rulers from inscriptions associated with the names of the mothers of the king. As Gotami-Putra means 'son of Gotami'. Sons were considered important for the continuity of the family. Attitudes towards daughter were different. They had no claims towards the resources of the household. But marrying them into the families outside the kin was considered desirable. This system of marriage was called exogamy. Under this daughter was given to higher families outside kin. This gave rise to the tradition that in marriage Kanyadana was an important religious duty of the father. As per Manusmriti, the priority was given to sons as the property distributed among them with special to the eldest. Women not given any share in this state.

But they allowed keeping the gifts with themselves which they received at the time of their marriage. This was called Stridhana. This could be inherited by their children and the husband had no claim over it. It was also told that women need a husband's permission to use any of the inherited property. In fact, social differences were sharpened because of the differences in access to resources. Men had all the resources but this could be changed in the upper class.

Section D

31. Read the text carefully and answer the questions:

Rules for monks and nuns:

These are some of the rules laid down in the Vinaya Pitaka:

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.

- (i) Vinaya Pitaka is one of the three holy texts of Buddhism. It contains the rule of life followed by the Buddhist monks.
- (ii) There was a proper course of sharing. Having accepted two or three bowlfuls of cooked grain-meal (presented by a family) and having taken them from there, a bhikkhu was to share them among the other bhikkhus.
- (iii) Men and women joined sangha due to the two reasons given below:
 - i. They wanted to live a simple life.
 - ii. They wanted to leave the complexity of life in order to achieve salvation.

32. Read the text carefully and answer the questions:

The Pilgrimage of the Mughal Princess Jahanara, 1643

The following is an excerpt from Jahanara's biography of Shaikh Muinuddin Chisti,

titled *Munis al Arwah* (The Confidant of Spirits):

After praising the one God... this lowly *faqira* (humble soul) Jahanara... went from the capital Agra in the company of my great father (Emperor Shah Jahan) towards the pure region of incomparable Ajmer... I was committed to this idea, that every day in every station I would perform two cycles of optional prayer... For several days.... I did not sleep on a leopard skin at night, I did not extend my feet in the direction of the blessed sanctuary of the revered saving master, and I did not turn my back towards him. I passed the days beneath the trees. On Thursday, the fourth of the blessed month of Ramzan, I attained the happiness of pilgrimage to the illuminated and the perfumed tomb... With an hour of daylight remaining, I went to the holy sanctuary and rubbed my pale face with the dust of that threshold. From the doorway to the blessed tomb I went barefoot, kissing the ground. Having entered the dome, I went around the light-filled tomb of my master seven times ...Finally, with my own hand I put the finest quality of 'itar' on the perfumed tomb of the revered one, and having taken off the rose scarf that I had on my head, I placed it on the top of the blessed tomb.

- (i) Ziyarat is an Arabic word (term) that means 'visits' and is used to refer to a pilgrimage.
- (ii) Jahanara did not sleep on the skin of the tiger for many days. She did not spread her feet towards the dargah of the Shaikh. She even did not turn her back towards the dargah. When she had reached the dargah, she evinced deep respect towards the Shaikh. (any one)
- (iii) Reason for popularity:
 - It was believed that all the wishes were fulfilled if ever the devotees asked for something at the Dargah.
 - That is why the dargah was a centre of attraction for all the devotees.
 - Besides, it was quite popular on account of the faith and good demeanor of the Shaikh, the great spiritual heritage, and the patronage provided by the guests. (any two)

33. Read the text carefully and answer the questions:

“I believe separate electorates will be suicidal to the minorities”

During the debate on 27 August 1947, Govind Ballabh Pant said:

I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning. What is it that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies? If they do, can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe ... The minorities, if they are returned by separate electorates, can never have any effective voice.



- (i) Some leaders thought a separate electorate was necessary because of the following reasons:
 - i. For the representation of the political system as minorities exists in all lands.
 - ii. To reduce differences in the political framework of the nation.
 - iii. To protect them from exploitation. (any one)
- (ii) Some nationalists thought that the arrangement of a separate electorate would not be good for the nation because of the following reasons:
 - i. They saw it as a tool used by the British to divide and rule the country.
 - ii. They saw it as a threat to the political unity of the nation.
 - iii. To maintain peace and harmony as it could permanently isolate the minorities. (any one)
- (iii) According to GB Pant, separate electorates would be suicidal to minorities and would do them tremendous harm.
 - i. It would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an airtight compartment where they would have to rely on others even for the air they breathe.
 - ii. If they were isolated forever, they could never convert themselves into a majority and the feeling of frustration would cripple them. They will never achieve their aspirations and ideals by isolating themselves from the society
 - iii. If they were returned by separate electorates, they could never have any effective voice. (any two)

Section E

34. i.



- ii. A - Kheda
- B - Bardoli