

Class 12

History

Set 2 with Solutions

Time Allowed: 3 Hours

Maximum Marks: 80

General Instructions:

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

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

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.

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

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

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.

Section - A (21 Marks)

Question 1.

Who introduced the Permanent Settlement Act? [1]

- (A) Lord Warren Hastings
- (B) Lord Shore
- (C) Lord Clive
- (D) Lord Cornwallis

Answer:

- (D) Lord Cornwallis

Explanation: The Permanent Settlement Act was introduced by the British Governor General Lord Cornwallis in Bengal.

Question 2.

Identify the given image from the following options: [1]



- (A) Francois Bernier
- (B) Ibn Batuta
- (C) Tavernier
- (D) Abdur Razzaq

Answer:

- (A) Francois Bernier

Explanation: The above image is of the French Physician, Francois Bernier who stayed in India for around 12 years.

Question 3.

Numismatics is _____ [1]

- (A) Study of inscriptions.
- (B) The study and analysis of coins, scripts and images.
- (C) Style of writing.
- (D) Ancient script by Gandhara

Answer:

- (B) The study and analysis of coins, scripts and images.

Explanation: Numismatics is the professional study of coins and scriptures.

Question 4.

Consider the following statements about the Permanent Settlement Act: [1]

- I. The British contracted with the Rajas and Taluqdars in Bengal to collect revenue and pay a fixed share to the government.
- II. The share of the revenue fixed by the British was generally 10/11 of the revenue collected by Zamindars.

Choose the correct statements.

- (A) I only
- (B) II only
- (C) Both I and II
- (D) Neither I nor II

Answer:

- (C) Both I and II

Explanation: The Permanent Settlement Act fixed the revenue of the East India Company at 10/11th which has to be collected from the zamindars.

Question 5.

Consider the following statements about foreign travellers to India: [1]

- (i) Al Biruni came from Morocco.
- (ii) Ibn Battuta came from Uzbekistan.
- (iii) Francois Bernier came from France.
- (iv) Duarte Barbosa came from Great Britain.

State which of the above statements is/are correct:

- (A) Only (i)
- (B) Only (iii)
- (C) (i) and (ii)
- (D) (i), (ii) and (iv)

Answer:

- (B) Only (iii)

Explanation: The famous French traveller came to India and travelled to many parts of the country.

Question 6.

Identify the structure from the given hint: [1]

Large rectangular tank in a courtyard surrounded by a corridor on all four sides with two flights of steps.

- (A) Citadel
- (B) The Great Bath
- (C) Mandapas
- (D) Amalas

Answer:

- (B) The Great Bath

Explanation: The Great Bath was a unique feature of the city of Mohenjodaro, and it was a rectangular structure which was utilised for some sort of ritual bathing.

Question 7.

Consider the deaths of these Sufi Saints: [1]

- (i) Shaikh Fariduddin Ganj-i Shakar
- (ii) Shaikh Muinuddin Sijzi
- (iii) Shaikh Nasiruddin Chirag-I Delhi
- (iv) Khwaja Qutbuddin Bakhtiyar Khaki

The correct chronological order for these events is:

- (A) (iv), (i), (ii), (iii)
- (B) (ii), (iv), (i), (iii)
- (C) (iv), (iii), (i), (iv)
- (D) (i), (ii), (iii), (iv)

Answer:

- (B) (ii), (iv), (i), (iii)

Explanation: Sheikh Muinuddin Sijzi died the earliest and was followed by Qutubddin Bakhtiyar Khaki. After him Shaikh Fariduddin Ganj-i Shakar died and then Shaikh Nasiruddin Chirag-i-Delhi.

Question 8.

Consider the following statements about acquiring wealth according to the Manusmriti: [1]

- I. A man has seven means of acquiring wealth.
- II. A woman has five means of acquiring wealth.

III. A woman has no right over the family property.

Which of the following statements are true:

- (A) I and II
- (B) I and III
- (C) I, II and III
- (D) II and III

Answer:

- (B) I and III

Explanation: As per the Manusmriti, there were seven ways by which men could acquire wealth. The women do not possess the right over their family property.

Question 9.

Which of these Harappan sites is called as Center of Ganeshwar- Jodhpura culture by the archaeologists?

[1]

- (A) Mohenjodaro
- (B) Nageshwar
- (C) Khetri
- (D) Dholavira

Answer:

- (C) Khetri

Explanation: The site of Khetri was known as the centre of Ganeshwar-Jodhpura culture.

Question 10.

Identify the immediate reason for launching the 'Quit India Movement' by Gandhiji against the British rule.

[1]

- (A) Cabinet Mission
- (B) Cripps Mission
- (C) Simon Commission
- (D) Mountbatten Plan

Answer:

- (B) Cripps Mission

Explanation: After the failure of the Cripps mission, Mahatma Gandhi launched his third major movement against British Rule, "Quit India Movement", in August 1942.

Question 11.

Which of these is the characteristic feature of the Citadel at Lothal? [1]

- (A) Low walls
- (B) High walls
- (C) Built at a height
- (D) Away from the river

Answer:

- (C) Built at a height

Explanation: The citadel had upraised platforms and was at a considerable height as compared to the town.

Question 12.

Who was the political Guru of Mahatma Gandhi? [1]

- (A) M.G. Ranade
- (B) Gopal Krishna Gokhale
- (C) Pherozeshah Mehta
- (D) Dadabhai Naoroji

Answer:

(B) Gopal Krishna Gokhale

Explanation: Mahatma Gandhi called Gopal Krishna Gokhale his political guru.

Question 13.

Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). [1]

Assertion (A): The Amar Nayakas were military commanders.

Reason (R): The Amar Nayakas kept a part of the revenue collected to maintain horses and elephants.

(A) Both (A) and (R) are correct and (R) is the correct explanation of (A)

(B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

(C) (A) is correct, but (R) is not correct

(D) (R) is correct, but (A) is not correct

Answer:

(C) (A) is correct, but (R) is not correct

Explanation: The Amar Nayakas were the military commanders and maintained units of horses and men and paid them with the revenue collected by them.

Question 14.

Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). [1]

Assertion (A): Gandhiji led the Non-Cooperation Khilafat movement in India.

Reason (R): He wanted the unification of the Hindu and Muslim masses.

From the above assertion and reason, find out which one of the following is true:

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

(B) Both A and R are true but R is not the correct explanation of A.

(C) A is correct but R is not correct.

(D) R is correct but A is not correct.

Answer:

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

Explanation: The leadership of the Non-Cooperation Khilafat movement was in the hands of Gandhiji. He wanted to unite the Hindus and Muslims.

Question 15.

Assertion (A): Gandhiji hoped that by coupling Non-Cooperation with Khilafat, India's two major religious communities, Hindus and Muslims could collectively bring an end to colonial rule. [1]

Reason (R): As a consequence of the Non-Cooperation Movement the British Raj was shaken to its foundations for the first time since the Revolt of 1857.

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

(B) Both A and R are true but R is not the correct explanation of A.

(C) A is correct but R is not correct.

(D) R is correct but A is not correct.

Answer:

(B) Both A and R are true but R is not the correct explanation of A.

Question 16.

From the given pairs, which one is NOT correctly matched? [1]

(A) Andal: Alvar

(B) KaraikkalAmmaiyar: Nayanar

(C) Shaikh Nizamuddin Auliya: Sufi

(D) Kabir: Lingayat

Answer:

(D) Kabir: Lingayat

Explanation: Kabir did not belong to the Lingayat sect which was generally based in Karnataka.

Question 17.

_____ is the practice of a woman having several husbands. [1]

- (A) Polygamy
- (B) Polyandry
- (C) Matrilineal
- (D) Endogamy

Answer:

(B) Polyandry

Explanation: The practice in which a woman has several husbands is known as polyandry.

Question 18.

Into how many chapters is "Kitab-ul-Hind" divided? [1]

- (A) Eighty
- (B) Eight
- (C) Ten
- (D) Twenty-four

Answer:

(A) Eighty

Explanation: Kitab-ul-Hind was divided into 80 chapters covering many subjects like astronomy, philosophy, religion, festivals, alchemy, weight, measures, social life, laws, iconography and metrology.

Question 19.

10 May, 1857 Mutiny started in _____. [1]

- (A) Delhi
- (B) Meerut
- (C) Lucknow
- (D) Jhansi

Answer:

(B) Meerut

Explanation: The mutiny of 1857 began from the Meerut on May 10, 1857 and then got spread to other parts of the nation.

Question 20.

Periplus in Greek means: [1]

- (A) bead-making industry
- (B) pearls
- (C) ships and yachts
- (D) sailing around

Answer:

(D) sailing around

Explanation: The meaning of the periplus in Greek is sailing around.

Question 21.

Lord of men (Ravas) are called [1]

- (A) Gopuram
- (B) Gajapati

(C) Ashvapati

(D) Narpati

Answer:

(D) Narpati

Explanation: The Rayas who were considered the Lord of men were known as the Narpati.

Section – B (18 Marks)

Question 22.

Examine the outcome of the Battle of Rakshasa Tangadi (Talikota). [3]

OR

Examine why Bernier was against the idea of crown ownership of land in Mughal India.

Answer:

In 1565, Rama Raya, The Chief Minister of Vijayanagara led the army into Battle of Rakshasa Tangadi(Talikota) where his forces were routed by combined forces of Bijapur, Ahmednagar and Golconda. These forces sacked the city of Vijayanagara.

OR

Bernier felt that Mughal India had crown ownership of land. He regarded crown ownership of land to be harmful to both the state and the people. The landowners could not pass their land to their children and also could not make long-term investments to increase production. It also brought a decline in the living standard of the society, which is why Bernier considered crown ownership of land disastrous.

Question 23.

‘There were indications of complex decisions being taken and implemented in the Harappan society.’ In light of this statement, explain whether there may have been rulers to rule over the Harappan society. [3]

Answer:

There were indications of complex decisions being taken and implemented in Harappan Society:

1. A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it.
2. A stone statue was labelled and continued to be known as the “priest-king”.
3. Some archaeologists stated that Harappan society had no rulers, and everybody enjoyed equal status.
4. Others feel there was no single ruler but several; Mohenjodaro had a separate ruler, Harappa another, and so forth.
5. Historians argue that there was a single state, given the similarity in artefacts-such as pottery seals, weights and bricks, the evidence for planned settlements such as the standardised ratio of brick size, and the establishment of settlements near sources of raw material.
6. According to some scholars, the last theory seems most plausible, as it was unlikely that entire communities could have collectively made and implemented such complex decisions.

Question 24.

Name the major anthology compiled by the Alvars which is also described as the Tamil Veda. How did various chiefdoms in the Tamil region help them in the early first millennium? [3]

Answer:

The major anthology composed by the Alvars was the Nalayira Divyaprabandham which was described as the Tamil Veda, thus claiming that it was as important as the four Vedas in Sanskrit. Cholas gave them financial aid to construct splendid temples for Vishnu and Shiva. Temples were adorned with stone and metal sculptures. Pallavas and Pandyas gave them land grants.

Question 25.

What did Gandhiji seek to obtain for the security of the peasants of Champaran in 1917? [3]

Answer:

At the Annual Congress Summit, held in Lucknow in December 1916, Gandhiji was approached by a peasant from Champaran in Bihar who told him about the harsh treatment of peasants by British indigo planters. In 1917, he spent most of his time in Champaran seeking to obtain for the peasants, the security of tenure as well as the freedom to cultivate the crops of their choice.

Question 26.

What is the role played by the coins in the decipherment of the Kharosthi script? [3]

Answer:

The role played by the coins in the decipherment of Kharosthi script was:

- (1) Analysis of Indo-Greek Coins: The coins of Indo-Greek kings who ruled over the north-western part of the sub-continent in c. second-century BCE. were analysed by the epigraphists.
- (2) Comparison with Greek Script: The Indo- Greek coins contain the names of kings written in Greek and Kharosthi scripts. The Kharosthi script was compared with the Greek one.
- (3) The European scholars who could read Greek, compared it with Kharosthi. There were few similarities e.g. letter 'a' was used in both scripts for writing names such as 'Apollodotus'.
- (4) James Prinsep identified the language of Kharosthi as Prakrit. After that, it became possible to read longer inscriptions easily.

Question 27.

What was the stand of the Muslim League and the Socialists on joining the Constituent Assembly? [3]

OR

How did the discussions of the Constituent Assembly become accessible to the common public?

Answer:

The Socialists and the Muslim League were reluctant to join the Constituent Assembly due to different reasons:

The Socialists held the view that the Constituent Assembly was the body that was created by the British due to which it does not represent the interests of all sections of India.

The League boycotted the Constituent Assembly as they put forward the demand for a separate nation, Pakistan with a separate assembly.

OR

The discussions of the Constituent Assembly reached the common people through the medium of mass communication:

- The newspapers and magazines published important topics of discussion and debate in their articles section.
- The journalists of the leading press had a constant eye on the proceedings of the Constituent Assembly. On several occasions, the assembly sought the opinion of the common people.

Section - C (24 Marks)

Question 28.

Trace out how Stupas were built. Explain why the Stupa at Sanchi survived, but not at Amaravati. [8]

OR

What do Ashoka's inscriptions tell us about the Mauryas? Describe the limitations of the inscriptional evidence.

Answer:

The Stupas were built as:

- (1) Stupas were regarded as sacred as they contained relics of the Buddha such as his bodily remains or objects used by him were buried there.
- (2) According to a Buddhist text, the Ashokavadana, Ashoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them.
- (3) By the second century BCE, Bharhut, Sanchi and Samath, had been built.

- (4) Donations made by kings such as the Satavahanas.
- (5) By guilds (ivory workers financed gateways at Sanchi).
- (6) Hundreds of donations were made by women and men who mention their names, sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.
- (7) Bhikkhus and Bhikkhunis also contributed towards building these monuments.

OR

Ashoka's inscriptions give the following information about the Mauryas:

- (1) King Ashoka used the inscriptions to proclaim what he understood to be Dhamma.
- (2) It included respecting elders, being generous towards Brahmans and those who had renounced worldly life.
- (3) To treat slaves and servants kindly and respect for religious and traditions other than one's own.

Limitations of inscriptions as evidence:

Sometimes, the letters are very faintly engraved and therefore there is an uncertainty of reconstruction; the inscriptions may be damaged or maybe even letters missing. It is not always easy to be sure about the exact meaning of the words used in the inscriptions, some may be specific to a particular place or time. This kept scholars constantly debating and discussing.

Although several thousand inscriptions had been discovered, not all had been deciphered, published and translated. Besides many more inscriptions must have existed, which have not survived the ravages of time. Hence, whatever is available at the present is just a fraction of what was inscribed.

Everything that was considered politically and economically significant was not recorded in the inscription. This is one of the major issues; the joys and sorrows of the common man are not mentioned. Besides, the content of the inscription project the perspective of the commissioning person. Thus, epigraphy does not provide a full understanding of political and economic history for which historians have often questioned both old and new shreds of evidence.

Question 29.

Explain the role played by Zamindars during the sixteenth and seventeenth centuries in India. [8]

OR

Name the book authored by Al-Biruni. Why did he disapprove the notion of the Indian caste system?

Explain his description of caste system.

Answer:

The Role of Zamindars:

The Zamindars were landowners and enjoyed certain social and economic privileges.

Milkiyat

They performed certain services to the state.

Caste was one factor that elevated their status.

Zamindars often collected revenue on behalf of the state.

They also had control over military resources.

Most of the Zamindars had fortresses.

They had small military contingents.

They belonged to Brahmin, Rajput, Intermediate castes, and Muslims as well.

Zamindaris were consolidated in a slow process

Zamindars spearheaded the colonization of agricultural lands.

They monetized the economy of the countryside.

Zamindars also acted as money lenders to the poor peasants.

Zamindars often received support from the peasant in their struggle against the state.

The Zamindars are seen as paternal figures and patrons.

The bhakti saints do not see them as exploiters of peasants.

OR

Al-Biruni's creation was Kitab-ul-Hind also known as Tahrik-e-Hind, and it was written in the Arabic language. He disapproved of the notion of the Indian caste system. He accepted the Brahmanical description of the caste system and his views were deeply influenced by his study of Sanskrit books and the views of Brahmanas. He did not accept the notion of pollution and said that the state of impurity does not stay forever. His views were against the caste system as God considers everyone equally. Al-Biruni described the caste system in the following manner:

- (1) Al-Biruni compared the caste system in India to the social system in other places and said it was not unique in India.
- (2) Accepted the Brahmanical description of the caste system in detail.
- (3) Disapproved the notion of pollution and called it contrary to the law of nature.
- (4) He observed that in real the different Varnas lived together and mixed with each other in towns and villages.
- (5) He noted that in ancient Persia, four categories were recognised, i.e., Knights and princes, monks, priests, and lawyers, physicians, astronomers, artisans and scientists.
- (6) In Islam, all men were considered equal differing only in their piety

Question 30.

"Within the Constituent Assembly of India, the language issue was intensely debated." Examine the views put forward by the members of the Assembly on this issue. [8]

OR

Examine the different kinds of sources from which political career of Gandhiji and the history of the National Movement could be reconstructed?

Answer:

Since India is a vast country having different regions with various languages, the Assembly discussed the issue of language for the newly independent country which generated intense arguments. Hindustani was the choice of Congress and Gandhiji. Before the independence of the country, Congress had made up its mind to adopt Hindustani as the National Language of the country. Mahatma Gandhi also approved this decision.

He was convinced that everyone should speak in a language which is understood by most of the common people. Hindustani, which is a blend of Hindi and Urdu, was not a new language. It was a popular language as it was spoken by most of the people of the country and Mahatma Gandhi preferred it to be the National Language of India. The case for Hindi was mostly advocated by R. V Dhulekar, a Congressman from the United Provinces who wanted that Hindi should be used as the language of constitution-making.

When he was told that all the members of the Constituent Assembly did not know Hindi, he felt infuriated and stated that those who did not know Hindustani were not worthy to be members of the Constituent Assembly. He told such members to quit the Assembly. There was a commotion in the Assembly over his remarks. However, peace and order were restored due to the intervention of Jawaharlal Nehru. The Language Committee of the Constituent Assembly suggested a compromise formula in its report.

In order to resolve the deadlock over the issue of language, it advocated that Hindi in Devanagari script should be the official language of the country. It also suggested that the transition from English to Hindi would be gradual. It stated that during the first fifteen years, from the enforcement of the new Constitution, English would continue to be used for all official purposes. In other words, the Language Committee referred to Hindi as the official language and not the national language of India.

The members of the Constituent Assembly, who were from the Southern states, opposed Hindi and considered it a threat to their provincial languages. Many oppositions were expressed by Mrs G. Durgabai of Madras and Sh. Shankar Rao from Bombay. T. A. Ramalingam Chettiar from Madras suggested that the issue of language should be handled with tact and caution. Hindi should not be aggressively thrust upon the southern people. In other words, the members from South India wanted that Hindi should not be forcefully imposed on them.

OR

There are many different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the National Movement. One important source is the writing and speeches of Mahatma Gandhi. While speeches allow us to hear the public voice of the individual, private letters give us a glimpse of his or her thoughts. In letters, we see people expressing their anger and pain, their dismay and anxiety, their hopes and frustrations, which they may not express themselves in public statements.

Gandhiji regularly published Harijan letters in his journal. Nehru edited a collection of letters written by him during the National Movement and published 'A Bunch of Old letters'. Another source is autobiographies, which give us an account of the past rich in human detail. Writing an autobiography is a way of framing a picture of yourself and usually, they are written from memory. They also tell us what the author would recollect, what he saw as important or was keen in recollecting or how a person wanted his or her life to be viewed by others.

Another vital source is Government records for the Colonial British kept them as important for the Government. The letters and reports written by policemen and other officials were secret at the time, but now can be accessed in archives. One such example is the fortnightly report prepared by the Home Department from the early 20th century. These reports were based on the police information from the localities but often expressed what the officials saw or wanted to believe.

For example, in fortnightly reports during the Salt March, it was mentioned that the Home Department was unwilling to accept that Mahatma Gandhi's actions had evoked any enthusiastic response from the masses. Newspapers were another source published in English and different Indian languages, which tracked Gandhiji's movements and reported. But we need to remember that they were published by people who had their own opinions and world views. The accounts that were published in a London newspaper would be different from the report in an Indian nationalist paper. All these reports cannot be accepted literally; one needs to be careful while interpreting them.

Section - D (12 Marks)

Question 31.

Read the following source carefully and answer the questions that follow: [4]

"Proper" social roles

Here is a story from the Adi Parvan of the Mahabharata:

Once Drona, a Brahmana who taught archery of 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 back deerskin, 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 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.

- (1) Why did Drona refuse to have Ekalavya as his pupil?
- (2) How had Drona kept his words given to Arjuna?
- (3) Do you think Drona's behaviour with Ekalavya was justified? Give reason.

Answer:

(1)

Ekalavya was a forest-dwelling Nishada.

Drona (a Brahmana), knew the Dharma, so following the Dharma, he refused to have Ekalavya as his pupil as he belonged to a lower origin-Nishada.

Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils.

(2)

Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher.

Drona demanded his right thumb as his fee honorarium. Ekalavya unhesitatingly cut it off and offered it.

Thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word that no one was better than Arjuna.

- (3) (This is an open-ended question. The student should be given due weightage for their logical reasoning and understanding). The answer could be as follows:

No, I don't think that Drona was justified. His behaviour was partial towards Arjun, who was his disciple.

Yes, Drona knew his Dhamma. Since he was a Brahmana and the Guru of the Royal families, he could not take a disciple from a low origin. The Dharmashastras and Dharmasutras also contained rules about the ideal "occupations" of the four categories or Varnas. Brahmanas were supposed to study and teach the Vedas. Shudras were assigned only one occupation- that of serving the three "higher" Varnas.

Question 32.

Read the following source carefully and answer the questions that follow: [4]

Irrigating trees and fields

This is an excerpt from the Babur Nama that describes the irrigation devices the emperor observed in northern India:

The greater part of Hindustan country is situated on level land. Many though its towns and cultivated lands are, it nowhere has running waters For water is not at all a necessity in cultivating crops and orchards. Autumn crops grow by the downpour of the rains themselves; and strange it is that spring crops grow even when no rains fall. (However) to young trees water is made to flow by means of buckets or wheels. In Lahore, Dipalpur (both in present-day Pakistan) and those other parts, people water by means of a wheel.

They make two circles of rope long enough to suit the depths of the well, fix strips of wood between them, and no these fasten pitchers. The rope with the wood and attached pitchers are put over the wheel-well. At

one end of the wheel-well. At one end of the wheel-axle a second wheel is fixed, and close to it another on an upright axle. The last wheel the bullock turns; its teeth catch in the teeth of the second (wheel), and thus the wheel with the pitchers is turned. A trough is set where the water empties from the pitchers and from this the water is conveyed everywhere.

- (1) Explain the irrigation technology as observed by the Emperor.
- (2) What was the necessity of irrigation?
- (3) Explain any two factors which are responsible for the expansion of agriculture in India.

Answer:

- (1) The greater part of Hindustan country was situated on level land. Many parts of the country had no running water. In Lahore, Dipalpur (both in Pakistan) and nearby areas, people watered by means of a wheel. In Agra, Chandwar, Bayana (now in Uttar Pradesh) and nearby areas people watered with a bucket.
- (2) Water was not a necessity for cultivating crops and orchards. Autumn crops grew by the downpour of the rain themselves and spring crops grew by themselves even when no rain fell. But for young trees; water was needed. Irrigation was needed at different stages of growing crops and for crops that needed additional water.
- (3) Three factors responsible for expansion of agriculture in India are :

Large measure of land

Labour forces

The mobility of peasants.

Question 33.

Read the following source carefully and answer the questions that follow: [4]

On 5 April 1930, Mahatma Gandhi spoke at Dandi:

When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly.

If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us.

In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilised man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion.

" Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party

What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary.

- (1) What were the apprehensions of Mahatma Gandhi when he started his Dandi March?
- (2) Why did Gandhiji say that the Government deserved appreciation?
- (3) Why was the 'Salt March' very significant?

Answer:

(1)

Gandhiji was apprehensive that he might not be allowed to reach Dandi

Government might perhaps let the Party come to Dandi, but not Gandhi.

He will be arrested on the way.

(2)

Government displayed patience and forbearance and allowed Gandhi to reach Dandi.

That is why Gandhi said that the Government deserved to be congratulated on not arresting, even if it desisted only from fear of World opinion.

(3) Salt March was significant because:

It brought Gandhi into limelight and attracted the World's attention.

In this movement women also participated.

It forced the British to think that their British Raj will not continue further.

Gandhi mobilised a wider discontent against British rule. The whole Nation was roused.

Section - D (5 Marks)

Question 34.

(1) On the given political outline map of India, locate and label the following appropriately: [5]

Magadha - an early state with the capital at Rajgir.

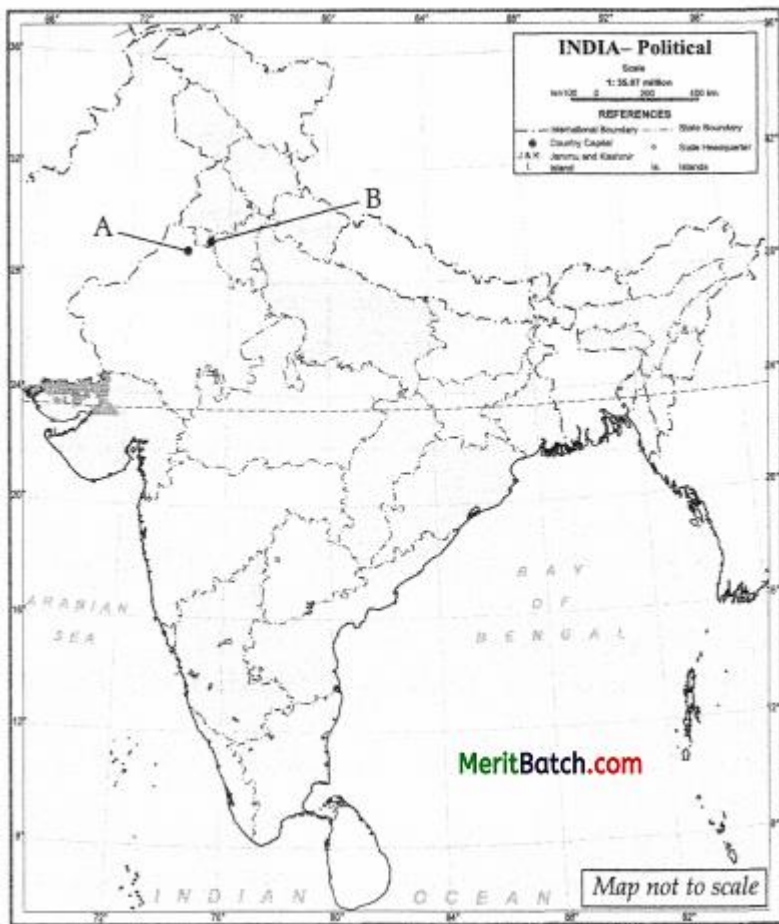
Mohenjodaro - a Mature Harappan site.

Bengal- East India Company.

OR

Calcutta: bloody riots broke out on 16 August 1946.

(2) On the same outline map, two sites of the Harappan Civilization, where evidence of agriculture has been recovered have been marked as A and B. Identify them and write their correct names on the lines drawn near them.



Answer:

