



# PRINCE ACADEMY

**OF HIGHER EDUCATION**

[Co-edu. Sr. Sec. School, Affiliated to CBSE, Affiliation No. - 1730387]

Palwas Road, Near Jaipur - Bikaner Bypass Crossing, SIKAR - 332001 (Raj.) INDIA

Mob. : 9610-75-2222, 9610-76-2222

www.princeeduhub.com | E-mail : princeacademy31@gmail.com

## SAMPLE PAPER SET-03 (2024-25)

**SUBJECT : HISTORY (027)**

**CLASS - XII ARTS**

**TIME : 3:00 Hours**

**M.M. : 80**

### General Instructions:

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. Section A – Question 1 to 21 are MCQs of 1 mark each.
3. 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.
4. 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.
5. Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each.
6. 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.
7. 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.
8. In addition to this, separate instructions are given with each section and question, wherever necessary.

### (Section-A)

#### Multiple Choice Questions (Each Question Carries 1 Marks)

1. Consider the following statements regarding Harappan Civilisation and choose the correct option.

Option

- (i) The Harappans ate plants and animals products.
- (ii) Evidence of ploughed field was found at Banawali.
- (iii) Lothal is a small town which was famous for irrigation.
- (iv) Bones of deer and gharial are also found.

**Option**

- (a) Only I is correct
- (b) Only I and II are correct
- (c) Only I and III are correct
- (d) Only I and IV are correct

2. Identify the feature of Harappan Civilisation .

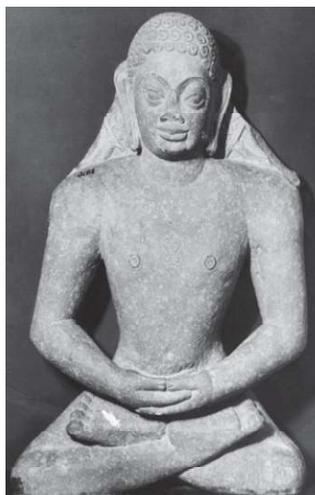
- It was a large rectangular tank.
- It was in a court yard surrounded by a corridor on all four sides.
- There were rooms on three sides.
- Water from tank flowed into a huge drain.

**Options**

- (a) Drain
- (b) The Great Bath
- (c) Water Reservoir
- (d) Great Wall



9. In the context of medieval Indian history what does the term “ashvapati” refer to ?  
 (a) Lord of elephants (b) Lord of horses (c) Lord of men (d) Lord of palaces
10. In which of the following places the independent government was proclaimed during Quit India Movement ?  
 (a) Lucknow (b) Calcutta (c) Muzaffarpur (d) Satara
11. Which among the following Sufi saint was called as the lamp of the entire land ?  
 (a) Nasiruddin Chiragh Dehlavi (b) Qutubuddin Bakhtiyar Kaki  
 (c) Shaikh Nizamuddin Kaki (d) Shaikh Fariduddin Ganj-i-Shakar
12. Which one of the following travellers is correctly matched with their respective country of origin ?  
 (a) Afanasii Nikitich Nikitin - Italy  
 (b) Duarte Barbosa - Spain  
 (c) Mahmud Wali Balkhi - France  
 (d) Peter Mundy - England
13. Which is the meaning of ‘Shabad’ from the given extract ?  
 (a) Guru Nanak expressed his ideas through hymns called ‘Shabad’.  
 (b) Sufi songs  
 (c) Persian text containing poems  
 (d) All of the above
14. What was a significant feature of the Mansabdari system in the Mughal administration ?  
 (a) Hereditary transfer of military commands.  
 (b) Appointment of religious leaders as mansabdars.  
 (c) Rotation of mansabdars between civil and military roles.  
 (d) Integration of European advisors into the system.
15. Given below are two statements marked as Assertion (A) and Reason (R). Read them carefully and choose the correct option from the given options.  
**Assertion (A)** : Santhals felt that it was high time to rebel against the zamindars.  
**Reason (R)** : Zamindars were continuously increasing their control over the forest areas.  
 Options  
 (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 true, but R is false.  
 (d) A is false, but R is true.
16. Identify the image.



- (a) Image of Buddha (b) Tirthankara from Mathura  
 (c) Tirthankara from Nepal (d) Image of Buddha in Nepal

17. Kabir's poetry has literary as well as a philosophical significance. Select the most appropriate option from the following that describes this essence.
- (a) God is one who just has different names. (b) God is vested in all saguna forms.  
(c) God is a philosophy in isolation from rituals. (d) God is based on reincarnation.
18. Complete the following with the correct option regarding the dynasties.  
Cholas : Tamil Nadu, Hoysalas : .....
- Options  
(a) Kerala (b) Andhra Pradesh (c) Karnataka (d) Orissa
19. Which one of the following statements accurately describes the division of subjects between the Union and states as per the Draft Constitution ?
- (a) The Union List included fewer subjects compared to other federations.  
(b) The Concurrent List in the Draft.  
(c) Article 356 empowered states to recommend the takeover of union administration.  
(d) The Union List included minerals and key industries, among other subjects.
20. Why did Mahatma Gandhi reach Dandi ?
- (a) Because he wanted to break the Salt Law.  
(b) Because he wanted to organise a satyagraha there.  
(c) Because he was forced to go there by the British.  
(d) Because he wanted to give a speech there.
21. The ..... and ..... were setup to encourage cotton production in every part of the world suited for their growth.
- (a) Cotton Supply Association (b) Manchester Cotton Company  
(c) Both (a) and (b) (d) None of the above

### Section - B

22. Describe briefly the sources used for reconstructing the history of the Gupta rulers. 1+1+1=3
23. "The impact of land grants is a subject of heated debate among historians." Justify with three arguments. 1+1+1=3

OR

From C. Sixth Century CE onwards, finds of gold coins taper off. "Explain with three arguments.

1+1+1=3

24. "Bernier's description of imperial landownership influenced western theorists like French philosopher Montesquieu and German Karl Marx." Justify it with suitable arguments. 1½+1½=3
25. What do you think were the advantages and disadvantages of the enclosing agricultural and within the fortified area of the city ? 1½+1½=3

OR

Explain why Abdur Razzaq, a Persian Ambassador, was greatly impressed by the fortification of Vijayanagara Empire during the 15<sup>th</sup> Century. 3

26. What was the other name of "Bombay Deccan revenue system of 1820 s" Mention any five features of it. ½×6=3
27. What was the Khilafat movement ? 1+1+1=3

### Section - C

28. Describe the contributions of various archaeologists from 1875 till 1950 in discovering the Harappan Civilisation. 2+2+2+2=8

**OR**

- Explain the subsistence strategies and agricultural practices of Harappans. 4+4=8
29. Explain how the biography of the saint poetess Mirabai has been primarily constructed. How did she defy the norms of society ? 4+4=8

**OR**

- Describe the relationship between the sufis and the state from 12th to 16th centuries. 8
30. How did the white officers make it a point, during the 1820s till 1840s to maintain friendly relations with the sepoy s ? Describe briefly. 4+4=8

**OR**

Describe the role of any Eight prominent leaders of Northern India who fought against the British in the Revolt of 1857. 8

**Section - D**

31. Fatalists and materialists -

Here is an excerpt from the Sutta Pitaka, describing a conversation between king Ajatasattu, the ruler of Magaha, and the Buddha: On one occasion King Ajatasattu visited the Buddha and described what another teacher, named Makkhali Gosala, had told him: "Though the wise should hope, by this virtue ... by this penance I will gain karma ... and the fool should by the same means hope to gradually rid himself of his karma, neither of them can do it. Pleasure and pain, measured out as it were, cannot be altered in the course of samsara (transmigration). It can neither be lessened or increased ... just as a ball of string will when thrown unwind to its full length, so fool and wise alike will take their course and make an end of sorrow." And this is what a philosopher named Ajita Kesakambalin taught: "There is no such thing, O king, as alms or sacrifice, or offerings ... there is no such thing as tis world or the next ... A human being is made up of the four elements. When he dies the earthy in him returns to the earth, the fluid to water, the heat to fire, the windy to air, and his senses pass into space ... The talk of gifts is a doctrine of fools, an empty lie ... fools and wise alike are cut off and perish. They do not survive after death."

The first teacher belonged to the tradition of the Ajivikas. They have often been described as fatalists: those who believe that everything is predetermined. The second teacher belonged to the tradition of the Lokayatas, usually described as materialists. Texts from these traditions have not survived, so we know about them only from the works of other traditions.

- (i) From where has this extract been taken ? What does it describe ? 1
- (ii) How numerous rudiments is a mortal being made-up of ? What happens after his death? 1
- (iii) Distinguish in detail between fatalists and materialists. 2
32. This was a feature of agrarian society which struck a keen observer like Babur, the first Mughal emperor, forcefully enough for him to write about it in the Babur Nama, his memoirs: In Hindustan hamlets and villages, towns indeed, are depopulated and set up in a moment! If the people of a large town, one inhabited for years even, flee from it, they do it in such a way that not a sign or trace of them remains in a day and a half. On the other hand, if they fix their eyes on a place to settle, they need not dig water courses because their crops are all rain-grown, and as the population of Hindustan is unlimited it swarms in. They make a tank or a well; they need not build houses or set up walls ... khas-grass abounds, wood is unlimited, huts are made, and straightaway there is a village or a town!
- (i) Who is the author of this passage ? What is the source of passage ? 1
- (ii) Who was Babur and what did Babur Say about hamlets, villages and towns? 1
- (iii) How do people flee from a large town ? 2
33. This is what Jawaharlal Nehru said in his famous speech of 13 December 1946:  
My mind goes back to the various Constituent Assemblies that have gone before and of what took place at the making of the great American nation when the fathers of that nation met and fashioned

out a Constitution which has stood the test of so many years, more than a century and a half, and of the great nation which has resulted, which has been built up on the basis of that Constitution. My mind goes back to that mighty revolution which took place also over 150 years ago and to that Constituent Assembly that met in that gracious and lovely city of Paris which has fought so many battles for freedom, to the difficulties that that Constituent Assembly had and to how the King and other authorities came in its way, and still it continued. The House will remember that when these difficulties came and even the room for a meeting was denied to the then Constituent Assembly, they betook themselves to an open tennis court and met there and took the oath, which is called the Oath of the Tennis Court, that they continued meeting in spite of Kings, in spite of the others, and did not disperse till they had finished the task they had undertaken. Well, I trust that it is in that solemn spirit that we too are meeting here and that we, too, whether we meet in this chamber or other chambers, or in the fields or in the market-place, will go on meeting and continue our work till we have finished it.

Then my mind goes back to a more recent revolution which gave rise to a new type of State, the revolution that took place in Russia and out of which has arisen the Union of the Soviet Socialist Republics, another mighty country which is playing a tremendous part in the world, not only a mighty country but for us in India, a neighbouring country.

So our mind goes back to these great examples and we seek to learn from their success and to avoid their failures. Perhaps we may not be able to avoid failures because some measure of failure is inherent in human effort. Nevertheless, we shall advance, I am certain, in spite of obstructions and difficulties, and achieve and realise the dream that we have dreamt so long.

We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic. Now, some friends have raised the question: "Why have you not put in the word 'democratic' here.?" Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter. The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country. We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to give to that democracy, the fullest democracy, I hope. The House will notice that in this Resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we did not want to use unnecessary words and redundant words, but we have done something much more than using the word. We have given the content of democracy in this Resolution and not only the content of democracy but the content, if I may say so, of economic democracy in this Resolution. Others might take objection to this Resolution on the ground that we have not said that it should be a Socialist State. Well, I stand for Socialism and, I hope, India will stand for Socialism and that India will go towards the constitution of a Socialist State and I do believe that the whole world will have to go that way.

- |   |   |
|---|---|
| (i) Explain the term Sovereignty.   | 1 |
| (ii) How has democracy been related with sovereignty in the passage ?               | 1 |
| (iii) How did the constitutional framers highlight the need of economic democracy ? | 2 |

**Section - E**

34.1. On the given political map of India, locate and label the following with appropriate symbols.

1+1+1=3

(i) Vajji

(ii) Sanchi

(iii) Panipat or Bijapur

34.2. On the same outline map, two places have been marked as A and B, which are centres of the National Movement. Identify them and write their correct names on the lines drawn near them.

1+1=2

