

DAV PUBLIC SCHOOLS, ODISHA ZONE

NAME OF THE EXAM. HALF YEARLY EXAMINATION, SUBJECT : HISTORY CLASS : XII

BLUE PRINT OF QUESTION PAPER

Sl No.	Chapters / units	Marks Allotted in Syllabus	LA (__ Nos.)	SA-II (__ Nos.)	SA-I (__ Nos.)	MCQ(__ Nos.)	TOTAL (__ NOS.)
1	BRICKS,BEADS AND BONES	15	1		1	4	6
2	KINGS,FARMERS AND TOWNS	15	1		1	4	6
3	KINSHIP,CASTE AND CLASS	10		1		3	4
4	THINKERS,BELIEFS AND BUILDINGS	15	1	1	1	3	6
5	THROUGH THE EYES OF TRAVELLERS	10			2	4	6
6	BHAKTI-SUFI TRADITIONS	10		1	1	3	5
7	MAP SKILL	5					1
8							
9							
MARKS		80	24	12	18	21	34

Subject : HISTORY Class :XII Full Mark : 80 Nos. of Questions : 34

As per the syllabus the typology of question as follows:

R →Remembering 26.25% of 80 marks : (21 MARKS)

LA - 03

U →Understanding 22.50% of 80 marks : (18MARKS)

SA-I06

A →Application 30% of 80 marks : (24 MARKS)

CB- 04

MCQ-21

E →Evaluation 15% of 80 marks : (12 Marks)

MAP SKILL-6.25% of 80 marks(5Marks)

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QUESTION WISE ANALYSIS

Sl No	Chapters / units	Forms of Question- (LA, SA-II, SA- I,VSA)	Marks Allotted	(R), (U), (A), (H), (E)
1	THINKERS,BELIEFS AND BUILDINGS	MCQ	1	A
2	BRICKS,BEADS AND BONES	MCQ	1	A
3	KINGS,FARMERS AND TOWNS	MCQ	1	R
4	THROUGH THE EYES OF TRAVELLERS	MCQ	1	A
5	KINGS,FARMERS AND TOWNS	MCQ	1	R
6	THINKERS,BELIEFS AND BUILDINGS	MCQ	1	A
7	BRICKS,BEADS AND BONES	MCQ	1	A
8	BRICKS,BEADS AND BONES	MCQ	1	A
9	KINGS,FARMERS AND TOWNS	MCQ	1	R
10	KINSHIP,CASTE AND CLASS	MCQ	1	A
11	THINKERS,BELIEFS AND BUILDINGS	MCQ	1	A
12	BHAKTI-SUFI TRADITIONS	MCQ	1	R
13	THROUGH THE EYES OF TRAVELLERS	MCQ	1	E
14	BRICKS,BEADS AND BONES	MCQ	1	R
15	KINSHIP,CASTE AND CLASS	MCQ	1	R

16	THROUGH THE EYES OF TRAVELLERS	MCQ	1	R
17	KINSHIP,CASTE AND CLASS	MCQ	1	R
18	KINGS,FARMERS AND TOWNS	MCQ	1	R
19	BHAKTI-SUFI TRADITIONS	MCQ	1	E
20	BHAKTI-SUFI TRADITIONS	MCQ	1	E
21	KINGS,FARMERS AND TOWNS	MCQ	1	A
22	THROUGH THE EYES OF TRAVELLERS	SA-1	3	E
23	THROUGH THE EYES OF TRAVELLERS	SA-1	3	E
24	BRICKS,BEADS AND BONES	SA-1	3	U
25	KINGS,FARMERS AND TOWNS	SA-1	3	U
26	KINSHIP,CASTE AND CLASS	SA-1	3	E
27	BHAKTI-SUFI TRADITIONS	SA-1	3	A
28	BRICKS,BEADS AND BONES	LA	8	U
29	KINGS,FARMERS AND TOWNS	LA	8	R
30	THINKERS,BELIEFS AND BUILDINGS	LA	8	A
31	KINSHIP,CASTE AND CLASS	SB	4	R
32	THINKERS,BELIEFS AND BUILDINGS	SB	4	A
33	BHAKTI-SUFI TRADITIONS	SB	4	U
34	MAP SKILL	MAP SKIL	5	MAP SKILL

23	<ol style="list-style-type: none"> 1. The state evidently took special measures to encourage merchants. Almost all trade routes were well supplied with inns and guest houses. 2. Ibn Battuta was also amazed by the efficiency of the postal system which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice. 3. The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days. 	3	PG.129
24	<ol style="list-style-type: none"> 1. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing. Moreover, terracotta models of the plough have been found at sites in Cholistan and at Banawali (Haryana). 2. Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan), associated with Early Harappan levels. 3. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together. 4. Archaeologists have also tried to identify the tools used for harvesting. 5. Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan, but not in Punjab or Sind. canals silted up long ago. 6. It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira (Gujarat) may have been used to store water for agriculture. 	3	PG.3-4
25	<p>Magadha present day Bihar, became the most powerful mahajanapada due to the following reasons :</p> <ol style="list-style-type: none"> (i) Fertile land. Magadha was a region where agriculture was especially productive. (ii) Rich in minerals. Iron mines were accessible and provided resources for tools and weapons. (iii) Elephants for army. Elephants, an important component of the army, were found in forests in the region. (iv) Communication. The Ganga and its tributaries provided a means of cheap and convenient communication. (v) Policies of emperors. Early Buddhist and Jaina writers attributed its power to the policies of individuals-ruthlessly ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda and their ministers, who helped implement their policies. <p>(Any three points)</p>	3	31
26	<ol style="list-style-type: none"> 1. The ideal order was laid down in the Dharmasutras and Dharmashastras. The “right” occupation The Dharmasutras and Dharmashastras also contained rules about the ideal “occupations” of the four categories or varnas. 2. Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts. 3. Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts. 4. The last three “occupations” were also assigned to the Vaishyas, who were in addition expected to engage in agriculture, pastoralism and trade. 5. Shudras were assigned only one occupation – that of serving the three “higher” varnas. 	3	PG.61
27	<ol style="list-style-type: none"> 1. In the late seventeenth century the tenth preceptor, Guru Gobind Singh, included the compositions of the ninth guru, Guru Tegh Bahadur, and this scripture was called the Guru Granth Sahib. 	3	PG.164

	<p>2. Guru Gobind Singh also laid the foundation of the Khalsa Panth (army of the pure) .</p> <p>3. It defined its five symbols: uncut hair, a dagger, a pair of shorts, a comb and a steel bangle.</p> <p style="text-align: center;">OR</p> <p>1. The khanqah was the centre of social life. EX-Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi. It comprised several small rooms and a big hall (jama'at khana) where the inmates and visitors lived and prayed.</p> <p>2. The inmates included family members of the Shaikh, his attendants and disciples. The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening.</p> <p>3. A veranda surrounded the courtyard, and a boundary wall ran around the complex. On one occasion, fearing a Mongol invasion, people from the neighbouring areas flocked into the khanqah to seek refuge. There was an open kitchen (langar), run on futuh (unasked-for charity). From morning till late night people from all walks of life – soldiers, slaves, singers, merchants, poets, travellers, rich and poor, Hindu jogis (yogi) and qalandars – came seeking discipleship, amulets for healing, and the intercession of the Shaikh in various matters.</p> <p>4. Other visitors included poets such as Amir Hasan Sijzi and Amir Khusrau and the court historian Ziyauddin Barani, all of whom wrote about the Shaikh. Practices that were adopted, including bowing before the Shaikh, offering water to visitors, shaving the heads of initiates, and yogic exercises, represented attempts to assimilate local traditions.</p>		<p>PG.154-155</p>
<p>28</p>	<p>I-Harappans got their copper from Oman.</p> <p>II-chemical analysis shows that Omani copper and Harappan artefacts had traces of nickel. This suggests that they have a common origin.</p> <p>III-Mesopotamian texts tell us about copper coming from Magan(Oman) .</p> <p>IV--A large Harappan jar has also been found at Omani sites.</p> <p>V-Other archaeological finds suggest long distance contact example-harapan seals ,beads etc.</p> <p>VI-Communication with Oman and other West Asian countries was by sea route.</p> <p>VII-Acylinder seal found in Mesopotamia has a humped bull motif which can be derived from the Indus region.</p> <p>VIII. The round Persian gulf seal found in Bahrain and sometimes carries Harappan motifs.</p> <p>Any other relevant points.</p> <p>Theme- 1 OR</p> <p>I. Early archaeologists thought that certain objects which seemed unusual or unfamiliar may have had a religious significance.</p> <p>II- These included terracotta figurines of women ,heavily jewelled ,some with elaborate head dresses. These were regarded as mother goddesses.</p> <p>III. Rare stone statuary of men in an almost standardised posture, seated with one hand on the knee such as the priest king was also similarly classified.</p> <p>IV. In other instances structures have been assigned ritual significance.</p> <p>V. These include a great bath and fire altars found at Kalibangan and Lothal.</p> <p>VI. Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes.</p>	<p>8</p>	<p>Pg-13&14</p>

	<p>VII. Others with plant motifs are thought to indicate nature worship .Some animals such as the one horned animal often called the Unicorn depicted on seals seem to be mythical, composite creatures.</p> <p>VIII. In some seals, a figure shown seated cross legged in a yogic posture, sometimes surrounded by animals, has been regarded as a depiction of proto Shiva.</p> <p>Theme- 1</p>		Pg-23
29	<ol style="list-style-type: none"> 1. There were five major political centres in the empire – the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri, all mentioned in Asokan inscriptions. 2. The regions included within the empire were just too diverse. Imagine the contrast between the hilly terrain of Afghanistan and the coast of Orissa. 3. It is likely that administrative control was strongest in areas around the capital and the provincial centres. These centres were carefully chosen. Both Taxila and Ujjayini being situated on important long-distance trade routes. Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka. 4. Communication along both land and riverine routes was vital for the existence of the empire. Journeys from the centre to the provinces could have taken weeks if not months. 5. This meant arranging for provisions as well as protection for those who were on the move. It is obvious that the army was an important means for ensuring the latter. 6. Megasthenes mentions a committee with six subcommittees for coordinating military activity. Of these, one looked after the navy, the second managed transport and provisions, the third was responsible for foot-soldiers, the fourth for horses, the fifth for chariots and the sixth for elephants. 7. The activities of the second subcommittee were rather varied: arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals, and recruiting servants and artisans to look after the soldiers. 8. Asoka also tried to hold his empire together by propagating dhamma, the principles of which, as we have seen, were simple and virtually universally applicable. This, according to him, would ensure the well-being of people in this world and the next. Special officers, known as the dhamma mahamatta, were appointed to spread the message of dhamma. <p style="text-align: center;">OR</p> <p>Land grants and new rural elites</p> <ol style="list-style-type: none"> 1. From the early centuries of the Common Era, grants of land being made, many of which were recorded in inscriptions. Some of these inscriptions were on stone, but most were on copper plates which were probably given as a record of the transaction to those who received the land. 2. The records that have survived are generally about grants to religious institutions or to Brahmanas. 3. Most inscriptions were in Sanskrit. In some cases, and especially from the seventh century onwards, part of the inscription was in Sanskrit, while the rest was in a local language such as Tamil or Telugu. <p>EXAMPLE-</p>	8	PG.32-34

	<p>Prabhavati Gupta was the daughter of one of the most important rulers in early Indian history, Chandragupta II (c. 375-415 CE). She was married into another important ruling family, that of the Vakatakas, who were powerful in the Deccan According to Sanskrit legal texts, women were not supposed to have independent access to resources such as land. However, the inscription indicates that Prabhavati had access to land, which she then granted. This may have been because she was a queen (one of the few known from early Indian history), and her situation was therefore exceptional. It is also possible that the provisions of legal texts were not uniformly implemented.</p> <ol style="list-style-type: none"> 4. The inscription also gives us an idea about rural populations – these included Brahmanas and peasants, as well as others who were expected to provide a range of produce to the king or his representatives. 5. And according to the inscription, they would have to obey the new lord of the village, and perhaps pay him all these dues. 6. Land grants such as this one have been found in several parts of the country. There were regional variations in the sizes of land donated – ranging from small plots to vast stretches of uncultivated land – and the rights given to donees (the recipients of the grant). The impact of land grants is a subject of heated debate among historians. Some feel that land grants were part of a strategy adopted by ruling lineages to extend agriculture to new areas. 7. Others suggest that land grants were indicative of weakening political power: as kings were losing control over their samantas, they tried to win allies by making grants of land. 8. They also feel that kings tried to project themselves as supermen because they were losing control: they wanted to present at least a façade of power. 		PG.40-41
30	<p>THE FATE OF AMARAVATI</p> <ol style="list-style-type: none"> 1. In 1796, a local raja who wanted to build a temple stumbled upon the ruins of the stupa at Amaravati. He decided to use the stone, and thought there might be some treasure buried in what seemed to be a hill. Some years later, a British official named Colin Mackenzie visited the site. Although he found several pieces of sculpture and made detailed drawings of them, these reports were never published. 2. In 1854, Walter Elliot, the commissioner of Guntur (Andhra Pradesh), visited Amaravati and collected several sculpture panels and took them away to Madras. (These came to be called the Elliot marbles after him.) He also discovered the remains of the western gateway and came to the conclusion that the structure at Amaravati was one of the largest and most magnificent Buddhist stupas ever built. 3. By the 1850s, some of the slabs from Amaravati had begun to be taken to different places: to the Asiatic Society of Bengal at Calcutta, to the India Office in Madras and some even to London. It was not unusual to find these sculptures adorning the gardens of British administrators. In fact, any new official in the area continued to remove sculptures from the site on the grounds that earlier officials had done the same. One of the few men who had a different point of view was an archaeologist named H.H. Cole. He wrote: “It seems to me a suicidal and indefensible policy to allow the country to be looted of original works of ancient art.” He believed that museums should have plaster-cast facsimiles of sculpture, whereas the 	8	PG.98-99

originals should remain where they had been found. Unfortunately, Cole did not succeed in convincing the authorities about Amaravati, although his plea for in situ preservation was adopted in the case of Sanchi.

4. FATE OF SANCHI

Perhaps Amaravati was discovered before scholars understood the value of the finds and realised how critical it was to preserve things where they had been found instead of removing them from the site. When Sanchi was “discovered” in 1818, three of its four gateways were still standing, the fourth was lying on the spot where it had fallen and the mound was in good condition.

Even so, it was suggested that the gateway be taken to either Paris or London.

5. Finally a number of factors helped to keep Sanchi as it was, and so it stands, whereas the mahachaitya at Amaravati is now just an insignificant little mound, totally denuded of its former glory.
6. Nineteenth-century Europeans were very interested in the stupa at Sanchi. In fact, the French sought Shahjehan Begum’s permission to take away the eastern gateway, which was the best preserved, to be displayed in a museum in France. For a while some Englishmen also wanted to do the same, but fortunately both the French and the English were satisfied with carefully prepared plaster-cast copies and the original remained at the site, part of the Bhopal state.
8. The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site. John Marshall dedicated his important volumes on Sanchi to Sultan Jehan. She funded the museum that was built there as well as the guesthouse where he lived and wrote the volumes.
9. She also funded the publication of the volumes. So if the stupa complex has survived, it is in no small measure due to wise decisions, and to good luck in escaping the eyes of railway contractors, builders, and those looking for finds to carry away to the museums of Europe. Archaeological Survey of India. has also taken measures to preserve Sanchi Stupa.

OR

1. At first sight the sculpture seems to depict a rural scene, with thatched huts and trees.

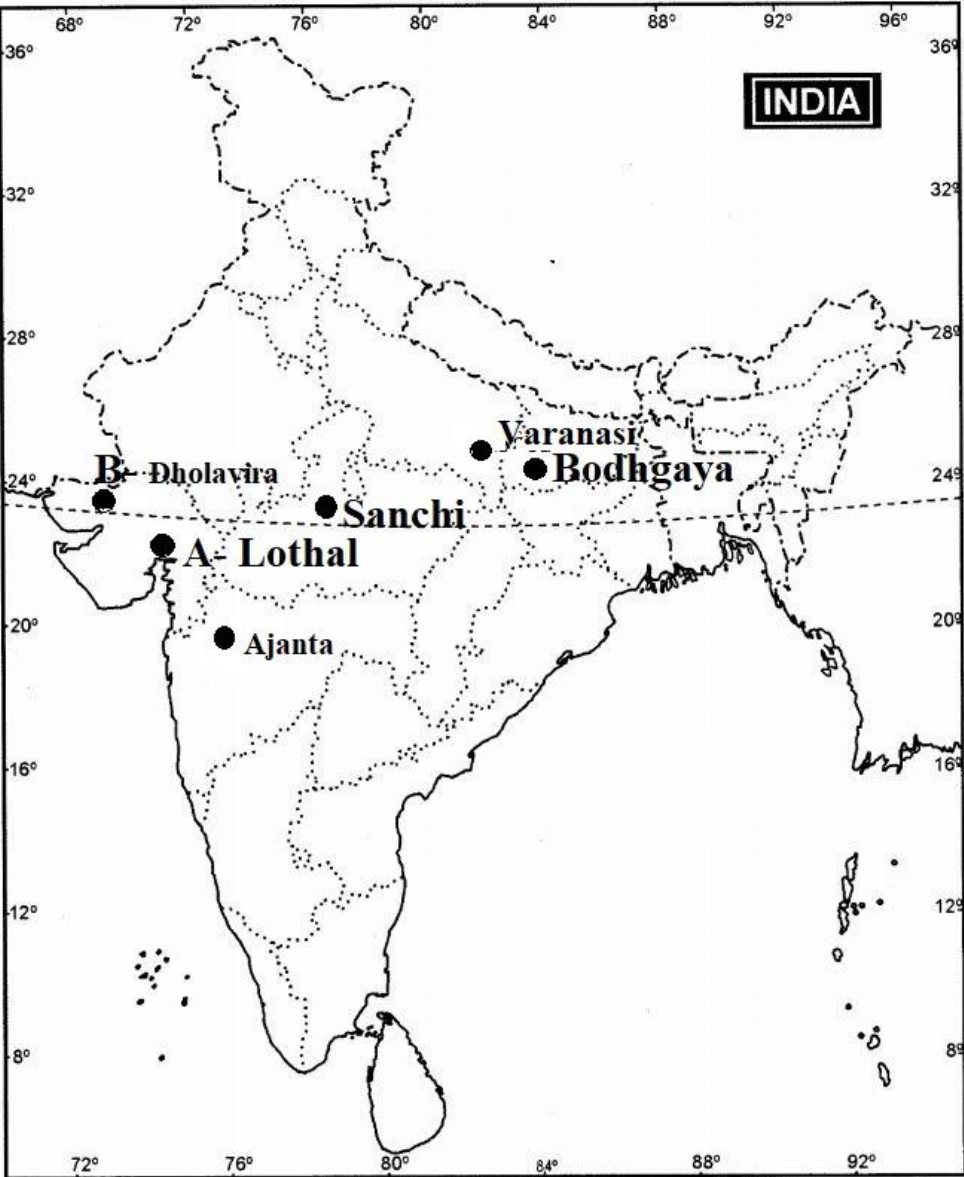
However, art historians who have carefully studied the sculpture at Sanchi identify it as a scene from the Vessantara Jataka. This is a story about a generous prince who gave away everything to a Brahmana, and went to live in the forest with his wife and children. As you can see in this case, historians often try to understand the meaning of sculpture by comparing it with textual evidence.

Symbols of worship

2. Art historians had to acquire familiarity with hagiographies of the Buddha in order to understand Buddhist sculpture. According to hagiographies, the Buddha attained enlightenment while meditating under a tree. Many early sculptors did not show the Buddha in human form – instead, they showed his presence through symbols.
3. The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the mahaparinibbana.
4. Another frequently used symbol was the wheel. This stood for the first sermon of the Buddha, delivered at Sarnath.
5. As is obvious, such sculptures cannot be understood simply for a tree, but symbolises an event in the life of the Buddha. In order to understand such symbols, historians have to familiarise themselves with the traditions of those who produced these works of art.

Popular traditions

	<p>6. Other sculptures at Sanchi were perhaps not directly inspired by Buddhist ideas. These include beautiful women swinging from the edge of the gateway, holding onto a tree. Initially, scholars were a bit intrigued about this image, which seemed to have little to do with renunciation. However, after examining other literary traditions, they realised that it could be a representation of what is described in Sanskrit as a shalabhanjika.</p> <p>7. According to popular belief, this was a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the stupa.</p> <p>8. The shalabhanjika motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.</p> <p>9. Some of the recurrent motifs in the sculpture at Sanchi were evidently derived from these traditions.</p> <p>10. Some of the finest depictions of animals are found there. These animals include elephants, horses, monkeys and cattle. While the Jatakas contain several animal stories that are depicted at Sanchi, it is likely that many of these animals were carved to create lively scenes to draw viewers.</p> <p>11. Also, animals were often used as symbols of human attributes. Elephants, for example, were depicted to signify strength and wisdom.</p> <p>Another motif is that of a woman surrounded by lotuses and elephants, which seem to be sprinkling water on her as if performing an abhisheka for consecration. While some historians identify the figure as Maya, the mother of the Buddha, others identify her with a popular goddess, Gajalakshmi –</p> <p>literally, the goddess of good fortune – who is associated with elephants. It is also possible the serpent, which is found on several pillars. This motif seems to be derived from popular traditions, which were not always recorded in texts. Interestingly, one of the earliest modern art historians, James Fergusson, considered Sanchi to be a centre of tree and serpent worship. He was not familiar with Buddhist literature – most of which had not yet been translated – and arrived at this conclusion by studying only the images on their own.</p>		
31	<p>31.1-King conquered the earth</p> <p>i. The wise man in control of his senses that guards his kingdom.</p> <p>ii. By avoiding greed and anger.</p> <p>31.2-Views on feud war</p> <p>i. She wanted to make peace.</p> <p>ii. There is no victory at the end.</p> <p>iii. She told a person could happily enjoy the earth along with the wise and heroic Pandavas.</p> <p>31.3-Gandhari's appeal to her son</p> <p>i. She appealed to make peace with Pandavas.</p> <p>ii. She told him to avoid war.</p> <p>iii. War would not bring good to man.</p> <p>iv. To be friendly with the Pandavas.</p> <p>v. There is no victory at the end.</p> <p>vi. There would be no good in a war and set his mind off from the war.</p>	4	PG.60
32	<p>32.1-Vinaya Pitaka</p> <p>32.2-Two Rules</p> <p>i. Blanket was made by a bhikkhu, it was to be kept for at least six years. If after less than six years he should have another new felt (blanket) made, regardless of whether he has disposed of the first, then -unless he has been authorised by the bhikkhus- it is to be forfeited and confessed.</p> <p>ii. They had to set out bedding in a lodging.</p>	4	PG.94

	<p>32.3-Reasons i.Part of the rule of Buddhist Monastery. ii.It was based on compassions for fellow beings.</p>		
33	<p>33.1-i.Ulugh Khan offered some money and ownership deed of four villages to Shaikh Fariduddin for his devotion and dedication. ii.Money was supposed to be for the benefit of dervish but land deeds were not suitable for him ,so he refused to take it.</p> <p>33.2-i.Sufis preferred to use the donations fully on immediate requirements such as food,clothes,living quarters and ritual necessities. ii. Sufis dispence it to the dervishes.</p> <p>33.3-i.The Sufis accepted unsolicited grants and donations from the state. ii.However there were instances of conflict between the Sultans and the Sufis on the issue of asserting their authority as well as performing some rituals by both.</p>	4	PG.160
34	<p>MAP SKILL</p> 	5	PG.