

CBSE Class 12 History
Sample Paper 01 (2020-21)

Maximum Marks: 80

Time Allowed: 3 hours

General Instructions:

- i. Answer all the questions. Some questions have an internal choice. Marks are indicated against each question. This question paper comprises of six sections.
- ii. **Section A:** Question numbers 1 to 16 are objective type questions carrying 1 mark and should be answered in one word or one sentence each (Attempt any 15)
- iii. **Section B:** Question numbers 17 to 19 are Case Based/ Source Based having Multiple Choice questions. Each question has 4 sub-parts. Attempt any three sub-parts from each question.
- iv. **Section C:** Answer to questions carrying 3 marks (Question 20 to 23) should not exceed 100 words each.
- v. **Section D:** Answer to questions carrying 8 marks (Question 24 to 26) should not exceed 350 words each.
- vi. **Section E:** Question number 27 to 29 are Source-based questions carrying 5 marks each.
- vii. **Section F:** Question number 30 is a Map question that includes the identification and location of significant test items. Attach the map with the answer book.

Section-A (Attempt any 15 Questions)

1. What is Faience? Why the little pots made by it were considered precious?
2. Under whose leadership the process of preparing critical edition of Mahabharata started?
3. Describe the position of the untouchables in ancient society.
4. Consider the following statements regarding the position of Jotedars.
 - i. The Jotedars were the rich peasants who gained power after the fall of zamindars.
 - ii. They acquired several thousand acres of land.
 - iii. They were not lived in the village and exercised direct power on villagers.
 - iv. They were also known as haoladars, gantidars or mandals.Which of the above statement(s) is/are correct.

- a. i only
 - b. i, ii and iv
 - c. ii and iii
 - d. iii and iv
5. Find out from the following pairs which one is correctly matched:
- i. Badshah Nama: Shah Jahan
 - ii. Akbarnama: Akbar II
 - iii. Alamgiri: Akbar
 - iv. Ain-i-Akbari: Aurangzeb
- a. Almagiri: Akbar
 - b. Akbarnama: Akbar II
 - c. Badshah Nama: Shah Jahan
 - d. Ain-i-Akbari: Aurangzeb
6. Correct the following statement and rewrite it:
When well-educated people began joining the revolt, the targets of attack widened.
7. Dakhani was a variant of which language?
- a. Persian
 - b. Hindavi
 - c. Hindi
 - d. Urdu
8. What causes were responsible for the decline of the Harappan Civilisation?
9. Identify the given image and write a name.



10. Assertion (A): At its Nagpur session the congress adopted a resolution of Non-cooperation.

Reason (R): The congress approved and ratified the policy of Non- violent and Non - cooperation towards the unjust government.

- a. Both A and R are true and R is the correct explanation of A.
- b. Both A and R are correct but R is not correct explanation of A.
- c. A is true but R is false.
- d. A is false but R is true.

11. Who wrote, "God is neither in Kaaba nor in Kailash"?

- a. Eknath
- b. Kabir
- c. Chaitanya
- d. Nanak

12. Fill in the blanks:

_____, meaning the land where a Jana (a people, clan or tribe), sets its foot or settles.

13. Mention one of the most challenging episodes in Mahabharata.

14. Which of these was the wife of Pandavas?

- a. Dithya
- b. Pradevi Gupta
- c. Draupadi
- d. Gautami

15. R.S. Bisht begins excavations at Dholavira in _____

- a. 1990
- b. 1980
- c. 2000
- d. 2010

16. Name the first Mughal ruler.

- a. Sher Shah Suri
- b. Ghenghis Khan
- c. Babur
- d. Humayun

Section B

17. **Read the following excerpt carefully and answer any three questions :**

The most ancient system yet discovered:

About the drains, Mackay noted: "It is certainly the most complete ancient system as yet

discovered.” Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning. It is a wonder of archaeology that “little heaps of material, mostly sand, have frequently been found lying alongside drainage channels, which shows ... that the debris was not always carted away when the drain was cleared”.

- i. The drains of which place are being described in this excerpt?
 - a. Harrapan civilisation
 - b. Hindus civilisation
 - c. Indus valley civilisation
 - d. Both a and c
- ii. Which of the following is not the advantage of "covered drain"?
 - a. Covered drains can prevent people from dangerous diseases.
 - b. This can set an example of a clean city.
 - c. It can stop the polluted air which can be there if it is uncovered.
 - d. If the drain is covered it cannot be easily cleaned and maintained.
- iii. What was the drawback in the sanitation system?
 - a. The debris removed when the drains were clear
 - b. The debris was not always removed when the drains were clear
 - c. Both a and b
 - d. None of these
- iv. Which of the following are incorrect with respect to the Drainage system?
 - a. The drainage system required planning as well.
 - b. It appears that the streets were laid first, along which houses were built and drains laid.
 - c. House drains first emptied into a cesspit into which solid matter settled.
 - d. All are correct

18. Read the following excerpt carefully and answer any three questions:

Here is a composition attributed to Kabir:

Tell me, brother, how can

there be No one lord of the world

but two? Who led you so astray?
God is called by many names:
Names like Allah, Ram, Karim,
Keshav, Hari, and Hazrat.
Gold may be shaped into
rings and bangles.
Isn't it gold all the same?
Distinctions are only words
we invent ... Kabir says they are both
mistaken. Neither can find the only
Ram. One kills the goat, the
other cows. They waste their lives in disputation.

Kabir's poems have survived in several languages and dialects; and some are composed in the special language of nirguna poets, the sant bhasha. Others, known as ulatbansi (upside-down sayings), are written in a form in which everyday meanings are inverted. These hint at the difficulties of capturing the nature of the Ultimate Reality in words: expressions such as "the lotus which blooms without flower" or the "fire raging in the ocean" convey a sense of Kabir's mystical experiences. Diverse and sometimes conflicting ideas are expressed in these poems. Some poems draw on Islamic ideas and use monotheism and iconoclasm to attack Hindu polytheism and idol worship; others use the Sufi concept of zikr and Ishq (love) to express the Hindu practice of nam-simaran (remembrance of God's name).

- i. In the context of Kabir, terms drawn from Vedantic traditions, "alakh" means?
 - a. Formless
 - b. Sound
 - c. The Unseen
 - d. God
- ii. Kabir's mystical experiences made him believe in which of the following?
 - a. Monotheism
 - b. Polytheism
 - c. Iconoclasm
 - d. All of the above
- iii. Choose the correct option:

Assertion (A): There can be two Lord.

Reason(R): The names are given my human such as Allah, Ram, Karim, Keshav, Hari, and Hazrat.

- 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 incorrect but R is correct.
- d. R is incorrect but A is correct.

iv. Consider the following statements:

- A. Kabir's poems have survived in several languages and dialects; and some are composed in the special language of nirguna poets, the sant bhasha.
- B. Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions.

Choose the correct option:

- a. Both (A) and (B) are correct.
- b. Only (B) is correct.

19. **Read the following passage carefully and answer any three questions that follow:**

"That is very good, Sir - bold words, noble words"

Somnath Lahiri said:

Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir - bold words, noble words.

But the point is to see when and how are you going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution... dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else. Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, but we are also under the shadow of British guns, British Army, their economic and financial stranglehold' - which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means

the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means, Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got.

Therefore, our humble suggestion is that it is not a question of getting something by working out this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and lookout against its enemy, which still has the whip in hand, the British Imperialism – and go together to fight it and then resolve our claims afterward when we will be free.

- i. Which of the following is correct regarding Somnath Lahiri?
 - a. He as an Indian statesman and a leader of the Communist Party of India
 - b. He was a member of the Constituent Assembly of India from Bengal
 - c. He served as a Member West Bengal legislative assembly
 - d. All of these
- ii. _____ feels that we are under the British Army, British economic and financial stranglehold and this means that final power is still in the hands of the British.
 - a. Vallabh Bhai Patel
 - b. Jawaharlal Nehru
 - c. Somnath Lahiri
 - d. Clement Attlee
- iii. Choose the correct option:

Assertion (A): Somnath feels that the absence of a constitution will mean dependence on the British.

Reason (R): Britishers would remain under the stranglehold or the shadow of the Indians.

 - 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 wrong.
 - d. Both A and R are wrong.
- iv. Consider the following statements:
 - A. Somnath Lahiri congratulated Pandit Nehru for the fine expression that he gave to the spirit of Indian people.

B. For every little problem, Indians would have to run to the Federal Court in England. In the absence of the Constitution for every basic law and rule, there would be a need to refer to the British government.

Choose the correct option:

- a. Both (A) and (B) are correct
- b. Only (B) is correct

Section C

- 20. Why did the moneylenders and the rich people become victims of anger of mutineers?
- 21. Name the author of **Badshah Nama**. Describe its content.
- 22. What do you know about Virashaivas? Describe their views about caste system.
- 23. Discuss the nature of revolt of 1857.

Section D

- 24. How can we state that the early rulers considered themselves as Gods? Elaborate.

OR

Discuss the development of new technologies in agriculture in the Indian sub-continent from the 6th century BCE to 400 A.D.

- 25. What are the architectural traditions that inspired the architects of the Vijayanagara? How did they transform these traditions?

OR

Who were Nayakas and Amara-Nayakas? Describe their role in the administration of Vijayanagara.

- 26. Discuss the development of the 1937-47 period that led to the creation of Pakistan.

OR

Analyse Gandhiji's activities in India during 1927 – 1931.

Section E

- 27. **Read the following extract carefully and answer the questions that follow:**

Buddhism in practice

This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala:

In five ways should a master look after his servants and employees ... by assigning them to work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting them leave at times ... In five ways should the clansmen look after the needs of Samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping the open house to them and supplying their worldly needs. There are similar instructions to Sigala about how to behave with his parents, teacher and wife.

- i. How did Buddha give importance to conduct and values?
- ii. How can individual effort transform social relations?
- iii. Analyse the advice given by Buddha to Sigala for Samanas.

28. **Read the passage given below and answer the questions that follow:**

In praise of Taswir

Abu'l Fazl held the art of painting in high esteem:

Drawing the likeness of anything is called Taswir. His Majesty from his earliest youth has shown a great predilection for this art, and gives it every encouragement, as he looks upon it as a means both of study and amusement. A very large number of painters have been set to work. Each week, several supervisors and clerks of the imperial workshop submit before the emperor the work done by each artist, and His Majesty gives a reward and increases the monthly salaries of the artists according to the excellence displayed. ...Most excellent painters are now to be found, and masterpieces, worthy of a Bihzad, may be placed at the side of the wonderful works of the European painters who have attained worldwide fame. The minuteness in detail, the general finish and the boldness of execution now observed in pictures are incomparable; even inanimate objects look as if they have life. More than a hundred painters have become famous masters of the art. This is especially true of the Hindu artists. Their pictures surpass our conception of things. Few, indeed, in the whole world are found equal to them.

Questions:

- i. What is Taswir?
- ii. How did Mughal Emperor Akbar encourage painting?
- iii. Why did he patronise painting?

- iv. Write any two features of the paintings made by Hindu painter.
29. Read the source given below and answer the questions that follow:

“We are not going just to copy”

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.

CONSTITUENT ASSEMBLY DEBATES (CAD), VOL.I

Questions:

- i. Explain why Nehru did not mention the word democratic in the resolution.
- ii. Mention the three basic features of the Constitution given in the above passage.
- iii. On what kind of socialism did Nehru give stress to?

Section F

30. i. On the given political outline map of India, locate and label the following with the appropriate symbols:
 - a. Ujjayni, capital of Avanti
 - b. Masulipatnam, a city under British control in 1857.

c. Amritsar

- ii. On the same outline map, three places have been marked as A, B, C which are territories under Babur, Akbar, and Aurangzeb. Identify them and write their correct names on the marked near them.



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Solution

Section-A (Attempt any 15 Questions)

1. Faience is a material made of ground sand or silica mixed with colour and gum. The little pots made by it were considered precious because they were difficult to make.
2. Under the leadership of a noted Indian Sanskritist, V.S. Sukthankar the process of preparing a critical edition of Mahabharata was started.
3. The Brahmanas developed a sharp social division by classifying certain social categories as untouchables. The Chandalas, according to the Brahmanical norms, were considered as 'untouchables'. This rested on a notion that certain activities, especially those connected with the performance of rituals, were sacred and by extension pure. Those who considered themselves pure avoided taking food from those designated as untouchables. In sharp contrast to the purity aspect, some activities were regarded as particularly 'polluting'. These included handling corpses and dead animals. Those who performed such tasks, designated as Chandalas, were placed at the very bottom of the hierarchy. Their touch and in some cases even seeing them was regarded as polluting by those who claimed to be at the top of the social order. The Manusmriti laid down the 'duties' of Chandalas which determined their status in society. They were assigned with minimal works and has to serve the upper three castes.

4. (b) i, ii and iv

Explanation: Jotedars were rich peasants acquired thousand acres of land and known by different names.

5. (c) Badshah Nama: Shah Jahan

Explanation: It was the history of the reign of shah jahan.

6. When ordinary people began joining the revolt, the targets of attack widened.

7. (d) Urdu

Explanation: Dakhani was a variant of the Urdu language. A different genre of Sufi poetry was composed in and around the town of Bijapur, Karnataka. These were short poems in Dakhani attributed to Chishti Sufis who lived in this region during the seventeenth and eighteenth centuries.

8. **The causes responsible for the decline of the Harappan Civilisation are as follows:**
- Change of climate.
 - Cutting of forests or deforestation.
 - Excessive floods.
 - The shifting of the path Or drying up of rivers.
 - Over-use of the landscape.
9. The Varaha or boar avatar of Vishnu rescuing the earth goddess, Aihole (Karnataka).
10. (a) Both A and R are true and R is the correct explanation of A.
Explanation: At its nagpur session Congress adopted the resolution of non cooperation in non violent way against the government.
11. (b) Kabir
Explanation: Saint Kabir in one of his songs said “God is neither in Kaaba nor in Kailash”
12. Janapada
13. The most challenging episodes in the Mahabharata was the declaration of Draupadi as the common wife of the Pandavas. When Arjuna won the competition of marrying Draupadi then they returned home with her.
14. (c) Draupadi
Explanation: Draupadi
15. (a) 1990
Explanation: 1990
16. (c) Babur
Explanation: Babur was the first Mughal ruler.

Section B

17. i. (d) Both a and c
 ii. (d) If the drain is covered it cannot be easily cleaned and maintained
 iii. (b) The debris was not always removed when the drains were clear
 iv. (d) All are correct
18. i. (c) The Unseen
 ii. (a) Monotheism
 iii. (c) A is incorrect but R is correct.
 iv. (b) Only (B) is correct.
19. i. (d) All of these
 ii. (c) Somnath Lahiri

- iii. (c) A is correct but R is wrong. [Explanation: Somnath felt that the absence of the Constitution would mean dependence on the British because for every little problem Indians would have to run to the Federal Court in England. Indians would remain under the stranglehold or the shadow of the British.]
- iv. (a) Both (A) and (B) are correct

Section C

20. The rich class and moneylenders were allies to the British and carry out their order. As mutineers won't be able to attack strong British power they choose easy target like moneylenders and rich class.
21. Abdul Hamid Lahori, a follower of AbuT Fazl is known as the author of Badshah Nama. On hearing about his talents, emperor Shah Jahan commissioned him to write a history of his reign on the pattern of Akbar Nama. Badshah Nama is an official history which is divided into three volumes i.e. dafters, of ten lunar years each. Lahori wrote the first and second dafters which included the first two decades of the emperor's reign (1627-47). These volumes were later improved by Sadullah Khan who was the wazir of Shah Jahan. Infirmities of old age prevented Lahori from writing the third volume, which was later chronicled by the historian Waris. It was worked as a guide for the Britishers to frame the ancient Indian history.
22. Virashaivas movement led by a Brahamana named Basavanna. The Lingayats worshipped Lord Shiva in his manifestation as a Linga. The men who followed this region usually wear small linga in a silver case on a loop strung over the left shoulder. They believed that after the death the devotee will be united with Lord Shiva. They did not burn their dead bodies as prescribed in the Dharmashastras, instead, they buried their dead bodies. The Lingayats opposed the caste system and questioned the theory of re-birth. They were not in favour of the pollution attributed to certain groups of Brahmanas. Most of our information about this sect is derived from Vachanas composed by Kannada by women and men who took part in this movement.
23. Scholars put forward different views regarding the nature of revolt.
- Only a Sepoy mutiny:**
 - The main ground for the uprising had been prepared by the soldiers.
 - Important and immediate causes of the revolt were the use of greased cartridges.
 - The revolt did not spread throughout the country.
 - The revolt did not enjoy the cooperation and support of the common people.

- ii. The First War of Independence, Lakhs of artisans, farmers and soldiers struggled united against the British rule.
- iii. Hindu and Muslim took actively part in the movement.
- iv. The masses took an active part in the struggle against the British at almost all centres of uprisings.
- v. It had a countrywide presence.

Section D

- 24.
- One means of claiming high status was to identify with a variety of deities. This strategy is best exemplified by the Kushanas (c. first century BCE - first century CE), who ruled over a vast kingdom extending from Central Asia to northwest India. Their history has been reconstructed from inscriptions and textual traditions. The notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture.
 - There were many rulers whose social origin was obscure, thus to raise their social status many like Kushanas began to portray themselves as divine. For example, there is a statue of Kanishka in a temple and it is also displayed in the coins they produced. They also adopted grandiose titles like "Devaputra" or sons of God.
 - By the fourth century, there is evidence of larger states, including the Gupta Empire. Many of these depended on Samantas, men who maintained themselves through local resources including control over land. They offered homage and provided military support to rulers. Powerful Samantas could become kings: conversely, weak rulers might find themselves being reduced to the positions of subordination.
 - Other ways of claiming higher status were commissioning poet and others to write Prashastis about them, thus immortalising themselves through the words of the poet. Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions, including Prashastis composed in praise of kings in particular, and patrons in general by poets.
 - While historians often attempt to draw factual information from such compositions, those who composed and read them often treasured them as works of poetry rather than as accounts that were literally true. The Prayaga Prashasti (also known as the Allahabad Pillar Inscription) composed in Sanskrit by Harishena, the court poet of Samudragupta, arguably the most powerful of the

Gupta rulers (c. fourth century CE), is a case in point.

OR

Following are the development of new technologies in agriculture in the Indian sub-continent from the 6th century BCE to 400 A.D:

- i. Agriculture in the subcontinent has a long and richly diverse history, evident in the archaeological record. From the sixth century BCE, we can trace certain developments that had a long-term significance in some parts of the subcontinent. One was the growing spread of plough agriculture in fertile alluvial river valleys such as those of the Ganga and the Kaveri.
 - ii. The iron-tipped ploughshare, in particular, led to a growth in productivity as it allowed the farmer to turn the soil very effectively.
 - iii. The production of paddy was dramatically increased by the introduction of transplantation in some parts of the Ganga Valley. Transplantation is a process used for paddy cultivation in areas where water is plentifully available. Here, seeds are the first broadcast; when the saplings have grown they are transplanted in waterlogged fields. This ensures the survival of many more plants and higher yields.
 - iv. During the first millennium, CE plough agriculture spread to other parts of the subcontinent as well. It is, however, important to remember that plough agriculture was no uniformly or automatically beneficial. It was not suited to hilly terrains and was most effective in alluvial soils.
 - v. Another strategy adopted to increase agricultural production was the use of irrigation, using wells and tanks, and less commonly, canals. Construction was organised by communities as well as by individuals. The latter, usually powerful men including kings often recorded such activities in inscriptions.
 - vi. Historians had tried to find out some new aspects of agricultural technology through tools and texts. For instance, in some cases, archaeologists find iron agricultural tools in an excavations-an obvious indication that new technologies were being adopted. But what about transplantation? Here historians depend on vivid descriptions of agricultural activities in Buddhist texts.
25. The rulers of Vijayanagara were known for their many innovations in the sphere of architectural traditions. They built many new temples that presented their architectural skills. They also added many new features in the temple architecture. For example, they

built gopurams and royal gateways. These included structures of immense scale that must have been a mark of imperial authority best exemplified by the Raya gopurams or royal gateways that often dwarfed the towers on the central shrines. These towers of the central shrines signalled the presence of the temple from a great distance. They were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these towering gateways.

Other distinctive features of the architectural style include the constructions of mandapas or pavilions and pillared corridors that ran around the shrines. There were two main temples. The Virupaksha temple and the Vitthala Temple.

The Virupaksha temple was constructed in the 9th-10th centuries. But after the establishment of the Vijayanagara Empire, it was substantially enlarged. Krishnadeva Raya built one of the most powerful rulers of the empire, built a hall in front of the main shrine to mark his accession to the throne. It was decorated with delicately carved pillars. Many temple complexes had chariot streets. Another shrine, the Vitthala temple constructed by rulers of Vijayanagara drew on different traditions to create an imperial culture. As in the case of other temples, this temple too has several halls and a unique designed as a chariot. The streets extended from the temple gopuram in a straight line. They were paved with slabs of stone and lined with pillared pavilions. In which merchants have set up their shops. In other words, the rulers of Vijayanagara built impressive buildings.

OR

The Nayakas were the military chief of the Vijayanagara Empire, while the Amara-Nayakas was the military commander of the Vijayanagara Empire.

Role of Nayakas: The Nayakas who were the military chiefs, exercised their power in the Vijayanagara administration. They generally controlled the forts and had many soldiers under them (i.e under their control). They kept on moving from one place to another. The peasants who were in search of fertile land sometime took their help. They (the Nayakas) spoke Telugu or Kannada. They had accepted the authority of the Raya (Rulers) of Vijayanagara. Taking the advantages of the weakness of the central administration, they rebelled. They could be suppressed only by military action. These Nayakas established independent kingdoms. This hastened the collapse of the central imperial structure.

Role of Amara Nayakas: The term Amara is believed to be derived from Sanskrit word

Samara means battle or war. It also resembles the Persian term Amir, means a high noble. They were the military commanders who were given (allotted) some territories to rule by the ruler of the Vijayanagara Empire. They were free to carry out the administration of their state. They had the right to collect land revenue from the peasants and other taxes from the craftspersons and traders living under their territory. They kept some portion of the revenue collected for their personal consumption and for the maintenance of their horses and elephants and submitted the rest to the state treasury. They sent tributes to the king annually and personally, appeared in the royal court with gifts to express their loyalty. Kings occasionally asserted their control over them by transferring them from one place to another. Through their help, the rulers of Vijayanagara had firmly established and then controlled in the peninsular region.

26. Developments of the 1937-47 that led to the creation of Pakistan.

- From the late 1930s, the League began viewing the Muslims as a separate "nation" from the Hindus.
- This notion developed the tension between some Hindu and Muslim groups.
- The provincial elections of 1937 seemed to have convinced the League that Muslims were a minority and they would have to play second fiddle in any democratic structure.
- Later, the Congress's failure to mobilise the Muslim masses in the 1938, allowed the League to widen its social support.
- Meanwhile, in 1940 the Muslim League had moved a resolution demanding "Independent states for Muslims".
- In 1945 after the Second World War, the British opened negotiations between the Congress, the league and themselves for the independence of India. But the talks failed because of League's separatist attitude.
- Another effort came to unite Hindu and Muslim in the way of Cabinet Mission plan in 1946 which suggested that India should remain united. But it too failed to bring both Hindus and Muslims on a common front.
- And finally on 16th August, 1946 Muslim League announced "Direct Action Day" followed by communal riots.

All these developments ultimately led to the partition of India and the creation of a separate state-'Pakistan'.

OR

Gandhiji's activities in India during the crucial period 1927-1931. It explores his interactions with different sections of Indian society and the popular struggles that he inspired and led.

Gandhiji's activities during 1927-1931 in India are:

- i. Gandhiji worked on social reforms for several years after the Non-Cooperation Movement. During this, he moved to every corner of the country to connect with the masses and preached the idea of non-violence.
- ii. In 1928, Gandhiji opposed all White Simon Commission enquiring about condition of India. He supported the agitation against the Simon Commission.
- iii. Gandhiji issued precise instructions for Lahore Session 1929 in which the demand for Purna Swaraj. Also, the 26th January 1930 independence day was observed the hoisting of National flag.
- iv. He did constructive work like reunion Hindus and Muslims, service of untouchables, etc. He also looks after the native small businesses and peasants and supported their agitation.
- v. He protested against the law salt monopoly of the state and decided to launch salt satyagraha. In 1930 he began to march from Sabarmati towards the Dandi where he broke the salt law.
- vi. Other parallel marches were also started and people joined the march and satyagraha. He appealed to Hindus Muslims Parsis and Sikhs to unite. He encouraged Indians of all classes to join the struggle against colonial rule.
- vii. Due to his campaign peasants breached the colonial forest laws. Factory workers went on strike. Lawyers boycotted courts. Students refused to attend British run schools.
- viii. Local officials renounced govt. employment and join the freedom struggle. Gandhiji gave many speeches for swaraj and against the colonial laws. His main aim was the protest against the British but through non-violence.
- ix. Many volunteers joined the satyagraha. Villagers, many castes people men, women joined the nationalist struggle for the cause. Salt march became significant and notable.
- x. In 1931 Gandhiji signed an agreement with Lord Irwin as Gandhi- Irwin pact in which he decided to call off civil disobedience and all prisoners were to be released. He also attends the second round table conference and it was inconclusive. The pact was

criticized by the radical nationalist.

- xi. He also came into confrontation with B.R.Ambedkar regarding rights of a lower caste. Thus he signed Poona pact with him.

Section E

- 27.
 - i. Through righteous action and assign work they according to their strengths. Also, the householder had to be compassionate towards them and provide them with adequate food and wages. In sickness, the employer must take care of them and grant them leaves when urgently required.
 - ii. Buddha thought the world was the creation of humans not of divine origin. So, he told Kings to be calm and compassionate towards his subjects. The caring of people and servants was required. Treating humans as it is made the reign much peaceful. Also doing righteous duties one can attain salvation.
 - iii. Buddha advised the householder to have affection in act and speech and mind. By keeping the open house to them. Supplying them with their worldly needs.
- 28.
 - i. A Taswir is the drawing of the likeness of anything.
 - ii. The Mughal Emperor Akbar encouraged painting by started painting competition and finding the finest painters in the Mughal empire. Also, he gave a reward to the painters. Their salary also increased and their painting now stands beside the best in Europe.
 - iii. He patronised painting because he considered it as a medium of entertainment. Also to make the Mughal empire a patron of art and literature in the world and recognise in Europe.
 - iv. **Two features of the paintings made by Hindu painter were:**
 - a. The paintings of Hindu painter displayed minuteness, finish, and boldness.
 - b. They made inanimate things look as if they had life in them.
- 29.
 - i. The word 'democratic' is not mentioned by Nehru in this resolution because he was not in the favour of copying of the democratic system that was adopted by the European Countries. He wanted to make India a democracy or democratic country in a real sense.
 - ii. These basic features are:
 - a. To set democratic system of government
 - b. To adopt socialism in India in which every one is equal in all respects.
 - c. To make a India Republi

- iii. He gave stress to the kind of socialism in which economic kind of socialism in which economic opposites will be provided to all without the distinction of any kind.

Section F

30. i.



ii.

- A - Panipat
- B - Ajmer
- C - Goa