

CBSE Class 12 History
Sample Paper 02 (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. Write the name of the first site discovered by archaeologists. Who had badly destroyed this site?
2. What do you understand by the term **Beyond the four varnas**?
3. Describe how, according to Manusmriti, paternal estate was to be divided after the death of the parents with special reference to the rights of women.
4. Consider the following statements regarding permanent settlement introduced by Britishers.

- i. This settlement was made by colonial officers with rajas and taluqdars of Bengal.
- ii. In the 1770s the rural economy in Bengal was in crisis because of famines.
- iii. Zamindars had no villages under them.
- iv. Zamindars paid revenues to kings.

Which of the above statement(s) is /are correct about the permanent settlement.

- a. i and ii
- b. iii and iv
- c. i Only
- d. i, ii and iii

5. Find out from the following pairs which one is correctly matched:

- i. Jan: faith
 - ii. Namus: honour
 - iii. Din: property
 - iv. Mal: life
- a. Namus: honour
 - b. Mal: life
 - c. Din: property
 - d. Jan: faith

6. Correct the following statement and rewrite it:

The countryside of Awadh was dotted with the estates and forts of kings and queens who for many generations had controlled land and power in the countryside.

7. The Alvar saints are known for their affiliation to the Srivaishnava tradition of Hinduism. Who is the only female Alvar among the 12 Alvar saints of South India?

- a. Mirabai
- b. Andal
- c. Ammaiyar
- d. Alvar

8. What have the two kinds of grinding instruments been found from the sites of Harappan Culture?

9. Identify the following image and write its name



10. Assertion (A): In 1935 the government of India Act came into effect which gave the provision of representative government.
Reason (R): In the 1939 election held on the basis of the restricted franchise and Congress won a comprehensive victory.
- Both A and R are true and R is the correct explanation of A.
 - Both A and R are true but R is not the correct explanation of A.
 - A is true but R is false.
 - A is false but R is true.
11. Who among the following is not one of the principal deities of the Vedic pantheon?
- Shiva
 - Soma
 - Indra
 - Agni
12. Fill in the blanks:
_____ refers to a form of government where power is exercised by a group of men.
13. Why was Mahabharata fought? What was its results?
14. How many verses are there in Mahabharata?
- 20 thousand
 - More than one lakh

- c. One Lakh
 - d. 50 thousand
15. Those who cultivated rice were, the
- a. People of the whole Harappan region
 - b. People of Lothal and Rangpur
 - c. People of Mohenjo-daro
 - d. People of Harappa
16. Name the author of **Akbar Nama**.
- a. Sadullah Khan
 - b. Birbal
 - c. Akbar
 - d. Abul Fazl

Section B

17. **Read the given source carefully and answer any three questions:**

Deadman Lane is a narrow alley, varying from 3 to 6 feet in width ... At the point where the lane turns westward, part of a skull and the bones of the thorax and upper arm of an adult were discovered, all in very friable condition, at a depth of 4 ft 2 in. The body lay on its back diagonally across the lane. Fifteen inches to the west were a few fragments of a tiny skull. It is to these remains that the lane owes its name. FROM JOHN MARSHALL, *Mohenjodaro and the Indus Civilisation*, 1931.

Sixteen skeletons of people with the ornaments that they were wearing when they died were found from the same part of Mohenjodaro in 1925.

Much later, in 1947, R.E.M. Wheeler, then Director-General of the ASI, tried to correlate this archaeological evidence with that of the Rigveda, the earliest known text in the subcontinent. He wrote: The Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan war-god is called puramdara, the fort-destroyer.

Where are – or were – these citadels? It has in the past been supposed that they were mythical ... The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilisation of essentially non Aryan type, now known to have employed massive fortifications ... What destroyed this firmly settled civilisation? Climatic, economic or political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large-scale destruction. It may be no mere chance that at a late period of Mohenjodaro men, women,

and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused. FROM R.E.M. WHEELER, "Harappa 1946", Ancient India, 1947.

In the 1960s, the evidence of a massacre in Mohenjodaro was questioned by an archaeologist named George Dales. He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter, ... the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armor and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of final defence. FROM G.F. DALES, "The Mythical Massacre at Mohenjodaro", Expedition, 1964

- i. Find the relation between A and B in each group and fill in the blank accordingly.
 - A. Charles Masson: English Official
 - B. John Marshal: _____Options:
 - a. The Indian who was involved in the excavations of Harappa
 - b. General of the Archaeological Survey of India
 - c. Director-General of the Archaeological Survey of India
 - d. None of these
- ii. Which argument of the destruction of Harappa civilization, this excerpt indicates?
 - a. Harappa civilization was destroyed by climatic factors
 - b. Harappa civilization was destroyed by foreign invasion
 - c. Harappa civilization was destroyed by political factors
 - d. All of these
- iii. _____, who is an archaeological researcher from America, questioned the evidence of mass murder in Mohenjo Daro.
 - a. John Hubert Marshall
 - b. George Dales
 - c. Mortimer Wheeler
 - d. Sean Gilbert Marshall
- iv. Wheeler tried to co-relate the evidence relating to invasion with the Rigveda. Which of the following is not correct with respect to this?
 - a. The warlord of the Aryans is Lord Indran.

- b. The Rigveda mentions pur.
- c. Indran is called purandaran, which means one who destroys fortresses.
- d. All are correct

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

By the eleventh century Sufism evolved into a well-developed movement with a body of literature on Quranic studies and Sufi practices. Institutionally, the Sufis began to organise communities around the hospice or Khanqah (Persian) controlled by a teaching master known as shaikh (in Arabic), Pir or murshid (in Persian). He enrolled disciples (murids) and appointed a successor (khalifa). He established rules for spiritual conduct and interaction between inmates as well as between laypersons and the master. Sufi Silsilas began to crystallise in different parts of the Islamic world around the twelfth century. The word Silsila literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. Special rituals of initiation were developed in which initiates took an oath of allegiance, wore a patched garment, and shaved their hair. Some mystics initiated movements based on a radical interpretation of Sufi ideals. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. They were known by different names – Qalandars, Madaris, Malang, Haidaris etc.

- i. Choose the correct option:

Assertion (A): The word Silsila signify unbroken spiritual genealogy to the Prophet Muhammad.

Reason (R): Special rituals of initiation were developed in which initiates took an oath of allegiance, wore a patched garment, and shaved their hair.

- 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. R is correct but A is wrong.

- ii. Which of the following is not a sect of Sufi?

- a. be-shari'a
- b. ba-shari'a
- c. Ne-shari'a

- d. Only (b) and (c)
- iii. When the shaikh died, his tomb-shrine or dargah, became the centre of devotion for his followers. What does dargah mean?
 - a. Graveyard
 - b. Court
 - c. Both (a) and (b)
 - d. None of the above
- iv. In which century Sufism evolved into a well-developed movement with a body of literature on Quranic studies and Sufi practices?
 - a. 11th
 - b. 12th
 - c. 13th
 - d. 14th

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

"British element is gone but they have left the mischief behind"

Sardar Vallabh Bhai Patel said:

It is no use saying that we ask for separate electorates because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me One free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country, if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united ... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

- i. "The philosophy of separate electorates results in a separate nation." Which of the following option is not justifying the given statement?
 - a. It divided the nation and caused bloodshed
 - b. It led to the tragic partition of the country

- c. It turned one community against another
 - d. This positive concept was the British legacy.
- ii. Find the relation between A and B in each group and fill in the blank accordingly.
- Sardar Vallabh Bhai Patel: Spoke against the separate electorate.
_____ : Spoke in favour of separate electorate.
- a. Baldev Singh
 - b. Gopal Krishna Gokhale
 - c. B. Pocker Bahadur
 - d. C Rajagopalachari
- iii. The philosophy of separate electorates was based on _____.
- a. Religious tolerance
 - b. Religious bigotry
 - c. Religious impartiality
 - d. None of these
- iv. Consider the following statements regarding the arguments against the separate electorates:
- A. In India, if a separate electorate is going to be in practice, even after the division of the country, then this country is not worth living in.
 - B. British made it for the convenience of their own administration and separate electorate is against the feeling of unity.
- Choose the correct option:
- a. Both (A) and (B) are correct.
 - b. Only (B) is correct

Section C

- 20. Examine the provisions of **Subsidiary Alliance System** devised by Lord Wellesley in 1798 for India.
- 21. One important pillar of Mughal administration was the nobility. Justify.
- 22. Name any four Nayanar saints and their two teachings.
- 23. What was the effect of the Azamgarh proclamation on the people?

Section D

- 24. Discuss reasons for the decline or downfall of the Mauryan empire.

OR

Describe the main characteristics of Mauryan Administration. Point out the major sources used by Historians to reconstruct the history of the Mauryan Empire.

25. Why did strain begin to show within the imperial structure after the death of Krishnadeva Raya in 1529?

OR

What do you know about the social and economic conditions of the Vijayanagara Empire? Explain in detail.

26. What do private letters and autobiographies tell us about an individual? How are these sources different from official accounts?

OR

Explain the main events of the Dandi March. What is its significance in the history of the Indian National Movement?

Section E

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

prayer to Agni

Here are two verses from the Rigveda invoking Agni, the god of fire, often identified with the sacrificial fire, into which offerings were made so as to reach the other deities: Bring, O strong one, this sacrifice of ours to the gods, O wise one, as a liberal giver. Bestow on us, O priest, abundant food. Agni, obtain, by sacrificing, mighty wealth for us. Procure, O Agni, forever to him who prays to you (the gift of) nourishment, the wonderful cow. May a son be ours, offspring that continues our line ...

Verses such as these were composed in a special kind of Sanskrit, known as Vedic Sanskrit. They were taught orally to men belonging to priestly families.

Questions:

- What is the source of this verse? Who has been invoked in it?
 - When was Rigveda compiled?
 - When were these hymns recited?
28. **Read the passage given below and answer the questions that follow:**

The accessible emperor

In the account of his experiences, Monserrate, who was a member of the first Jesuit mission, says:

It is hard to exaggerate how accessible he (Akbar) makes himself to all who wish an audience of him. For he creates an opportunity almost every day for any of the common people or of the nobles to see him and to converse with him, and he endeavours to show himself pleasant-spoken and affable rather than severe towards all who come to speak with him. It is very remarkable how great an effect this courtesy and affability has in attaching him to the minds of his subjects.

Questions:

- i. What do you know about Jesuit Monserrate?
- ii. What was the role of Jesuit Mission in 16th century India?
- iii. How did Akbar treat those who come?

29. “The Real Minorities are the Masses of this country”

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, NG Ranga said. Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country.

These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands, cannot be alienated.

Yet our merchants go there and in the so-called free market, they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slaves by various kinds of bonds and make them hereditary bond-slaves.

Let us go to the ordinary villagers. There goes the money lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution....

- i. How is the notion of a minority defined by NG Ranga?
- ii. Do you agree with Ranga? If not, mention who are real minorities according to you

and why?

- iii. Explain the conditions of ordinary villagers.
- iv. Describe the living condition of the tribals.

Section F

30. i. On the given political outline map of India, locate and label the following:
- a. Satavahanas, Important kingdoms and towns
 - b. Kosala, Mahajanapada and cities
 - c. Deccan
- ii. On the same outline map, three places have been marked as A, B, and C which are under Revolt of 1857. Identify them and write their correct names on the marked near them.



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Solution

Section-A (Attempt any 15 Questions)

1. Harappa was the first site to be discovered by archaeologists. Harappa was badly destroyed by brick robbers.
2. Brahmanas created the Varna system who were not adjusted in four Varnas. Brahmanas created sub-divisions named Jati. They were called as beyond four varnas. Brahmanas considered some people as being outside the system, they were called untouchables or Chandalas.
3. According to the Manusmriti, after the death of the parents, the paternal estate was to be divided equally amongst sons, with a special share for the eldest son. Women had no right to claim the share of the property. Further, the scripture suggested that women were allowed to retain the gifts they received on the occasion of their marriage as Stridhana (literally a woman's wealth). This could be inherited by their children, but the husband could not claim it. Further, this scripture warned women against hoarding family property, or even their own valuables without the permission of the husband. But there were examples of wealthy women such as Vakataka queen Prabhavati. She had access to resources that suggest that she might have possessed the paternal property. Social differences between men and women were sharpened because of the differences in access to resources.

4. (a) i and ii

Explanation: In 1770s the famines ruined the economy and permanent settlement was made by colonial officers with rajas and taluqdars.

5. (a) Namus: honour

Explanation: Namus means honour.

6. The countryside of Awadh was dotted with the estates and forts of taluqdars who for many generations had controlled land and power in the countryside.

7. (b) Andal

Explanation: Andal, a woman Alvar, saw herself as the beloved of Vishnu; her verses express her love for the deity.

8. Two main types have been found: (i) Those on which another smaller stone was pushed or rolled to and fro. Its querns were probably used solely for grain and (ii) Those with which a second stone was used as a pounder, eventually making a large cavity in the nether stone. This was possibly used only for pounding herbs and spices for making curries. In fact, stones of this type were dubbed “curry stones”.
9. A sculpture from Sanchi.
10. (c) A is true but R is false.
Explanation: Elections were held in 1937.
11. (a) Shiva
Explanation: The principal deities of the Vedic pantheon are Agni, Indra and Soma, While, we can catch a glimpse of Vishnu, Shiva and the goddess in Vedic mantras, these have little in common with the elaborate Puranic mythologies.
12. Oligarchy
13. The Mahabharata was fought because of the rivalry between cousins, to acquire the land and authority. Two cousins- Kauravas and Pandavas fought this, Pandavas defeated Kaurava after great destruction of humans, relations and material loss.
14. (c) One Lakh
Explanation: One Lakh
15. (b) People of Lothal and Rangpur
Explanation: People of Lothal and Rangpur cultivated rice as finds of rice are relatively rare.
16. (d) Abul Fazl
Explanation: The author of the Akbar Nama is Abul Fazl

Section B

17. i. (c) Director-General of the Archaeological Survey of India
ii. (b) Harappa civilization was destroyed by foreign invasion
iii. (b) George Dales
iv. (d) All are correct
18. i. (b) Both A and R are correct but R is not the correct explanation of A.
ii. (c) Ne-shari'a
iii. (b) Court
iv. (a) 11th
19. i. (d) This positive concept was the British legacy. [Explanation: Separate electorates

were the legacy of the British who aimed at dividing the nation. Hence it was a negative concept.]

- ii. (c) B. Pocker Bahadur
- iii. (b) Religious bigotry [Explanation: The philosophy of separate electorates was based on religious bigotry. Seats were reserved for people belonging to various religions in constitutional bodies. This created a divide among the people on religious lines which led to the partitioning of the nation.]
- iv. (a) Both (A) and (B) are correct

Section C

20. The following are the provisions of Subsidiary Alliance introduced by Lord Wellesley in 1798:

- i. The British would be responsible for protecting their ally from external and internal threats to their power.
- ii. In the territory of the ally, a British armed contingent would be stationed.
- iii. The ally would have to provide the resources for maintaining this contingent.
- iv. The ally could be entered into agreements with other rulers or engaged in warfare only with the permission of the British.

21. The most important pillar of the Mughal state was its nobility. Owing to several factors, the Mughal nobility was a heterogeneous body composed of diverse ethnic and religious groups.

This ensured that no faction became large or powerful enough to challenge the authority of the state. The nobility has been aptly described as a bouquet of flowers held together by loyalty to the emperor.

In theory, the nobility was not hereditary but purely official in character. A noble had only a life interest in his Jagir which reverted to the crown on his death. As a result, the nobles led extravagant lives and squandered away their money. It also prevented the development of an independent hereditary peerage independent of the whims and fancy of the king.

22. There were sixty-three Nayanar Saints. Shiva is a supreme reality, it was the central doctrine of the Nyanara tradition. Out of those sixty-three saints, the following are the names of four Nayanara saints:

- i. Appar.
- ii. Sundarar.

- iii. Karaikkal Ammaiyar.
- iv. Sambandar.

Teachings of Nayanar saints are as follow:

- i. They considered Lord Shiva as supreme.
 - ii. They were bitterly against the caste system and the dominance of Brahmanas. They attempted to reform the system. They opposed the Vedas and composed their own compositions as important as Vedas.
23. The proclamations completely rejected everything associated with British rule or firangi raj in India. The people of India were engaged with the fact that the British would destroy their way of life. The land revenue policies first destroyed the landholders along with the entire social structure. Also, the introduction of foreign goods destroyed the local Weavers and artisans. The local market was destroyed which agitated many Indians. The loss of lifestyles and earnings infuriated them against the Britishers. The proclamations expressed the widespread fear that the British were adamant to destroy the religion of Indians both Hindus and Muslims. The rumour was British forcefully converts the Indians into Christians which raged the fire. People were urged to come together and fight to save their livelihood, their faith, their honour, their identity-a fight which was for the "greater public good".

Section D

24. The Mauryan empire declined on account of the following reasons:

- i. **Incapable Inheritors:** After Asoka, the reign went in the hands of rulers like Dasrath, Samprati and Brahdrath. All these rulers were incompetent to govern.
- ii. **Vast Empire:** The Mauryan empire had witnessed a phenomenal expansion during the reign of Asoka. However, those who inherited his legacy proved to be very weak rulers. They failed to protect the vast empire.
- iii. **Lack of Law of Succession:** There was no specific law of succession in the Mauryan dynasty. So as and when a ruler died, the princes started fighting against each other to get the way to the throne. Asoka himself had killed his 99 brothers to get access to the throne. The Mauryan power became very weak due to such civil wars.
- iv. **Internal Incohesion:** After the death of Asoka, there was an internal rebellion in the empire. Many provincial governors had declared themselves as an independent.

Consequently, the Mauryan empire started crumbling.

- v. **Lack of Money:** Money is very important in the governance of a state. But Asoka spent generously in preaching and spreading Buddhism. He also spent a lot on public welfare activities. As a result, there was no money in the royal treasury. It loosened the grip on the administration.
- vi. **Atrocities by the officials:** In the remote and distant villages of the Mauryan empire, the administration was not good. The government official committed a lot of atrocities on the common people.
- vii. **Lack of Military Power:** After the Kalinga war, Asoka made up his mind not to wage any war in the future. He renounced war. So he did not give much attention to strengthen his army. As a result, the Mauryan power was on a decline.
- viii. **Foreign Aggressions:** Finding the Mauryan empire as weak and crumbling, the foreign invaders started attacking the border areas of the empire.
- ix. **The enmity of Brahmanas:** The Hinduism witnessed a great decline during the reign of Asoka. The Brahmanas could not tolerate it. So they became antagonistic towards the Mauryan empire.

OR

The main characteristics of Mauryan Administration are:

- i. The king had supreme powers. Even in legislative matters, there was no constitutional check on his power to make laws. A council of ministers known as Mantri Parishad advised the king.
- ii. The empire was divided into districts, each district consisted of a number of villages. The head of a district was known as the Sthanika and the village headman was called Gramika.
- iii. The military administration was entrusted to the war office consisting of 30 members of six sub-committees consisting of five members each. Infantry, cavalry, war elephants, transport and constituted the army and board looked after each.
- iv. The activities of the transport and provision subcommittee were rather varied. It consisted of arranging for bullock carts to carry equipment, procuring food for soldiers, fodder for animals, recruiting servants and artisans to look after the soldiers.
- v. The king was the final court of appeal. Justice was administered by two sets of courts known as Dharmasthiya and Kantakashodhana. The Dharmasthiya courts were

presided over by Dharmasthas generally Brahmans learned in law who decided civil matters like debt and property disputes.

The major sources used by Historians to reconstruct the history of the Mauryan Empire:

- i. The most important source of information about the Mauryan period is the book "Indica" written by Megasthenes, a Greek ambassador in the court of Chandragupta Maurya. It gives a beautiful depiction of the society and the administrative system.
 - ii. Another important source of information is the book, "Arthashastra" written by Kautilya or Chanakya. It gives detailed knowledge about the Mauryan administrative system.
 - iii. "Mudrarakshasa" by Vishakhadutta tells a lot about how Chandragupta snatched the reins of rule from the Nanda dynasty.
 - iv. The texts of Jain and Buddhist religions throw a great deal of light on the life and religious views of Mauryan kings.
 - v. Asokan inscriptions on rocks and pillars have been an important source of history. They shed light on the religious and social policies of the Mauryan kings.
25. Following Krishnadeva Raya's death in 1529, the strain began to show within the imperial structure. The successors of Krishnadeva were troubled by many rebellious Nayakas or other military chiefs.

In 1542, the control at the centre had shifted to another ruling lineage, viz. Aravidu, which remained in power until the end of the 17th century. During this period, the military ambitions of the rulers of Vijayanagara as well as that of the Deccan sultanates resulted in the shifting of alignments between the kingdoms. The tensed situations led to an alliance of sultanates against Vijayanagara. In 1565, Rama Raya, the Chief Minister of Vijayanagara, led the army into the battle at Rakashasi Tangadi where his forces were routed by the combined armies of Bijapur, Ahmadnagar and Golconda. The victorious armies sacked the city of Vijayanagara. The city was totally abandoned within a few years. Now, the focus of the empire shifted to the east where the Aravidu dynasty ruled from Penukonda and later from Chandragiri near Tripathi. Although the armies of the sultans were responsible for the destruction of the city of Vijayanagara, relations between sultans and the Rayas were not always or inevitably hostile, in spite of religious differences. It was only after the death of Krishnadeva Raya, the relation between Sultans

and Rayas became bitter. The adventurous policy of Rama Raya who tried to play off one Sultan against another, responsible for the collapse of Vijayanagara.

OR

Social Condition: The Vijayanagara empire was divided into various castes and sub-castes. Brahmanas in society were highly respected and occupied an important place in society. Different types of castes existed in Vijayanagara, brahmans or Vpirulu, Rajulu or Rachavaru, Matikaratlu or vaishyas and Nalavajativaru or Shudras. Brahmanas were privileged. In case, Brahmanas commit a crime, they were not forgiven. For this, they were punished but were exempted from the death penalty. Brahmanas led a simple life and were acted as a role model for others. Women were highly respected in the Vijayanagara Empire. They had attained higher education and made an immense contribution to the field of literature. In spite of this, malpractices were also prevalent in the society. Dowry was in vogue. The practice of Sati was also prevalent in Vijayanagara. People belonging to higher castes used to have a large number of wives. Prostitution was also prevalent in the society. Slavery was quite common. People were fond of entertainment and enjoyed hunting, horse-riding, dance, music, etc. chess was the main game played by the people. This game was promoted by state and players were rewarded.

Economic Condition: Economically the Vijayanagara Empire was very prosperous. Agriculture was the main occupation of the people. Thus, the main source of income was Land Revenue. It was called Raya Rekha and was fixed between 1/4th to 1/6th of the total produce. To improve agriculture, canals were dug out to provide irrigation facilities to the people. Besides the prosperity of Agriculture, trade and industry were also flourishing. Textile and metal industries were very important. The villagers were expelled in making terracotta pottery. Trade was carried through ports. It was through these ports, trade was carried with Africa, Malaya, Vijayanagara export was more than import as goods made in the Vijayanagara empire were in great demand. Vijayanagara was also noted for its market dealings in spices, textiles and precious stones. Trade was often regarded as a status symbol for such cities that boasted of a wealthy population that demanded high-value exotic goods especially precious stones and jewellery.

26. Private letters and autobiographies are important sources of an individual's life and views.

Many of our freedom struggle leaders wrote autobiographies and letters and today they are our great record about them and history too.

The autobiographies and letters tell us the following things about an individual.

- i. Autobiographies and letters throw light on the interests of an individual. Let us take an example, Nehru wrote letters to his daughter Indira describing the events of world history, today it is known as the book, "Glimpses of the World History". These letters show that Nehru had a great interest in history. These letters show also the views of the author. For example, Nehru talks highly of the socialist government of USSR in his autobiography.
- ii. These autobiographies and letters are a good source of information of the social life of those days in India. Dr. Rajendra Prasad has given a vivid description of the village life that he saw as a child in his village.
- iii. Above all these autobiographies and letters are a great source of history too. Nehru in his autobiography has explained in details about the obstinate approach of the Moslem League towards solving the minority problem in India.

These sources were different from the official accounts. This is manifested in the following points:

- i. The official accounts are done by individuals but they work under the guidelines of the government. Thus, views that run against the government remain stifled. In addition, the author would not have the freedom of a focused area. He would be required to write only on topics already defined. However, in autobiographies and letters, one can choose anything of personal interest. Dr Rajendra Prasad gives a vivid description of his school and college days in his autobiography. This is not possible in any government account.
- ii. The autographic letters throw light on the personal life of individual leaders and show these events shaped the thought process of these leaders in future life. Mahatma Gandhi described how he was thrown out of the first class compartment of the train in South Africa because he was not a white man. He describes the struggle inside on how to protest and later how he took to non -violent means of protest.

OR

On 26th January, 1930, 'Republic Day' was observed, with the National Flag being hosted in different venues, the patriotic songs being sung and after the observance of this day, Mahatma Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India. The law which gave the state a monopoly in the manufacture and sale of salt.

The conditions in the country had become very favourable to launch a widespread movement against the British, the movement was started with famous Dandi March on 12th March, 1930. Gandhiji alongwith 78 of his followers began his foot march from Sabarmati Ashram to Dandi, a village of seashore in Surat district, about 375 km away from Sabarmati Ashram. The violation of salt law by Gandhiji was a signal of the beginning of Civil Disobedience Movement. Soon, this movement spread like wildfire through the length and breadth of the country.

Gandhiji's Dandi March occupies a very significant place in the history of the freedom struggle of India because of several reasons:

- i. This march made Gandhiji a centre of attraction of the whole of the world. The European press and the American press published detailed accounts of the Salt March conducted by Gandhiji.
- ii. Undoubtedly, it was the first National Movement in which women participated in large numbers. Kamala Devi Chattopadhyay, the renowned socialist worker advised Gandhiji not to keep the movements limited to men-folk only. A large number of women alongwith Kamala Devi violated the salt and liquor laws and courted arrest collectively.
- iii. As a result of the salt movement, the colonial rulers understood it clearly that their authority was not going to remain permanent in India and now they will have to give some participation to the Indians in power.

Section E

27.
 - i. The source of this verse was the oldest book Rigveda. These hymns were invoked to Lord Agni.
 - ii. Rigveda was compiled between 1500-1000 BCE. It contained mainly hymns praising various gods like Indra, Agni etc.
 - iii. The hymns compiled were recited praising gods.
28.
 - i. Jesuit Monserrate was a religious preacher who came from Europe in the 16th

century to visit the court of Mughal Emperor, Akbar. There he resided on Akbar's resident and experienced the Mughal lifestyle.

- ii. The role of his mission was the part of a trade process and empire building. He came mainly to preach the new religion to this new territory. Christianity was not known to Indians thus they seek the opportunity to spread it like Buddhism and Jainism.
 - iii. Akbar was soft-spoken, kind and generous to its subjects. He was open to all and meet whenever someone interested. His courtesy to other religions and tolerance helped him to attach with his subjects. His well-behaved approach made him unconditional favourites among the people.
- 29.
- i. According to Shri NG Ranga, the real minorities were the poor and downtrodden, especially the tribals because these people are so depressed, oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights.
 - ii. I agree with Ranga that masses of this country are real minorities because these people have been depressed, suppressed and oppressed from the very long time.
 - iii.
 - a. According to NG Ranga the life of ordinary villagers is miserable since they remain subjugated and exploited in the hands of the landlords, zamindars and the malguzars.
 - b. Secondly, there is no elementary education even among these people.
 - c. According to NG Ranga, these are the real minorities that need protection and assurances.
 - iv. According to Professor NG Ranga, the living conditions of the tribals can be described as follows:
 - a. According to tribal law, the tribals cannot be alienated from their lands in their own areas but they were being alienated.
 - b. When the merchants go to the lands of tribals, they snatch their lands. The merchants were able to turn the tribal people into veritable slaves by various kinds of bonds and make them hereditary bond slaves.

Section F



- ii. A - Jhansi
B - Kanpur
C - Awadh