

CBSE Class 12 - History
Sample Paper 03 (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 was Lapis Lazuli?
2. What were the effects of several changes in between 600 BCE and 600 CE on societies?
3. Discuss whether the Mahabharata could have been the work of a single author.
4. Consider the following statements regarding the auction of Burdwan.
 - i. In 1797 there was an Auction in Burdwan.
 - ii. Bidders did not come for the Auction.
 - iii. Over 95 percent of sale at the Auction was fictitious.

iv. Many bidders were the servants and agents of the Raja of Burdwan.

Which of the above statement(s) is/are correct about the auction of Burdwan.

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

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

- i. Nazr: sight
 - ii. Sarapa: snake
 - iii. Padma murassa: lotus blossom set with jewels
 - iv. Peshkash: honour
- a. Padma murassa: lotus blossom set with jewels
 - b. Peshkash: honour
 - c. Sarapa: snake
 - d. Nazr: sight

6. Correct the following statement and rewrite it:

British land revenue officers believed that by removing the kings they would be able to settle the land with the actual owners of the soil and thus reduce the level of exploitation of peasants while increasing revenue returns for the state. But this did not happen in practice.

7. Akbar erected the 'Ibadat Khana' for

- a. Receiving royal guests
- b. Holding religious discussions
- c. To entertain his Rajput wives
- d. Holding royal durbars

8. Who was John Marshall?

9. Identify the given image and name the personality.



10. Assertion(A): The provincial governments were given more powers under the system of dyarchy by the government of India act 1919.
Reason (R): The provincial legislature councils were enlarged and the majority of their members were elected.
- 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 was the first Sultan to visit Khwaja Muinuddin's dargah?
- Firoz Shah
 - Qutbuddin Aibak
 - Muhammad bin Tughlaq
 - Akbar
12. Fill in the blanks:
New modes of disposal of the dead, including the making of elaborate stone structures known as _____.
13. What do you know about Gautamiputra Satakarni? Why was he famous?

14. Who won the battle of Mahabharata?
- Mauryans
 - Pandavas
 - Salvahanas
 - Kaurvas
15. Man first used metals for
- Constructing houses
 - Clearing jungles and harvesting
 - Making wheels
 - Making pots
16. What is Razmnama?
- Book of Trade and Commerce
 - Book of Wars
 - Autobiography of Razia begum
 - Autobiography of Rajas

Section B

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

Processing of food required grinding equipment as well as vessels for mixing, blending and cooking. These were made of stone, metal and terracotta. Saddle querns ... are found in considerable numbers ... and they seem to have been the only means in use for grinding cereals. As a rule, they were roughly made of hard, gritty, igneous rock or sandstone and mostly show signs of hard usage. As their bases are usually convex, they must have been set in the earth or in mud to prevent their rocking. Two main types have been found: those on which another smaller stone was pushed or rolled to and fro, and others with which a second stone was used as a pounder, eventually making a large cavity in the nether stone. Querns of the former type were probably used solely for grain; the second type possibly only for pounding herbs and spices for making curries. In fact, stones of this latter type are dubbed "curry stones" by our workmen and our cook asked for the loan of one from the museum for use in the kitchen.

- Which of the following is not correct with respect to saddle querns?
 - Produced by rocking or rolling the hand stone using parallel motions
 - Stone tools used for grinding varieties of material with one's hand
 - Roughly made of hard, gritty, metamorphic rock

- d. All are correct
- ii. Find the relation between A and B in each group and fill in the blank accordingly.
 - A. First type of stone: Used solely for grain.
 - B. Second type of stone: (?)Options:
 - a. Used for making dough
 - b. Used as a pounder
 - c. Used for making curries
 - d. Both b and c
- iii. The second type of querns are described as _____.
 - a. igneous stones
 - b. hard rock stones
 - c. curry stones
 - d. grinding stones
- iv. Saddle querns are found in which site?
 - a. Lothal
 - b. Mohenjodaro
 - c. Dholaveera
 - d. Both b and c

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

The twelfth-century witnessed the emergence of a new movement in Karnataka, led by a Brahmana named Basavanna (1106-68) who was a minister in the court of a Kalachuri ruler. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga).

Here is a Vachana composed by Basavanna:

When they see a serpent carved in stone they pour milk on it. If a real serpent comes they say: "Kill. Kill." To the servant of the god who could eat if served, they say: "Go away! Go away!" But to the image of the god which cannot eat they offer dishes of food.

The Lingayats challenged the idea of caste and the "pollution" attributed to certain groups by Brahmanas. They also questioned the theory of rebirth. These won them followers amongst those who were marginalised within the Brahmanical social order. The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows. Our understanding of the

Virashaiva tradition is derived from Vachanas (literally, sayings) composed in Kannada by women and men who joined the movement.

i. Choose the correct option:

Assertion (A): Basavanna's follower was against the notion of Pollution.

Reason (R): These won Virashaivas followers amongst those who were marginalised within the Brahmanical social order.

- 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 were participate in the writing of Vachanas (literally, sayings)?
- a. The male priest only
 - b. The female followers of Lingayats
 - c. The male followers of Virashaivas
 - d. Only (b) and (c)
- iii. What is the Crux of the above-mentioned Vachanas composed by Basavanna?
- a. The incorrect method of devotion to reach supreme
 - b. The method of people to discriminate fellow-being
 - c. Both (a) and (b)
 - d. None of the above
- iv. What do you think, the reason for the popularity of the Lingayats?
- a. The common languages they used for Vachanas
 - b. The compassion towards ill-treated people
 - c. The liberal religious outlook
 - d. All of the above

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

'We are not just going to copy'

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*

- i. Which of the following basic feature(s) of the constitution is given in the above passage?
 - a. Independent
 - b. Sovereign
 - c. Republic
 - d. All of these
- ii. It was _____ who presented Objectives Resolution in the Constituent Assembly on _____.
 - a. Jawaharlal Nehru, 13th December 1946
 - b. Mahatma Gandhi, 15th August 1947
 - c. Dr. Rajendra Prasad, 13th November 1950
 - d. B. R. Ambedkar, 26th January 1950

- iii. **Assertion (A):** Nehru did not mention the word democratic in the resolution.
Reason (R): It was thought by the makers of the constitution that the word 'republic' contains that word.
- Both A and R are correct and R is the correct explanation of A.
 - Both A and R are correct but R is not the correct explanation of A.
 - A is correct but R is wrong.
 - Both A and R are wrong.
- iv. Consider the following statements:
- Nehru was a supporter of Socialism and he said that India would stand for socialism, where every citizen would be provided equal opportunities for growth and development.
 - Nehru stresses the idea of socialism with the socialist idea of economic justice. There would be economic democracy and economic justice.
- Choose the correct option:
- Both (a) and (b) are correct.
 - Only (b) is correct.

Section C

- Rumours and prophecies played a role in the mutiny of 1857. Give examples.
- Abu'l Fazl has described the ideal of Sulh-i-Kul of Akbar as the corner-stone of his enlightened rule. Justify.
- Describe the impact of Sufism on Indian society.
- Examine the repressive measures adopted by British to subdue the rebels of 1857.

Section D

- Describe the technological progress made in the Mauryan period.

OR

How did the land grant system of the sixth century BC provide an insight into the relationship between cultivators and the state? Explain.

- What impression of the lives of the ordinary people of Vijayanagara can you cull from the various descriptions in the chapter?

OR

Explain the striking features about the location of Vijayanagara, its water resources and fortifications.

26. How was Quit India Movement genuinely a mass movement? Explain.

OR

Discuss the various forms that the Non-cooperation movement took in different parts of India. How did the people understand Gandhi?

Section E

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

Fatalists and materialists

Here is an excerpt from the Sutta Pitaka, describing a conversation between king Ajatasatru, the ruler of Magadha, and the Buddha: On one occasion King Ajatasatru visited the Buddha and described what another teacher, named Makkhali Gosala, had told him: Though the wise should hope, by this virtue ... by this penance I will gain karma ... and the fool should by the same means hope to gradually rid himself of his karma, neither of them can do it. Pleasure and pain, measured out as it were, cannot be altered in the course of samsara (transmigration). It can neither be lessened or increased ... just like a ball of string will when thrown unwind to its full length, so fool and wise alike will take their course and make an end of sorrow.

And this is what a philosopher named Ajita Kesakambalin taught:

There is no such thing, no king, as alms or sacrifice, or offerings ... there is no such thing as this world or the next...

A human being is made up of four elements. When he dies the earthly in him returns to the earth, the fluid to water, the heat to fire, the windy to air, and his senses pass into space ...

The talk of gifts is a doctrine of fools, an empty lie ... fools and wise alike are cut off and perish. They do not survive after death.

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

traditions.

Questions:

- i. From where has this excerpt been taken?
 - ii. What does it describe?
 - iii. How many elements is a human being made-up of? What happens after his death?
28. **Read the passage given below and answer the questions that follow:**

Nobles at court

The Jesuit priest Father Antonio Monserrate, the resident at the court of Akbar, noticed:

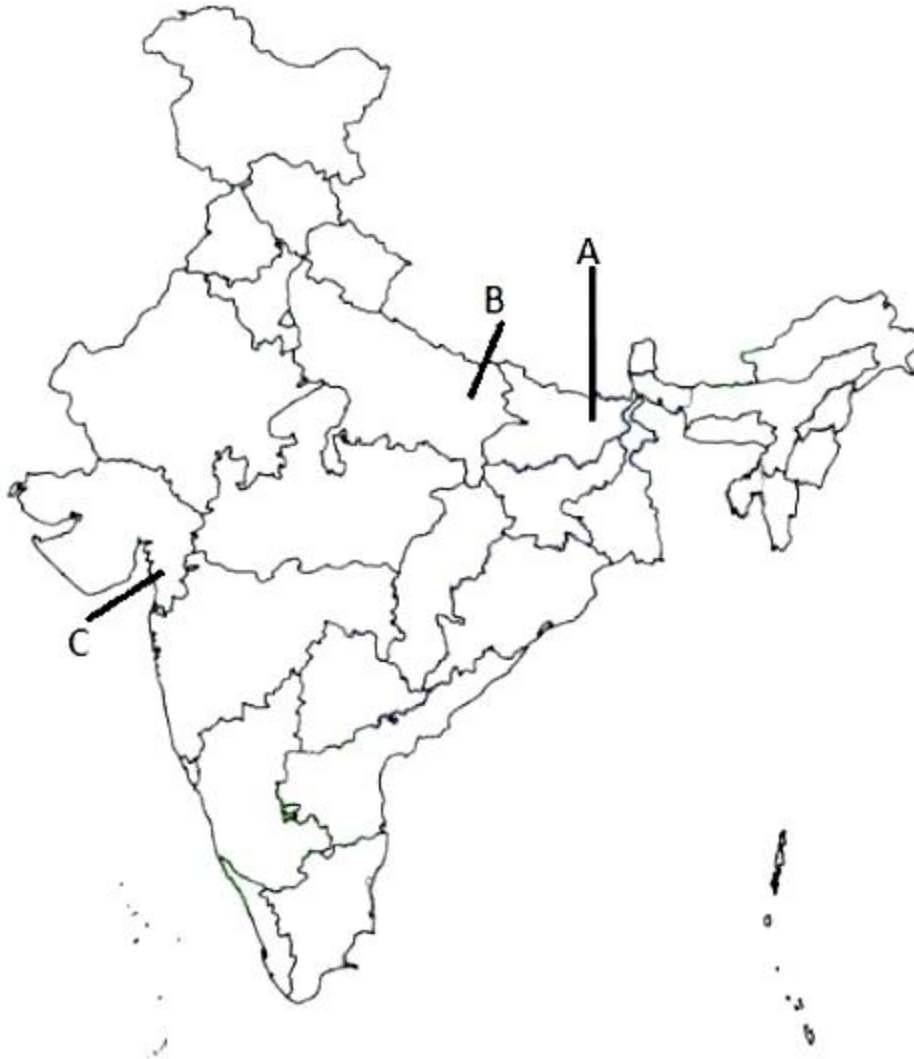
In order to prevent the great nobles from becoming insolent through the unchallenged enjoyment of power, the King summons them to court and gives them imperious commands, as though they were his slaves. The obedience to these commands ill suits their exalted rank and dignity.

Questions:

- i. What do you know about Father Antonio Monserrate?
 - ii. How did the emperor control his nobles?
 - iii. Describe any two characteristics of the Mughal nobility.
29. **"There cannot be any divided loyalty"**
- Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self.
- For the success of democracy one must train himself in the art of self discipline.
- In Democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centred round the state. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.
- i. Why did Govind Ballabh Pant lay more stress on the art of self-discipline?
 - ii. What was considered important for the success of democracy?
 - iii. 'In Democracies one should care less for himself and more for other.' Give your views on this philosophy.

Section F

30. i. On the given political outline map of India, locate and label the following:
- Bharhut, Major Buddhist Site
 - Orissa, British Control in 1857.
 - Kanauj.
- ii. On the same outline map, three-places have been marked as A, B, C which are centres of National Movement. Identify them and write their correct names on the lines marked near them.



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Solution

Section-A (Attempt any 15 Questions)

1. Lapis Lazuli was a blue stone that was apparently very highly valued.
2. **The effects of several changes in between 600 BCE and 600 CE on societies were:**
 - i. Extension of Agriculture into the forested area due to which revenue was increased.
 - ii. Craft specialists often emerged as distinct social groups. They formed guilds or Shrenis.
3. **There are so many views about the author of the Mahabharata as:**
 - i. It is believed that the original story was written by the charioteer-bards known as Sutas. They generally accompanied Kshatriya warriors to the battle-field and composed poems celebrating their victories and other achievements.
 - ii. It is also believed that in the beginning the text of the Mahabharata was orally circulated. Scholars and priests carried it from one generation to another.
 - iii. From the fifth century BCE, the Brahmanas took over the story and started writing. They started the tradition of writing down oral traditions. This was the time when Kurus and Panchals were gradually becoming kingdoms. The story of the Mahabharata also revolved around them. Some parts of the story reflect that old social values were replaced by the new ones.
 - iv. C. 200 BCE and 200 CE is another phase in the composition of the Mahabharata. During this period worship of Vishnu was gaining ground Krishna came to be identified as Vishnu. Large didactic sections resembling the Manusmriti were added during the period between C 200 and 400 CE. These interpolations made the Mahabharata an epic consisting of 100,000 verses. This enormous composition is traditionally attributed to a sage named Vyas.
4. (a) i, iii and iv

Explanation: Burdwan was auctioned in 1797 over 95 percent sale was fictitious because

many bidders were the agents and servants.

5. (a) Padma murassa: lotus blossom set with jewels

Explanation: It was a type of award given by Aurangzeb.

6. British land revenue officers believed that by removing taluqdars they would be able to settle the land with the actual owners of the soil and thus reduce the level of exploitation of peasants while increasing revenue returns for the state. But this did not happen in practice

7. (b) Holding religious discussions

Explanation: The Ibadat Khana or House of Worship was a meeting house built in 1575 CE by the Mughal Emperor Akbar at Fatehpur Sikri to gather spiritual leaders of different religious grounds so as to conduct a discussion on the teachings of the respective religious leaders.

8. John Marshall was the Director General of the Archaeological Survey of India (ASI). He was the first professional archaeologist who brought his experience of working in Crete and Greece. In 1924 he announced the discovery of a new Civilisation in Indus Valley.

9. Shahjehan Begum, Nawab of Bhopal.

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

Explanation: Both were the provisions given by the act of 1919.

11. (c) Muhammad bin Tughlaq

Explanation: Muhammad bin Tughlaq (ruled, 1324-51) was the first Sultan to visit the shrine.

12. Megaliths

13. Gautamiputra Satakarni was the most powerful ruler among 'Satavahana king'. He destroyed the pride of Kshatriyas and prohibited intermarriage among the members of four varnas.

14. (b) Pandavas

Explanation: Pandavas

15. (b) Clearing jungles and harvesting

Explanation: Metal was first used for clearing jungles and harvesting

16. (b) Book of Wars

Explanation: Book of Wars

Section B

17. i. (c) Roughly made of hard, gritty, metamorphic rock

ii. (d) Both b and c

iii. (c) curry stones

iv. (b) Mohenjodaro

18. i. (a) Both A and R are correct and R is the correct explanation of A.

ii. (d) Only (b) and (c)

iii. (c) Both (a) and (b)

iv. (d) All of the above

19. i. (d) All of these

ii. (a) Jawaharlal Nehru, 13th December 1946

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

iv. (a) Both (A) and (B) are correct.

Section C

20. It is a fact that rumours and prophecies played role in the Mutiny of 1857.

Following are the two very important examples:

1. One example was the greased cartridges. It was rumoured that the new cartridge contains pig and cow fats which humiliate both Hindus and Muslims soldiers.

2. Astrology also played an important part in the belief of people. The prophecy was made that British rule will not last for more than hundred years. The British started ruling from 1757 after battle of Plassey. Thus Indians thought time has come for the British to withdraw.

21. The ideal of Sulh-i-Kul i.e. absolute peace was described by Abu'l Fazl as the corner-stone of enlightened rule.

This can be justified in the following ways:

i. The Mughal Empire had many different ethnic and religious communities. Thus, the emperor stood above all religious and ethnic groups to ensure justice and peace for all.

ii. In Sulh-i-Kul, all religions and schools of thought had freedom of expression but without ignoring the state autonomy.

- iii. The ideal of Sulh-i-Kul was implemented through state policies in which nobilities were given positions and awards on the basis of their service and loyalty to the emperor.
 - iv. In 1563, Akbar abolished the tax on pilgrimage and in 1564 he abolished Jizya. Both of these were based on religious ground.
 - v. All Mughal emperors gave grants to support the building and maintenance of places of worship.
22. **Sufism has a far-reaching impact on Indian society. The following are the impacts of Sufism on Indian society:**
- i. They emphasised on the message of the universal brotherhood of mankind, which encouraged both Hindu and Muslim to come closer.
 - ii. These Sufi saints made their untiring efforts to raise their voices against the evil presents in society and try to eradicate these evils.
 - iii. The Sufis who were the great scholars open Madaras in their Khanqahs to impart education to the people.
 - iv. They contributed towards the growth of the regional culture and literature.
 - v. Due to the considerable influence of Sufi saint on the contemporary rulers, they restrained them many times from doing wrong to the people.
23. **In the following ways Britishers subdued the revolt in a different region:**
- i. **Resorting to Diplomacy:** The British while resorting to diplomacy kept away the educated Indians and zamindars from the rebels. The British created a rift between rebels and the zamindars by promising the latter to give back their estates.
 - ii. **Use of Military Power on a Gigantic Scale:** The British used military power on a gigantic scale. But, this held their absolute control over the means of communication. Their control over the railways enabled them to send quick military support to different parts of the country.
 - iii. **Communication System:** The telegraph system helped the British to get timely information about the incidents occurring in different parts of the country. Consequently, they were successful in wrecking plans of the rebels by taking immediate action against them.

Section D

24. **The following was the technical progress made in the Mauryan period:**
- i. The view of Havell was that there were two distinct phases in the sculptured art of the

Mauryan period. The first phase was distinguished by great nobility of design cultured form of expression and the finest technical accomplishment.

- ii. The Persian bell-shaped capital of Asoka pillars was a symbolic motif that was universal in Indian art.
- iii. The capital represented a flower and not a bell. It was the blue lotus of the sky, the flower of Vishnu. The pillar had the same significance of word-dominion as the state umbrella which was a part of the paraphernalia of Indian royalty.
- iv. According to Havell, the second phase of Mauryan art was shown in the profuse sculpture of the stupas of Bharhut and Sanchi which recorded current events and legends connected with the life of Buddha as lord in the Jatakas.
- v. It was less pure in style. It was expressive of the craftsmen's own racial character in combining many non-Aryan elements with the Aryan ideas which dominated it.
- vi. On the other hand, the Sarnath capital though by no means a masterpiece is the products of the most developed art of which the world was cognizant in the third century B.C. The handwork of one who had generations of artistic effort and experience behind him.
- vii. The view of Sir John Marshall was that two different classes of artists related to the sculpture were to be found in the Mauryan period.

OR

The land grant system of 6th century BC provided an insight into the relationship between cultivators and the state in the following way:

- i. We find, from the early centuries of the CE, grants of land being made. Several of which were recorded in inscriptions some inscriptions were on stone, however, most were on copper plates.
- ii. The inscription also provides us with an idea about rural populations there comprised Bahmanas and peasants as well as others who were regarded to give a range of products to the king or his representatives. According to the inscription, they were bound to obey the new lord of the village and probably pay him all these dues.
- iii. We find regional variations in the sizes of land donated ranging from small-sized plots to vast stretches of uncultivated land and the rights given to the recipients.
- iv. Other historians opine that land grants were indicative of weakening political authority because kings were losing grip over their Samanthas, they tried to get allies

by making grants of land.

v. However, the impact of land grants is a debatable issue among historians. Some opine that land grants were a part of a strategy followed by ruling lineages to extend agriculture to new regions.

25. Ordinary people were those people who did not take part in the power structure. They spoke different languages and follow different religious traditions. They consisted of small traders and local merchants. They use to live in cities, trade centres, port towns, and villages. Local communities of merchants known as Kudirai Chettis or horse merchants participated in exchanges. People such as peasants, workers, slaves, etc. were also included in ordinary people. The workers were known as "Vipra Viodin". This group of ironsmiths, goldsmiths, carpenters, sculpture-makers, etc. Who often quarrelled mutually for their right. It seems that during that period, a need was felt to frame laws for the society to execute social justice.

Kaikki known as the weavers were in large numbers. They lived near temples. They played a significant role in running the administration of the temple. In Vijayanagara state, there were Gadarias known as Kambalattar. They followed the customs of polyandry. The special characteristic was that the wife was elder to the husband. Their women had physical relations with the husband's kinsmen like father, brothers were prevalent.

There was an orthodox bigot section in Vijayanagara called as reddish who owned the land. They had enough influence in the Telugu region of Vijayanagara. In society, there were a few low-class people, who were non-influential. They were Dumber, Marva, Jogi, Paraiyan, Boi Kallaar, etc. Some low caste people converted into Christianity under the influences of Portuguese.

A Portuguese traveller Barbosa described that the houses of ordinary people were thatched. These had not survived, but nonetheless these houses were well built and arranged according to occupations, in long streets with many open places. This description given by Barbosa suggested that the society was divided on the basis of occupation. That's why hierarchy was decided about the construction of houses according to professions.

Big structures like Mahanavmi Dibba, Lotus temple etc. which were found in Vijayanagara suggested that people of every class including ordinary people took part in festivals and religious functions. It also depicts the significance of religion and social

gathering in the life of ordinary people.

OR

Location: The most striking feature about the location of Vijayanagara was that it was located on the natural basin formed by the river Tungabhadra. This river flows in a North-Easterly direction. The surrounding landscape of the city is characterised by granite hills which seem to form a girdle around the city. There are a number of streams that flow down from this river in this rocky area. This Empire was extended over a large area, it included modern era group of monuments of Hampi in Ballari district.

Water Resources: Vijayanagara is situated in one of the aridest zones of the Peninsula, so it was necessary to store rainwater and use it later. Thus, a large number of embankments were built along these streams to create reservoirs in different sizes. The most important tank was Kamalapuram tank which was built in the early 15th century. Water from this tank was used for irrigation. It was also conducted through a channel to the 'Royal centre'. Another important water work was the Hiriya canal which was built by the kings of Sangam dynasty. This canal drew water from a dam across the Tungabhadra river and this water was used for cultivation of the valley that separated the "sacred centres" from the "urban core". This was apparently built by the king of the Sangama dynasty.

Fortifications: Foreign travellers like Abdur Razzaq were greatly impressed by the fortifications of Vijayanagara. There were seven lines of forts. These fortifications encircled the city its agricultural hinterland and forests. The outermost wall linked the hills surrounding the city. Between the first, second and third walls, there are cultivated fields, gardens and houses. The second line of fortification went around the inner core of the urban complex, and a third line surrounded the Royal centre. In the royal centre, each set of the major building was surrounded by its own high walls. The dome over the gateways led into the fortified settlement. This was an example of Indo-Islamic style of architecture. The rulers of Vijayanagara adopted an expensive and elaborate strategy of protecting their capital and agricultural belt by constructing a fortification wall. The fort was entered through well-guarded gates, which linked the city to the major roads. Gateways were distinctive architectural features that often defined the structure to which they regulated access. The arch on gateways leading into the fortified settlements as well as the dome over the gate was regarded as typical features of the architecture introduced

by the Turkish Sultans.

26. The conditions that are responsible for Quit India Movement are as follows:

- i. In 1942 Winston Churchill, the conservative Prime Minister of Britain sent Sir Stafford Cripps to India to try and force to compromise with Gandhiji and insisted that if it was to help the British defend India from the Axis powers, then the Viceroy had first to appoint an Indian as the Defence Member of his Executive Council.
- ii. The entry of the Axis power Japan in India during the World War II.
- iii. Defeat of the British in the World War.

The above conditions led Gandhiji to launch 'Quit India Movement' against the British rule. The main characteristics of the movement was that it was a Mass Movement, bringing into its ambit hundreds of thousands of ordinary Indians. It especially energised the young who in very large numbers left their colleges to join the Congress leaders languishing in jails.

After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his third major movement the 'Quit India' campaign which began in August 1942. Gandhiji was jailed at once, but the young activists organised strikes and acts of sabotage all over the country.

OR

The Non-Cooperation Movement gained momentum through 1921-22. But it took various forms in different parts of the country like:

- In Kheda, Gujarat, potidar peasants organised non-violent campaigns against the high land revenue demand of the British.
- In coastal Andhra and interior Tamil Nadu, liquor shops were picketed.
- In the Guntur districts of Andhra Pradesh, tribals and poor peasants staged a number of 'Forest Satyagrahas' against the colonial forest law.
- In many forest villages, peasants proclaimed Swaraj and believed that Gandhiraj Was about to be established.
- In Punjab the Akali agitation of the Sikhs sought to remove corrupt mahants supported by the British.
- In Assam, tea garden labourers, shouting "Gandhi Maharaj Ki Jai" demanded a big increase in their wages.

- In many cases people resisted British rule non-violently. In others, different classes and groups, interpreted Gandhiji's call in their own manner.

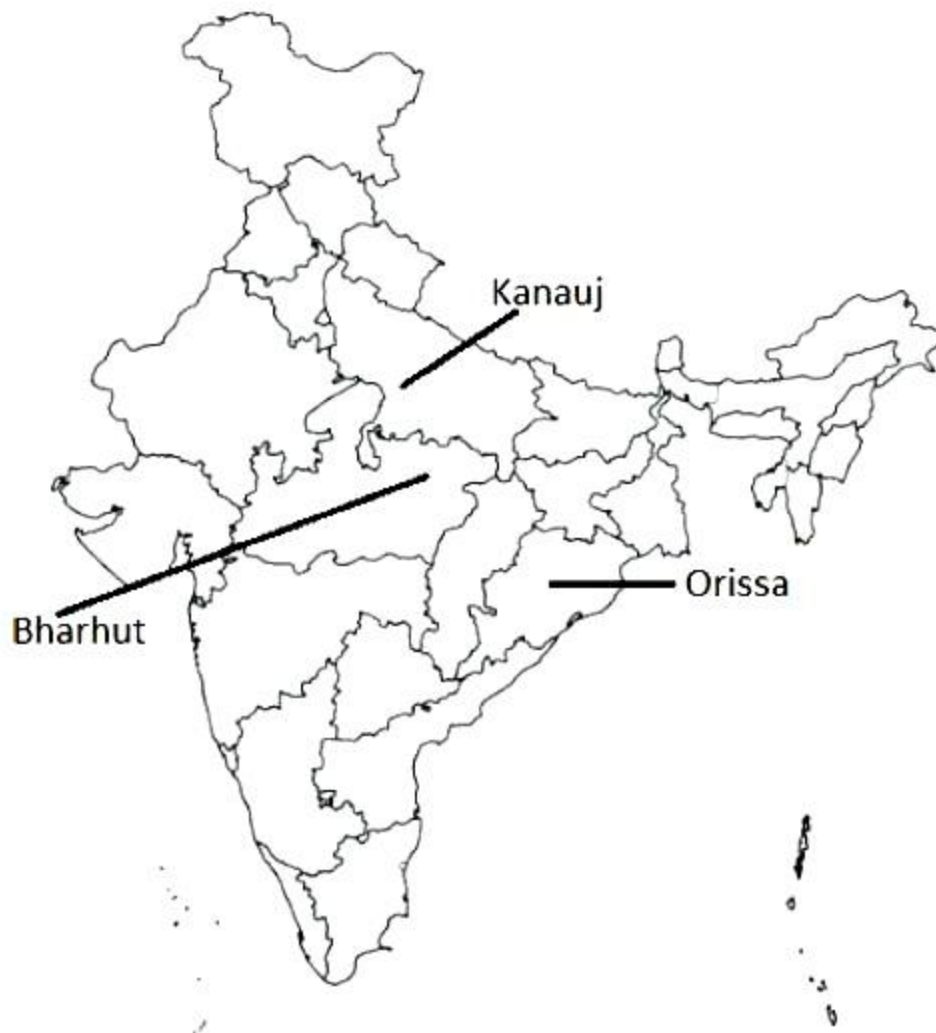
In either case, people linked their movements to local grievances.

Section E

27. i. This excerpt has been taken from Sutta Pitaka.
ii. The excerpt described the dialogue between Ajatasattu and Lord Buddha.
iii. A human being is made up of four elements i.e. earth, air, fluid, and heat. When a person died these elements returned to their respective places.
28. i. Father Antonio Monserrate was a Jesuit priest who was a resident at the court of Akbar.
ii. **The Mughal emperor controlled his nobles were:**
a. Personally reviewed changes in their Mansabdari and by changing their Mansab.
b. By establishing a spiritual relationship with the selected nobles.
c. The emperor gave them orders and if they showed power to others justice provided by curbing noble's power.
iii. **Characteristics of Mughal Nobility were:**
a. The Mughal Nobility participated in the military campaign.
b. The noble served as the representative of the emperor in their respective provinces.
29. i. Govind Ballabh Pant suggested that to make democracy successful, one should be self disciplined. Individual should care less for personal gain and focus more on collective benefit or for others gain in democracy. So a trait of sacrifice should be present in every citizen and this character of sacrifice can be learned through discipline.
ii. For success of democracy there should not be divided loyalty and it must be centred round the state and citizens should care less for themselves and more for fellow citizens.
iii. This philosophy of democracy suggests that one should be considerate towards other, nothing should be done for personal gain which can harm the interest of other person or large section of people. This philosophy promotes the feeling of people centric benefits instead of individual centric.

Section F

30. i.



- ii. A - Champaran
- B - Chauri chaura
- C - Dandi