

**CBSE Class 12 History**  
**Sample Paper 07 (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 the Rowlatt Act?
2. Into how many categories the religious sects that originated during the 6th century B.C. can be divided?
3. Who called Gandhiji as father of nation?
4. Which of these was not the Begum of Bhopal?
  - a. Sultanjehan Begum
  - b. Shahjehan Begum
  - c. Both Shahjehan and Sultanjehan Begum
  - d. Noorjehan Begum

5. Who wrote the Telugu version of the Mahabharata?
- Nannaya
  - Tiruvalluvar
  - Akkatiyar
  - Thiruvalluvar
6. Correct the following statement and rewrite it:  
The 1857 revolt was celebrated as the First War of Independence in which all kings of India came together to fight against imperial rule.
7. Find out from the following pairs which one is correctly matched.
- Mir Sayyid: Hindustan
  - Abdus samad: Morocco
  - Bihzad: Persia
  - Bishandas: Iran
- Mir Sayyaf: Hindustan
  - Bihzad: Persia
  - Abdus samad: Morocco
  - Bishandas: Iran
8. Jotedar inevitably weakened zamindars in Bengal by the end of the 18th century. Give arguments to support the statement.
9. Identify the given picture and name it.



10. Assertion (A): A Satyagrah sabha was started by Gandhi Ji at Surat.  
Reason (R): People referred to Gandhi Ji as "Mahatma". They appreciated the fact that he dressed like them, lived like them and spoke their language.
- 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.

d. A is false but R is true.

11. Abu'l Fazl defined sovereignty as a \_\_\_\_\_.

- a. Trade contract
- b. Social contract
- c. Economic contract
- d. Political contract

12. Fill in the blanks:

\_\_\_\_\_ (the Prakrit name for present-day Rajgir in Bihar) was the capital of Magadha.

13. State any features of the Indian constitution.

14. New tradition of Buddhism was called as \_\_\_\_\_.

- a. Shwetambar
- b. Hinayana
- c. Digamban
- d. Mahayana

15. Sanchi Stupa is situated

- a. Near to Indore
- b. Near to Bhopal
- c. Near to Agra
- d. Near to Delhi

16. Iranians gained high offices under \_\_\_\_\_.

- a. Jahangir
- b. Raja Todar Mal
- c. Aurangzeb
- d. Babur

### Section B

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

#### **In praise of Samudragupta**

He was without an antagonist on earth: he, by the overflowing of the multitude of (his) many good qualities adorned by hundreds of good actions, he wiped off the fame of other kings with the soles (his) feet (he is) Purusha(the Supreme Being), being the cause of the prosperity of the good and the destruction of the bad(he is)incomprehensible; (he is) one



whose tender heart can be only captured by devotion and humility; (he is) possessed of compassion; (he is) the giver of many hundred thousands of cows; (his) mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering; (he is) resplendent and embodied kindness to mankind; (he is) equal to (the Gods) Kubera, Varuna, Indra and Yama.

i. Choose the correct option.

**Assertion (A):** The rulers identified themselves with a variety of deities.

**Reason (R):** They considered themselves god-like and adopted the title of Devi Putra or “son of God”, and was also means of claiming high status by identifying with a variety of deities.

- 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.

ii. The Prayag Prashasti also known as the \_\_\_\_\_ inscription was composed in Sanskrit by \_\_\_\_\_.

- a. Sanchi stupa, Samudragupta
- b. Allahabad pillar, Harishena
- c. Ashoka pillar, Bindusara
- d. Arthashastra, Ajatsattu

iii. Kubera: God of Wealth, Varuna: (?)

- a. God of fire
- b. God of ocean
- c. God of rains
- d. God of death

iv. Consider the following statements:

- A. An efficient ruler should bring prosperity and should also be powerful with plethora of good qualities.
- B. He should be callous and indulge in atrocities and try to marginalize miserable, the poor and the forlorn.

Choose the correct option:

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

18. Study the picture and answer any three questions that follow:



- i. What does the given picture represent?
  - a. Mahatma Gandhi and Rajendra Prasad on their way to Dandi for Salt protest
  - b. Mahatma Gandhi and Rajendra Prasad on their way to a Second Round Table Conference
  - c. Mahatma Gandhi and Rajendra Prasad on their way to a meeting with the Lord Linlithgow
  - d. Mahatma Gandhi and Rajendra Prasad on their way to a meeting with Stafford Cripps
- ii. What was the purpose of the meeting?
  - a. The demand for separate electorates for "lower castes" was discussed.
  - b. The nature of India's involvement in the War was discussed.
  - c. The formation of a drafting committee for the constitution was discussed.
  - d. All of these
- iii. Mahatma Gandhi arrives in Delhi to confer with \_\_\_\_\_ on the \_\_\_\_\_.
  - a. Dr. B. R Ambedkar, Second Round Table conference
  - b. Rajendra Prasad, First World War
  - c. Stafford Cripps, Second World War



- d. Lord Linlithgow, Second World War
- iv. "In the meeting negotiations broke down." What was the possible outcome?
  - a. Congress ministries resigned
  - b. Commencement of Civil Disobedience Movement
  - c. Boycott of elections
  - d. All of these

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

### **“Proper” social roles**

Here is a story from the Adi Parvan of the Mahabharata :

Once Drona, a Brahmana who taught archery to the Kuru princes, was approached by Ekalavya, a forest-dwelling nishada. When Drona, who knew the dharma, refused to have him as his pupil, Ekalavya returned to the forest, prepared an image of Drona out of clay, and treating it as his teacher, began to practise on his own. In due course, he acquired great skill in archery. One day, the Kuru princes went hunting and their dog, wandering in the woods, came upon Ekalavya. When the dog smelt the dark nishada wrapped in black deerskin, his body caked with dirt, it began to bark. Annoyed, Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery. They tracked down Ekalavya, who introduced himself as a pupil of Drona.

Drona had once told his favourite student Arjuna, that he would be unrivaled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word: no one was better than Arjuna.

- i. Drona kept his word: "no one was better than Arjuna". Why did Drona demand the right-hand thumb as a fee from Ekalavya?
  - a. Arjuna will be better at archery than Eklavya
  - b. It was Guru Shishya Parampara to demand thumb with every student
  - c. Eklavya will be better at archery than Arjuna
  - d. None of these
- ii. Choose the correct option:

**Assertion (A):** Guru Drona refused to have Ekalavya as his pupil.

**Reason (R):** According to Dharma, a lower caste was not allowed to teach the members of higher jati.

- 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.
- iii. Find the relation between A and B in each group and fill in the blank accordingly.
- Drona: Brahmin: Priests, scholars and teachers.
- Ekalavya: Nishada : \_\_\_\_\_
- a. Warriors community
  - b. Agriculturalists
  - c. Hunting community
  - d. All of these
- iv. Consider the following statements:
- a. Drona once promised Arjun that he would become the best and unrivalled archer amongst his pupils.
  - b. Drona immediately acknowledged Ekalavya's demand and honoured him as his teacher.
- Choose the correct option:
- a. Both (A) and (B) are correct.
  - b. Only (A) is correct.

### Section C

- 20. Describe how the British celebrated those, whom they believed saved the English and repressed the rebels during the Revolt of 1857?
- 21. What do you know about the Jesuit preachers who came during the reign of Akbar?
- 22. Describe in brief about the architecture under the Mughals.
- 23. What were the measures taken to ensure unity among the rebels?

### Section D

- 24. Discuss your ideas about the political and ruling system assumed by different people of the Harappan Culture.

OR



How do archaeologists trace socioeconomic differences in Harappan society? What are the differences that they notice?

25. Describe the salient features of the administration of Vijayanagara Empire.

OR

What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?

26. **The Bhakti and Sufi Saints used local languages to express their ideas and became very popular.** Discuss it with examples.

OR

To what extent do you think the architecture of the mosque in the sub-continent reflects a combination of universal ideals and local traditions?

### Section E

27. **Why Kinfolk Quarrelled?**

This is an excerpt from the Adi Parvan (literally, the first section) of the Sanskrit, Mahabharata, describing why conflicts arose amongst the Kauravas and Pandavas. The Kauravas were the...sons of Dhritarashtra and the Pandavas...were their cousins. Since Dhritarashtra was blind, his younger brother Pandu ascended the throne of Hastinapura... However, after the premature death of Pandu, Dhritarashtra became king, as the royal princes were still very young. As the princes grew up together, the citizens of Hastinapura began to express their preference for the Pandavas, for they were more capable and virtuous than the Kauravas.

This made Duryodhana, the eldest of the Kauravas, jealous. He approached his father and said, "You yourself did not receive the throne, although it fell to you, because of your defect. If the Pandava receives the patrimony from Pandu, his son will surely inherit it in turn and so will his son and his. We ourselves with our sons shall be excluded from the royal succession and become of slight regard in the eyes of the world, lord of the Earth!" A passage such as these may not have been literally true, but they give us an idea about what those who wrote the text thought. Sometimes, as in this case, they contain conflicting ideas.



- i. Why did the citizens of Hastinapura express a preference for Pandavas?
- ii. Explain the reactions of Duryodhana against Pandavas.
- iii. Explain the criterion of patrilineal succession.

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

### **The problem with separate electorate**

Separate electorates to the “Untouchables” will ensure them bondage in perpetuity ... Do you want the “Untouchables” to remain “Untouchables” forever? Well, the separate electorates would perpetuate the stigma. What is needed is destruction of “Untouchability”, and when you have done it, the barsinister, which has been imposed by an insolent “superior” class upon an “inferior” class will be destroyed. When you have destroyed the barsinister to whom will you give the separate electorates?

#### **Questions:**

- i. Where was the Round Table Conference held? Was it called on?
- ii. Why was Gandhiji not in favour of separate electorates and for whom?
- iii. What alternative did he want?

29. **Read the following extract carefully and answer the questions that follow: (3x2=6)**

#### **“I believe separate electorates will be suicidal to the minorities”**

During the debate on 27 August 1947, Govind Ballabh Pant said:

I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning. What is it that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies? If they do, can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe ... The minorities, if they are returned by separate electorates, can never have any effective voice.

- i. Why did some leaders think that there should be separate electorates for minorities?
- ii. Why were some nationalists against the demand of separate electorates?
- iii. Why did Govind Ballabh Pant consider separate electorates harmful for the minorities?

### Section F

30. i. On the given political outline map of India, locate and label the following:
- Shakas, distribution of Ashokan inscriptions.
  - Kot Diji, Mature Harappan sites.
  - Banaras.
- ii. On the same outline map, three places have been marked as A, B, and C which are Major Buddhist Sites. Identify them and write their correct names on the marked near them.





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**Solution**

**Section-A (Attempt any 15 Questions)**

1. Rowlatt Acts, (February 1919), legislation passed by the Imperial Legislative Council, the legislature of British India. The act allowed certain political cases to be tried without juries and permitted internment of suspects without trial.
2. **The religious sects of the 6th century. B.C. can be divided into two parts:**
  - i. The faiths which were openly against Vedic religion
  - ii. The faiths which did not oppose Vedic religion openly but propagated new principles venerating one or the other old divinity.
3. While addressing the nation before launching an attack on British India with the Indian National Army in 1945, Netaji Subhash Chandra Bose called Gandhiji as Father of Nation.
4. (d) Noorjehan Begum  
**Explanation:** Noorjehan Begum
5. (a) Nannaya  
**Explanation:** Nannaya Bhattaraka (11th century AD) is the earliest known Telugu author, and the author of the first third of the Andhra Mahabharatam, a Telugu retelling of the Mahabharata.
6. The 1857 revolt was celebrated as the First War of Independence in which all sections of the people of India came together to fight against imperial rule.
7. (b) Bihzad: Persia  
**Explanation:** He was the painter in the safavid court.
8. **Jotedar inevitably weakened the power of zamindars in Bengal by the end of the 18th century were as:**
  - i. In the 18th century, the position of zamindars weakened. This gave an opportunity to rich peasants to consolidate their position as jotedars.
  - ii. Unlike zamindars, jotedars lived in villages and thus, had a good influence on the village population.
  - iii. Jotedars had acquired vast areas of land. They controlled local trade, moneylending, exercising immense power over the poorer cultivators and their land was cultivated

through sharecroppers.

- iv. They fiercely resisted the effects of zamindars and, prevented zamindari officials from executing their duties. They deliberately delayed payments of revenue to the zamindars.
  - v. The jotedars often bought the estates of zamindars in the auction. This made their position strong in Bengal.
9. A temple in Deogarh (Uttar Pradesh).
10. (d) A is false but R is true.

**Explanation:** Gandhi ji started satyagrah Sabha at Bombay.

11. (b) Social contract

**Explanation:** Abu'l Fazl defined sovereignty as a social contract.

12. Rajagaha

13. **Features of the Indian constitution were as follows:**

- i. It established the sovereign and socialistic nature of India.
- ii. It established a secular state.
- iii. It established a parliamentary form of government.
- iv. It flows the federal system with unitary bias.
- v. It established the independent legislature, executive and judiciary.

14. (d) Mahayana

**Explanation:** Mahayana

15. (b) Near to Bhopal

**Explanation:** Near to Bhopal

16. (a) Jahangir

**Explanation:** Iranians gained high offices under Jahangir.

#### **Section B**

17. i. (a) Both A and R are correct and R is the correct explanation of A.  
ii. (b) Allahabad pillar, Harishena  
iii. (b) God of ocean  
iv. (b) Only (A) is correct
18. i. (c) Mahatma Gandhi and Rajendra Prasad on their way to a meeting with the Lord Linlithgow  
ii. (b) The nature of India's involvement in the War was discussed.  
iii. (d) Lord Linlithgow, Second World War



- iv. (a) Congress ministries resigned
- 19. i. (c) Eklavya will be better at archery than Arjuna. [Explanation: Drona promised to Arjuna to be the best in archery but when he saw Eklavyas he was amazed at the superior display of archery by him. Eklavya will be better archery than Arjuna thus, to keep his promise to Arjuana. Drona demanded the right hand thumb as fee from Ekalavya.]
- ii. (b) Both A and R are correct but R is not the correct explanation of A. [Explanation: Guru Drona refused to have Ekalavya as his pupil because Drona was a Brahmana and knew his dharma while Ekalavya was a forest dweller and belonged to nishada (a hunting community). According to Dharma, an upper caste was not allowed to teach the members of lower jati.]
- iii. (c) Hunting community
- iv. (b) Only (A) is correct. [Explanation: Ekalavya immediately acknowledged Drona's demand and honoured him as his teacher]

### **Section C**

20. The British celebrated those whom they believed saved the English and repressed the rebels during the revolt of 1857 by the various types of paintings which were meant to provide a range of different emotions and reactions also. In an example of this type, Relief of Lucknow, which has been painted by Thomas Jones Barker in 1859 is particularly remarkable in this regard. Henry Lawrence, the Commissioner of Lucknow gathered all the Christians and took refuge along with them in heavily fortified residency after the rebel forces besieged Lucknow. The arrival of Collin Campbell has been depicted as an event of celebration in Jones Barker's painting. Campbell, Havelock and Outram, the three British heroes have been painted in the middle of the canvas. The victorious figures of the heroes in the middle symbolise the re-establishment of British power and control is the main objective of these paintings and was to reassure the English in the power of their government. These paintings clearly conveyed the message that crisis was over and the revolt had been quelled and the British had succeeded in re-establishment of their power and authority.
21. Mughal emperor Akbar wanted to get information about Christianity. So he sent his envoys to Goa to invite the Jesuit priests. The priests send three missions to the court of Akbar.
- i. The first Jesuit mission left Goa on 7th November 1579. Akbar welcomed this mission

very warmly. These priests participated in many religious seminars and discussions both in the Ibadatkhana and the private room of Akbar. They told Akbar the basic principles of Christianity.

- ii. The second Jesuit mission left Goa in 1591 for the court of Akbar in Lahore. It inspired Akbar to embrace Christianity. However, it did not succeed in its mission.
- iii. The third Jesuit mission appeared in the court of Akbar at Lahore in 1595. It was led by Jerome Xavier. It remained in the court of Akbar till his death in 1600.

22. Mughal Architecture incorporates Indian elements with Persian and Islamic elements.

**Some of the common features of many buildings are:**

- i. Large bulbous onion domes, sometimes surrounded by four smaller domes.
- ii. Use of white marble and red sandstone.
- iii. Use of delicate ornamentation work, including Pachin Kari decorative work and jali-latticed screens.
- iv. Monumental buildings surrounded by gardens on all four sides.
- v. Mosques with large courtyards.
- vi. Persian and Arabic calligraphic inscriptions, including verses from the Quran.
- vii. Large gateways leading up to the main building.
- viii. Iwans on two or four sides.
- ix. Use of decorative Chattris.

Later Mughal Architecture has also influenced Indian Architectural styles, including the Indo-Saracenic style of the British Raj, the Rajput style and the Sikh style.

23. A very important element of the revolt of 1857 was the unity shown by Hindus and Muslims in the struggle against the foreign rule. First, the immediate cause of the rebellion was the use of cartridge greased with the fats of cow and pig, angering Hindus and Muslims alike. After the rebels marched to Delhi, they declared that Mughal emperor Bahadur Shah Zafar was their all India leader. Thus, the Mughal emperor was the leader of Hindus and Muslims alike. Both Hindus and Muslims respected each other's religious sentiments. Thus, Hindu-Muslim unity was the hallmark of the mutiny.

#### **Section D**

24. **Ancient Authority:** There are indications of complex decisions being taken and their implementation in Harappan society. Evidence of this could be seen from the Harappan artefacts like pottery, seals, weights and bricks. Important thing is that probably there



was no clear centre of bricks production but still bricks with the same ratio were used from Jammu till Gujarat. Except this, labour was also organised for making of bricks, construction of massive walls and platform. It is not possible to perform such functions without any authority. That is why we can say that there might have been an authority regulating all these activities.

**Centre of Authority and Rule:** No specific information is available regarding centre of authority or ruler in the Harappan civilisation.

- i. A large building found at Mohenjodaro was given the name of a palace by archaeologists but no spectacular finds were associated with it.
- ii. In the same way, a stone statue was labelled as a “priest-king”. It was so because archaeologists had information about parallels in Sindh region and statue was labelled as a priest-king. This king probably was associated with ritual practices. But ritual practices of Harappans have not been well understood yet. There is no means of knowing whether those who performed ritual practices also held political power.
- iii. Some archaeologists are of the view that there were no rulers in Harappan society. In fact, all enjoyed equal status. Some other archaeologists feel that there was no single ruler but there were several rulers. According to them, Mohenjodaro and Harappa have different rulers.
- iv. In the end, we can say that the last theory looks more suitable as it is not possible that the whole of the community could have made and implemented such complex decisions.

OR

Archaeologists trace socio-economic differences in Harappan society by adopting the following methods and techniques. The following examples can be cited to show the existence of social and economic variations in the Harappan society:

- i. **Burials:** We find many burials at the Harappan sites. At that time, the dead were generally laid in pits. Along with the dead body, different kinds of things were also kept. These things could be precious or ordinary. There was also a difference in the pits in which the dead were buried. The precious things reflected the strong economic condition of the dead. The common things were the symbol of his/her weak economic position.



- ii. **Things of Luxury:** The artefacts have been classified into two categories, Utilitarian and Luxurious. Objects of daily uses and objects made of ordinary materials made of clay or stone come under utilitarian category. Ordinary articles consisted of querns, pottery, flesh-rubbers and needles. These have been found distributed throughout settlements. Objects of luxuries were rare and made from precious, non-local materials or were made with the help of complicated technologies. For example, the pots of faience (a material prepared with a mixture of silica, colour, and gum) were considered costly and precious because they were very difficult to make. The technology used was advanced and complicated. These show the existence of social and economic variations in the Harappan society.

25. Rulers of Vijayanagara were able to set up a very efficient administration.

**The following are some of the salient features of the administration of the Vijayanagara Empire:**

- i. **King:** The king was the centre of the administration. All the administrative activities revolved around him. He could remove and appoint anyone at his will. All the important cases of the administration decided by him. All the powers vested in him.
- ii. **Cabinet minister:** To run the administration smoothly king had appointed many ministers to assisted him but was not bound to accept their advice. Ministers were chosen from all three castes i.e. brahmins, kshatriyas and vaishyas.
- iii. **Provincial Government:** To run the administration efficiently, the ruler of the Vijayanagara divided the entire empire into provinces known as Mandalams under the supervision of the Governor (Mandaleshwar). He was Accountable to the emperor and was responsible for maintaining peace under his Mandalam (Province).
- iv. **Decentralized Administration:** Empire was divided into provinces, these were further divided into districts (Nadu). Districts were sub-divided into Melagrams. These Melagrama were further sub-divided into villages (gramas). These villages were the smaller unit of the administration. The administration of the village was managed by the gram panchayat, whose members were known as Ayanagar. The administration of villages was autonomous.
- v. **Judicial Administration:** The rulers of the Vijayanagara Empire were known for their impartial justice. The laws administered in the courts came down from the past and based on the traditional regulations and customs. The punishment was very hard.



Limbs of criminals were commonly amputated. For minor crime, people were fined. Brahmins were exempted from the death penalty.

- vi. **Financial Administration:** The main source of the income of the empire was land revenue. It was called *Rekha* and was fixed from 1/4th to 1/6th of the total produce. Besides Land Revenue, there were some other sources of revenue. These were toll taxes, property tax, *Khuraj* tax etc.
- vii. **Military Administration:** Vijayanagara rulers maintained a huge and powerful army included foot soldiers, cavalry, elephants and artillery departments. The commander-in-chief managed the military administration.

OR

**Advantages of enclosing agriculture land within the fortified area:**

- i. It had an elaborate canal system that drew water from the Tungabhadra to provide irrigation facilities. Agriculture was the prominent occupation of the people of Vijayanagara and the main source of revenue also.
- ii. It enclosed agricultural tracts, cultivated fields, gardens and forests. During attacks and emergencies, these enclosed tracts served as a backbone for the Empire.
- iii. This enclosure saved crops from being eaten by wild animals. This system reduced the painstaking works of a farmer after sowing and before harvesting of crops i.e. to look after the crops from being damaged by animals
- iv. In the medieval period, sieges were laid to starve the defending armies into submission. These sieges lasted for many months or many years. So, the rulers of Vijayanagara adopted and elaborated a strategy to protect the agricultural belt and built large granaries.
- v. Enclosed agricultural tracts provided easy access for farmers to bazaars and also for the traders. Farmers easily took their produce from fields to bazaars for sale.

**Disadvantages:**

- i. This system was very expensive. It required huge efforts and labour. Vijayanagara was a vast empire with a huge Peripheral area. It was near to impossible to make a boundary around it. This was the reason due to which many visitors and travellers wrote about this unique system of Vijayanagara.

- ii. During adverse, circumstances this system proved inconvenient to the farmers.
- iii. The farmers had to seek the permission of gate-keeper to reached their fields.
- iv. If the enemy encircled the field the farmer could not look after their field and after that, they had left with no alternative.

26. From time to time different sects emerged with their ideologies. They preached their teachings and ideologies in their vernacular languages so that the common people can easily understand. The following are some of the examples which show how they used vernacular language as the medium of conversation and composition of their works.

- i. The Alvars and the Nayanars who head the Bhakti movement in the Tamil region preached their message in Tamil languages. They also composed their literature in Tamil. The Nalayira Divyaprabandham of the Alvars and the Tevaram of the Nayanars were composed in Tamil.
- ii. Virashavia Movement, which was lead by Basavanna made use of the Kannada language to spread his messages. It helps the layman to read and listen to their works easily.
- iii. The saints of Maharashtra preached their message through the Marathi language. The chief saints preached through Marathi were Sant Jnaneswar, Sant Tukaram and Guru Ramdas.
- iv. The use of Gujarati and Assamese languages was also encouraged in the medieval period to promotes their ideologies.
- v. Guru Nanak and his successor preached their message through Punjabi. In Punjab the holy book of Sikhism, The Guru Granth Sahib was also composed in Punjabi.
- vi. Sufi saints use local languages during "Sama". In Delhi, those associated with the Christi Silsila conversed in Hindavi, the languages of the common people.
- vii. The Sufi who came to India from different corners of the world and settled here used the local languages to preach their teachings.
- viii. The most important compositions of the Sufis were in the form of Lurinama and Shadinama. It is possible that Sufis might have felt inspired by the pre-existing Bhakti traditions which are explicit from Vachanas of the Lingayats which are in the Kannada Language.
- ix. Baba Farid composed verses in local languages which were incorporated in Guru Granth sahib also.



OR

Many beautiful mosques were built at different times in past centuries. Every time, an independent style of architecture had emerged in India, combining many of the new devices, arches and Intel and beam were used in these mosques. Mosques buildings reached its climax under Shah Jahan the two most noteworthy ones being the Moti Masjid in Agra fort built like Taj entirely in marble and the other the Jama Masjid at Delhi in red sandstone. A lofty gate slender minarets and a series of domes are features of Jama Masjid. The architecture of mosques in the sub-continent reflects a combination of universal ideals and local traditions such as:

- i. The orientation of the mosque toward Mecca.
- ii. An open compound surrounded by pillars all around.
- iii. Tumand the right of the mihrab, the construction of minbar from where the Imam delivered his Lecture.
- iv. Construction of a tank in the centre where both were taken before the Namaz.

In spite of this, there were many components that evinced diversity such as roof and building materials.

- i. The roof of a mosque built in Kerala in the 13th century resembled the roof of a temple. This mosque had a Shikhara-like roof.



- ii. Atiya mosque built in Mymensingh district of Bangladesh had a dome-Uke roof and was built with bricks. It was built in 1609.



- iii. Shah Hamadan mosque is in Kashmir. It is the best specimen of Kashmiri wooden architecture and was built in 1395. It is situated on the bank of the river Jhelum and also known as 'The Jewel in the crown'.



#### Section E

27. i. The citizens of Hastinapura preferred the Pandavas over Kauravas because the Pandavas were more capable and virtuous than Kauravas. They were polite and generous towards subjects.
- ii. The preference of citizens for the Pandavas, because they were more capable and virtuous made Duryodhana jealous. He told his father that he lost the throne due to his defect because he was blind and the throne was given to younger brother Pandu. But if the Pandavas would get the throne as the patrimony of Pandu, then the



Kauravas and their sons would lose their respect in the eyes of the world.

- iii. As per the criterion of patrilineal succession, it comes from father to son, grandson and so on. Sons could claim the resources of their fathers when the latter died. The elder son had a special share in the property.
- 28.
- i. The First Round Table Conference was conducted between November 1930 and January 1931 in London. This conference was attended by 74 delegates from India but neither Indian National Congress nor any prominent political or business leaders from India participated in it because most of them were lodged into jails. It was called on because the British had released that their rule will no longer last long.
  - ii. Gandhiji did not favour separate electorates for untouchable because he felt that it would enslave them forever.
  - iii. He wanted to abolish untouchability so that there should be no distinction between the upper and lower caste.
- 29.
- i.
    - a. For representation of political system as minorities exists in all lands.
    - b. For their meaningful in the political framework of the nation in which minorities live with harmony.
    - c. To reduce differences in the political frame work of the nation.
    - d. To protect them from exploitation.
  - ii.
    - a. They saw it as a measure taken by britishers to divide and rule.
    - b. To control civil war and violence and turned the society against one another.
    - c. For political unity.
    - d. To maintain peace as it was a suicidal demand and it could permanently isolate the minorities.
  - iii.
    - a. According to him separate electorates would be suicidal to the minorities and would do them tremendous harm.
    - b. It would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an airtight compartment where they would have to rely on others even for the air they breathe.
    - c. If they were isolated forever, they could never convert themselves into a majority and the feeling of frustration would cripple them. They will never achieve the aspirations and ideals by isolating them from the society
    - d. If they were returned by separate electorates, they could never have any effective voice.

**Section F**

30. i.



- ii. A - Amaravati
- B - Ajanta
- C - Bodh Gaya