

Class XII Session 2025-26

Subject - History

Sample Question Paper - 1

Time Allowed: 3 hours

Maximum Marks: 80

General Instructions:

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. **Section A** – Question 1 to 21 are MCQs of 1 mark each.
3. **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. The answer to each question should not exceed 60-80 words.
4. **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. The answer to each question should not exceed 300-350 words
5. **Section D** – Question no.31 to 33 are Source based questions with three sub-questions and are of 4 marks each
6. **Section-E** - Question no. 34 is Map based, carrying 5 marks that include the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in a few questions. Only one of the choices in such questions has to be attempted.
8. In addition, separate instructions are given with each section and question, wherever necessary.

Section A

1. Why is the Harappan script called enigmatic? [1]
Choose the correct reason from the following options:
a) It had too many symbols, between 600 and 1000 in number. b) Its writing remains undeciphered to date.
c) It resembles the Hieroglyphic script of Egypt. d) It was written from left to right.
2. Choose the correct place from the given options: [1]
_____ is a tiny settlement exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.
a) Chanhudaro b) Harappa
c) Kalibangan d) Lothal
3. Which of the following is the correct chronological sequence of the ruling dynasties of India? [1]
a) Guptas, Shakas and Mauryas b) Mauryas, Guptas and Shakas
c) Mauryas, Shakas and Guptas d) Kushans, Mauryas and Guptas



4. Match the following:

[1]

LIST I	LIST II
(a) Endogamy	(i) Marriage outside the unit
(b) Exogamy	(ii) Practice of a man having several wives
(c) Polygyny	(iii) Practice of a woman having several husbands
(d) Polyandry	(iv) Marriage within a unit

a) (a) - (i), (b) - (iv), (c) - (iii), (d) - (ii)

b) (a) - (iii), (b) - (ii), (c) - (iv), (d) - (i)

c) (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)

d) (a) - (ii), (b) - (iii), (c) - (iv), (d) - (i)

5. Who won the battle of Mahabharata?

[1]

a) Mauryans

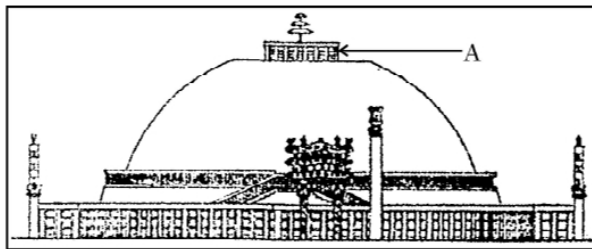
b) Salvahanas

c) Pandavas

d) Kaurvas

6. Look at the figure given below and identify the structural feature marked as **A** of the Sanchi stupa from the following options:

[1]



a) Harmika

b) Yashti

c) Anda

d) Chhatri

7. Which of the following is **not** a literature of Buddhism?

[1]

a) Uttaradhyayana Sutra and Tattvartha Sutra

b) Dipavamsa and Mahavamsa

c) Jataka Stories and Ashokavadana

d) Vinaya Pitaka and Sutta Pitaka

8. According to Ibn Battuta, Indian Postal system was used for which of the following activities?

[1]

a) To send information.

b) To dispatch goods required at short notice.

c) To remit credit across long distances.

d) All of these

9. Who among the following western theorist developed the idea of oriental despotism in the 18th century?

[1]

a) Voltaire

b) Karl Marx

c) Rousseau

d) Montesquieu

10. **Assertion (A):** Both Nayanars and Alvars were revered by the Vella peasants.

[1]

Reason (R): Earliest Bhakti movements were led by the Alvars and Nayanars.

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

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

c) A is true but R is false.

d) A is false but R is true.

11. The scenes from Ramayana were sculpted on the inner walls of:

[1]

- a) Vitthala Temple
c) Lotus Mahal
- b) Hazara Rama Temple
d) Virupaksha Temple
12. The foundation of Vijaynagar Empire was laid by [1]
a) Alauddin-Khiliji
b) Akbar
c) Mohammad Tughlaq
d) Babur
13. Which Mughal ruler described the method of irrigation used by the people of Hindustan with the help of the wheel? [1]
a) Jahangir
b) Akbar
c) Babur
d) Aurengzeb
14. Choose the correct pair regarding the profile of rural people during the Mughal period: [1]
- | List I (Name) | List II (Profile) |
|-----------------|-------------------|
| (A) Mallahzadas | Village Headman |
| (B) Muqaddam | Banker |
| (C) Shroff | Boatman |
| (D) Muzarian | Peasant |
- a) Pair D is correct.
b) Pair A is correct.
c) Pair C is correct.
d) Pair B is correct.
15. What were rich ryots called? [1]
a) Mandals
b) Jotedars
c) Zamindars
d) Both Mandals and Zamindars
16. Who among the following emerged as a danger for Paharias? [1]
a) Bekarwal
b) Santhal
c) Bhil
d) Gujjar
17. Who led the Revolt of 1857 from Lucknow? [1]
a) Alamgir
b) Birjis Qadr
c) Nana Sahib
d) Peshwa Baji Rao
18. Which of the following movements was broadened by **Lal-Bal-Pal** and conveyed it as the all-India character of their struggle from 1905-1907? [1]
a) Satyagraha Movement
b) Peasant Movement
c) Swadeshi Movement
d) Gadar Movement
19. Match the following: [1]

List I	List II
(a) Peasant Movement in Bardoli	(i) 1917
(b) Jallianwala Bagh Massacre	(ii) 1918



(c) Ahmedabad Mill Strike	(iii) 1919
(d) Champaran Satyagraha	(iv) 1928

- a) (a) - (iv), (b) - (ii), (c) - (i), (d) - (iii) b) (a) - (iv), (b) - (iii), (c) - (ii), (d) - (i)
- c) (a) - (iii), (b) - (iv), (c) - (i), (d) - (ii) d) (a) - (i), (b) - (ii), (c) - (iii), (d) - (iv)

20. Who among the following demanded justice for women, not reserved seats or separate electorates in the Constituent Assembly? [1]

- a) Malti Chaudhary b) Begum Aizaz Rasul
- c) Rajkumari Amrit Kaur d) Hansa Mehta

21. Which of the following statements is true regarding the composition of the Constituent Assembly? [1]

- a) The representatives were to be elected from the four constituents—Hindu, Muslim, and Sikh & Christian. b) The total strength of the Constituent Assembly was 400.
- c) The chairman of the Union Constituent Committee was Sardar Vallabhbhai Patel. d) The Drafting Committee under the chairmanship of Dr. B. R. Ambedkar consisted of seven members.

Section B

22. Write a note on the Drainage system of the Harappans. [3]

OR

Describe the economic life of the Harappan people.

23. Write a brief note on non-Kshatriyas kings. [3]

24. **Ibn-Battuta found cities in the Indian sub-continent full of exciting opportunities.** Justify the statement. [3]

25. Describe the condition of an average peasant of north India during the seventeenth century. [3]

26. Explain the ryotwari system of revenue. [3]

27. Discuss the causes of discontent among soldiers leading to the mutiny. [3]

OR

How has the art helped in keeping alive the memory of Rani of Jhansi? Explain.

Section C

28. Describe the Mauryan contribution to Indian art and architecture. [8]

OR

Explain the variety of sources used by the historians to reconstruct histories of religious traditions.

29. Give brief description of rule of Krishna Deva Raya. [8]

OR

What does the architecture of buildings like the Lotus Mahal and elephant stables tell us about the rulers who commissioned them?

30. **The Salt Satyagraha inspired masses to participate in the Civil Disobedience Movement.** Justify the statement. [8]

OR

Explain the ideas expressed by Gandhiji in his address at the time of opening of Banaras Hindu University in February 1916. Did he put his precepts into practice? Give examples.

Section D



31. Read the following text carefully and answer the questions that follow:

[4]

Rules for Monks and Nuns:

These are some of the rules laid down in the Vinaya Pitaka:

When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made regardless of whether or not he has disposed of the first, then-unless he has been authorized by the bhikkhus-it is to be forfeited and confessed.

In Case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

Should any bhikkhu, having set out bedding in a lodging belonging to the sangha-or having had it set out-and then on departing neither put it away nor have it put away or should he go without taking leave, it is to be confessed.

- i. Name any two Buddhist texts in which the rules for the monks have been laid down. (1)
- ii. Why were these rules framed? (1)
- iii. What was the sangha? Explain. (2)

32. Read the following text carefully and answer the questions that follow:

[4]

A Church in Khambat

This is an excerpt from a Farman (imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the Padris (fathers) of the Holy Society of Jesus wished to build a house of prayer (Church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a Church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

- i. What did the Padris want to do? (1)
- ii. Who guided the Muslim rulers? (1)
- iii. How did Akbar ensure that their desire was fulfilled? (2)

33. Read the following text carefully and answer the questions that follow:

[4]

“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? (1)
- ii. How did Ranga explain the conditions of ordinary villagers? (1)
- iii. Describe the living condition of the tribals as explained by Ranga. (2)

Section E

34. i. On the given political outline map of India, locate and label the following with the appropriate symbols: [5]
- a. Ujjayni, capital of Avanti
 - b. Masulipatnam, a city under British control in 1857
 - c. Amritsar, an important centre of the National Movement
- OR
- Chandragiri, a centre of Nayaka power
- ii. On the same outline map, two places have been marked as A and B which are territories under Babur, Akbar, and Aurangzeb. Identify them and write their correct names.



Solution

Section A

1.
(b) Its writing remains undeciphered to date.
Explanation:
Most inscriptions are short, the longest containing about 26 signs. Although the script remains undeciphered to date, it was evidently not alphabetical (where each sign stands for a vowel or a consonant) as it has just too many signs – somewhere between 375 and 400. It is apparent that the script was written from right to left.
2. (a) Chanhudaro
Explanation:
Chanhudaro is a tiny settlement (less than 7 hectares) as compared to Mohenjodaro (125 hectares), almost exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.
3. (c) Mauryas, Shakas and Guptas
Explanation:
Mauryas, Shakas and Guptas
4. (c) (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)
Explanation:
Endogamy refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.
Exogamy refers to marriage outside the unit.
Polygyny is the practice of a man having several wives.
Polyandry is the practice of a woman having several husbands
5. (c) Pandavas
Explanation:
Pandavas
6. (a) Harmika
Explanation:
Harmika
7. (a) Uttaradhyayana Sutra and Tattvartha Sutra
Explanation:
Uttaradhyayana Sutra and Tattvartha Sutra
8. (d) All of these
Explanation:
All of these
9. (d) Montesquieu
Explanation:
Montesquieu developed the idea of oriental despotism.



10.
(b) Both A and R are true but R is not the correct explanation of A.
Explanation:
Both A and R are true but R is not the correct explanation of A.
11.
(b) Hazara Rama Temple
Explanation:
Hazara Rama Temple
12.
(c) Mohammad Tughlaq
Explanation:
Mohammad Tughlaq
13.
(c) Babur
Explanation:
Babur mentioned the method of irrigation used by the people of Hindustan with the help of the wheel in Babur Nama.
14. **(a)** Pair D is correct.
Explanation:
Pair D is correct.
15.
(b) Jotedars
Explanation:
Jotedars
16.
(b) Santhal
Explanation:
Santhal
17.
(b) Birjis Qadr
Explanation:
Birjis Qadr
18.
(c) Swadeshi Movement
Explanation:
Swadeshi Movement
19.
(b) (a) - (iv), (b) - (iii), (c) - (ii), (d) - (i)
Explanation:
(a) - (iv), (b) - (iii), (c) - (ii), (d) - (i)
20.
(d) Hansa Mehta
Explanation:



21.

(d) The Drafting Committee under the chairmanship of Dr. B. R. Ambedkar consisted of seven members.

Explanation:

The Drafting Committee under the chairmanship of Dr. B. R. Ambedkar consisted of seven members.

Section B

22. One of the striking features of this town was a well-planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which could be lifted easily to clean the drains. Smaller drains from houses on both the sides of the streets came and joined a brick laid the main channel. Bigger drains which cleared the rainwater were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus Valley people took great care to keep their cities neat and clean.

OR

The economic life of the people of Indus Valley was based on many trades and professions. They earned their livelihood through these professions.

The description of these professions is as under:

- i. **Agriculture:** The main profession of the Indus Valley people was agriculture. They cultivated land to grow wheat, barley, rice and cotton. They used wooden ploughs for agriculture. They had a good system of irrigation for their fields. Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture.
 - ii. **Cattle-Rearing:** The second main profession of the Indus Valley people was cattle-rearing. They mainly reared cow, ox, elephant, goats, sheep and dogs.
 - iii. **Trade:** Trade was the main profession of the Indus Valley people. The towns traded among themselves. They also had trade relations with Afghanistan and Iran.
 - iv. **Industry:** Most of the people were engaged in small businesses. The craftsmen were quite efficient in making utensils of mud, copper and brass. They also made beautiful ornaments of gold and silver.
23. Non-Kshatriya kings ruled during early societies, while according to the Shastras only Kshatriyas could be kings. An inscription in Sanskrit describes how Rudradaman, the best-known Shaka ruler, rebuilt Sudarshana lake. This suggests that Shaka rulers were familiar with Sanskrit traditions.
- Gotami-puta Siri-Satakani claimed to be both a unique Brahmana and a destroyer of the pride of Kshatriyas. He also claimed that there was no inter-marriage amongst members of the four varnas. At the same time, he entered into a marriage alliance with the kin of Rudradaman. The Satavahanas claimed to be Brahmanas whereas, according to the Brahmanas, kings ought to have been Kshatriyas. They practised endogamy instead of the exogamous system recommended in Brahmanical texts.
24. "Ibn Battuta found cities in the Indian sub-continent full of exciting opportunities" as is clear from his account Rihla:
- i. Indian cities were densely populated and prosperous.
 - ii. They were full of exciting opportunities for those who had the necessary drive, resources and skills.
 - iii. Most cities had crowded streets with bright and colourful markets stacked with a wide variety of goods.
 - iv. He described Delhi and Daulatabad as vast cities with great population.
 - v. There were 28 gates in Delhi where different types of markets and Orchards were situated.
 - vi. The bazaars had spaces which were marked for public performances by dancers, musicians and singers.
 - vii. Indian cities derived a significant portion of their wealth through the appropriation of surplus from villages.
 - viii. The Indian sub-continent was well connected with inter Asian networks of trade and commerce.
 - ix. Indian textiles like cotton cloth, fine muslin, Silks, brocade and satin were in great demand.
 - x. In Indian cities he saw slaves being openly sold in markets.

25. **Following were the conditions of an average peasant of north India during the 17th century:**

- i. The average peasant hardly had more than a pair of bullocks and two ploughs however most of the peasants had even less. In Gujarat peasants possessing about six acres of land were considered as affluent.
- ii. Lands of peasants were bought and sold in the same way as the lands of other property owners.
- iii. They were victims in the hands of powerful Mandals. The corrupt Mandals also made their life hard by defrauding the accounts which increased the burden on the small cultivators.

According to the sources of the 17th century, there were two kinds of peasants:

- a. **Khud-Kashta:** The khud-Kashta were residents of the village in which they had their own plots of land.



b. **Pahi-Kashta:** The pahi-Kashta were non-resident cultivators who belonged to some other village but cultivated lands elsewhere on a contractual basis. People became pahi-Kashta either out of choice or out of compulsion.

The overall condition of an average peasant of north India during the 17th century was very ordinary. They had to face economic distress after a famine.

26. The **Ryotwari** system was a land revenue system in British India, introduced by Thomas Munro in 1820. It allowed the government to deal directly with the cultivator for revenue collection and gave the peasant freedom to give up or acquire new land for cultivation. The peasant was assessed for only the lands he was cultivating. This was instituted in some parts of British India, one of the three main systems used to collect revenues from the cultivators of agricultural land. These taxes included undifferentiated land revenue and rents, collected simultaneously. Where the land revenue was imposed directly on the Ryots the system of assessment was known as Ryotwari. Where the land revenue was imposed indirectly through agreements made with Zamindars the system of assessment was known as zamindari.

27. The mutiny of 1857 began as a rebellion among soldiers and later it took the shape of a mass uprising at least in some parts of India.

The following were major causes of discount among soldiers:

- i. **New Cartridge:** The company introduced a new cartridge which the soldiers had to tear by mouth before use. This creates discontent among the Indian soldiers as it was rumoured that cartridge contains cow and pig fat which was prohibited in both Hindus and Muslims religion.
- ii. **Racial Discrimination:** The discrimination with the Indian soldiers increased the army. The soldiers paid below the European soldiers and had to work double. Also, the Indian soldiers had to serve outside India which was against their culture and beliefs.
- iii. **The village background of soldiers:** A large number of soldiers were recruited from Oudh and adjoining areas. In these areas, people were not happy with the company rule. The Nawab of Oudh was removed unceremoniously creating anti-company sentiments in the area.

OR

Art and literature, as much as the writing of history, have helped in keeping alive the memory of 1857.

- Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last.
- Heroic poems were written about the valour of the queen who, with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland.
- Children in many parts of India grow up reading the lines of Subhadra Kumari Chauhan: "*Khoob lari mardani woh to Jhansi wali rani thi*" (Like a man she fought, she was the Rani of Jhansi).
- In popular prints, Rani Lakshmi Bai is usually portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule.

Section C

28. During the Mauryan period, significant progress was made in the fields of craft, architecture, sculpture, stone polishing, engineering and jewellery making, etc.

- i. **Craft and Architecture:** The grand palaces built by the Mauryan emperors struck foreign travellers with amazement. As most of these structures were built of wood so none of their fine specimens has survived to this day.
- ii. **Sculpture:** The greatest stride was made by the art of chiselling stone columns, the beautiful icons and caves. Asokan pillars are the best specimen of Mauryan art. Their pillars are 50-60 feet high weighing about 50 tons. It is amazing how such huge pillars were carved from a single rock. In spite of their huge size, these pillars have a capital head carved with the unique figures of birds and animals. The four-headed iron capital at Sarnath, which has been adopted as the official seal or national emblem of India, is the living example of Mauryan art.
- iii. **The art of polishing:** The art of polishing hard-rock was so advanced during the Mauryan period that even today we are far behind in this field. The cave walls near Gaya are so well polished that they shine like a mirror. The Asokan pillar in Firozshah Kotla at Delhi was mistaken by an English Bishop Heber, as made of metals. It was all because of its mirror-like shine.
- iv. **Engineering Skill and Technology:** Huge rocks were cut, preserved and chiselled into pillars that were as high as 50 feet and as heavy as 50 tons. These huge rocks were cut probably from the Chunar Hills and from here they were carried to distant destinations. It was a marvellous feat to transport such huge rocks to such distances. It can be easily imagined from the fact that in 1356 A.D., King Firoz Tughlak desired to carry on Asokan pillar from Topara in Ambala to Delhi.
- v. **Jewellery:** The art of jewellery was also advanced. Some ornaments of Asokan period (250 B.C.) have been found during the excavation at Taxila. They testify the skill of the Mauryan craftsmen and goldsmiths.



OR

The sources that we can use to reconstruct the exciting world of ideas and beliefs include Buddhists, Jain and Brahmanical texts, the material remains, etc.

- i. The mid-first millennium BCE is generally considered as a turning point in world history, it saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece and Mahavira and Gautam Buddha among many others in India.
 - ii. They tried to find answers to fundamental questions about the meaning of existence and the relationship between human beings and the cosmic order.
 - iii. There were several pre-existing traditions of thought, religious belief and practice. The best known amongst these is the Vedic traditions.
 - iv. The early Vedic tradition is known from the Rigveda, compiled between c. 1500-1000 BCE, consisting of hymns in praise of a variety of deities, especially Agni, Indra, and Soma. Sacrifices were performed collectively as well as individually by the people, where they prayed for cattle, sons, good health, peace, long life, rain etc.
 - v. The basic philosophy of the Jains was already in existence in north India before the birth of Vardham, who came to be known as Mahavira, in the 6th century BCE.
 - vi. According to Jain tradition, Mahavira was preceded by 23 other teachers or Tirthankaras, literary those who could guide men and women across the river of existence.
 - vii. The main ideas or principles of Jainism are Ahimsa, Karma and Monastic existence.
 - viii. Jain monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy and abstain from possessing property.
 - ix. One of the most influential teachers of the time was the Buddha. Historians have tried to reconstruct details of his life from hagiographies. According to historical records, Siddhartha, as the Buddha was named as a child, was the son of the ruler of the Sakya clan. At the age of 30 years, he left the palace in search of his own truth.
29. There prevailed chaos in the Vijayanagara Kingdom after the death of Deva Raya II. Gradually old Sangam Dynasty came to an end. Under these circumstances, Krishna Deva Raya founded Tuluva Dynasty and himself began to rule over Vijayanagara. He ruled from 1509 till 1529 C.E.

Following were his main achievements:

Expansion of the Kingdom: Krishna Deva Raya had to compete with old enemies of Vijayanagara, i.e., successors of the Bahmani Kingdom and Orissa. After fighting many battles for seven years, he forced Orissa to return the conquered areas of Vijayanagara up to the Krishna river. Then he consolidated his position and began his earlier battle for Tungabhadra Doab. As a result, two of his enemies, Orissa and Bijapur, came in an alliance with each other. Krishna Deva had also made enough preparations and attacked Raipur and Mudhal. Sultan of Bijapur lost in the battle in 1520 C.E. Krishna Deva forced him to move back beyond the Krishna river. Then his army reached Belgaum. He conquered Bijapur and plundered the whole city and also destroyed Gulbarga. In this way, during the reign of Krishna Deva Raya, the Vijayanagara kingdom became one of the strongest kingdoms of Deccan.

Great Architect and Scholar: Krishna Deva Raya himself was a great scholar. He built a new suburban town near Vijayanagara and built a large tank that was used for irrigation purposes. He was a very good scholar of Telugu and Sanskrit. Out of a number of texts written by him, only a book on politics in Telugu and a Sanskrit play is available these days. A new era of Telugu literature began during his reign and scholars started to write in Telugu instead of translating from Sanskrit. He was very fond of poetry and used to patronage Telugu as well as Kannada and Tamil poets.

Good Administrator: Many foreign travellers like Barbosa, Paes and Fernao Nuniz wrote about his good administration and prosperity of the kingdom during his reign. One of the major achievements of Krishna Deva Raya was the emergence of a sense of tolerance as everyone was free to move anywhere. No one was asked about his religion and was free to adopt one's religious practices. Barbosa also praised Krishna Deva Raya for his justice and equality in the kingdom. In the end, it is clear that Krishna Deva Raya was the greatest of all the rulers of the Vijayanagara Kingdom.

OR

The architecture of buildings like the Lotus Mahal and elephant stables tell us that the rulers had adopted Indian traditional symbol, signs and totems. They were Hindu by faith but they were liberal by nature.

- i. **Lotus Mahal:** Lotus Mahal was so named by the British travellers in the 19th century. Historians have different opinions regarding the use of this building. According to some historians, this building was used as a council of the chamber where the king met his advisers. In this regard, they gave the evidence of a map drawn by Colonel Colin Mackenzie. This building was constructed in the Indo-Islamic style of architecture. The pillars and arch were built in Muslim style while the wall and roof



were constructed in Indian style, wood and stone figures were engraved on the walls and roof to give them a decorative appearance. With the passage of time the most parts of this building got destroyed, hence it is difficult to guess its grandeur.

- ii. **Elephant stables:** The Rayas (rulers) of the Vijayanagara maintained a very large army and troops. There had a large number of elephants in the army. To kept these elephants, stables were constructed near the Lotus Mahal in which a number of rooms were lined.

Different types of architectural styles adopted and used by the rulers to constructed these monuments. The styles which were used by the rulers also signify the policy of tolerance towards other cultures. They had smooth relations with the rulers of other kingdoms and they mutually exchanged the artists and ideas to knew about the cultures and to strengthen the bond of friendship.

30. The Salt Satyagraha, initiated by Mahatma Gandhi on 12th March 1930, played a pivotal role in people to join the Civil Disobedience Movement.

- **Breaking the Salt Law:** On 12th March 1930, Gandhiji began the march to challenge the British monopoly over the manufacture and sale of salt, which was deeply unpopular among Indians.
- **Unpopular British Monopoly:** The British government's control over salt production and sales was resented because it forced people to buy salt at high prices, even though they were not allowed to make it for domestic use.
- **Symbol of Protest:** Salt, being a basic necessity for all, became a powerful symbol of protest. Gandhi's decision to launch the Salt Satyagraha highlighted this issue, making it relatable to every Indian.
- **The Salt March:** Gandhiji organized the Salt March from Sabarmati to Dandi, delivering speeches along the way. This march not only drew attention but also inspired parallel marches across the country.
- **Widespread Civil Disobedience:** The movement saw peasants breaking colonial forest laws, factory owners striking, lawyers boycotting British courts, students refusing to attend government-run schools, and many officials resigning from their posts.
- **Mass Participation:** The Salt Satyagraha saw participation from diverse sections of society, including Hindus, Muslims, Parsis, and Sikhs, who were encouraged to unite. Women also played a significant role, participating in large numbers.
- **Illegal Salt Manufacture:** At Dandi, salt was manufactured illegally, defying British laws. This act of defiance was replicated in other parts of the country.
- **Global Attention:** The Dandi March brought Gandhi and the Indian independence movement to the world's attention, with extensive coverage by European and American press.

OR

As per the advice of Gopal Krishna Gokhale, Gandhiji spent about a year travelling around the various parts of India in order to know about the India masses. The first major public appearance of Gandhiji was at the opening of the Banaras Hindu University in February 1916. Gandhiji felt that it was very bad that there was no mention of poor labourers in the speeches of the dignitaries. Therefore, while speaking on the occasion, he criticised the elite for it. While expressing his views he said that the opening of Banaras Hindu University was 'certainly a most gorgeous show' but the ever increasing economic rift between the richly bedecked noblemen present there and the 'millions of the poor Indians' who were not present was really a matter of worry for him. Gandhiji said, "there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India." He further said, "there can be no spirit of self-government about us, if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers nor the doctors, nor the rich landlords are going to secure it." It is worth mentioning that the opening of the Banaras Hindu University was an occasion for celebration because this nationalist university was founded by Indian money and Indian efforts. But Gandhiji in place of adopting a tone of self congratulation, wanted to remind those present of peasants and workers who thought of forming the majority of Indian population and were not present there as audience. Thus, the speech of Gandhiji at Banaras in February 1916 was an indicative of the fact that the Indian nationalism was a creation of elite such as lawyers, doctors and landlords. Besides it was also the first public announcement of the desire of Gandhiji that he wanted to make Indian nationalism more properly representative of the Indian people as a whole.

Section D

31. i. The rules for Buddhist monks and nuns were laid down in the (Vinaya Pitaka and 'Sutta Pitaka').
- ii. Rules were made for the bhikkhus and Bhikkunis and they were supposed to live a pure life because they used to teach the people. A teacher must lead the people by becoming a role model for the people.
- iii. The followers of Buddhism started to grow rapidly. That is why Buddha founded an organisation of monks who too became teachers Oidhamma. This organization was known as Sangha. The **Sangha** generally refers to orders of monks and nuns who have chosen a life that focuses entirely on the Dhamma. They live according to the rules of the order of monks or nuns they join. These rules are called the Vinaya, meaning 'discipline'. Monks and nuns **can** be referred to as Bhikku.



32. i. The Padris (fathers) of the Holy Society of Jesus wanted to build a house of prayer i.e. church in the city of Khambhat, in Gujarat.
- ii. Muslim rulers were to be guided by the Ulama, who were scholars of Islamic studies. The Ulama was expected to ensure that the rulers abide by the Shari'a (Islamic Laws).
- iii. Akbar issued an exalted mandate which issued an order that:
- The dignitaries of the city of Khambhat should not create any hindrance to the making of churches.
 - They should allow the Padris to build a church so that they would follow their own religion.
33. i. According to 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 ordinary civil rights.
- ii. Talking about the ordinary villagers, Ranga said that their life was miserable since they remain subjugated and exploited in the hands of the landlords, zamindars, and the *malguzar*. They had no access to even elementary education.
- iii. Explaining the living conditions of the tribals, Professor NG Ranga said:
- i. According to tribal law, the tribals cannot be alienated from their lands in their own areas yet they were being alienated.
 - ii. The merchants snatched their land and turned the tribals into veritable slaves by various kinds of bonds and make them hereditary bond slaves.

Section E

34. i.



- ii. A - Panipat
B - Ajmer

