

SAMPLE QUESTION PAPER - 2
SUBJECT- HISTORY (027)
CLASS XII (2023-24)

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. Consider the following statements related to the cause of the 1857 revolt and select the right one. **[1]**
 - a) It was a great disparity in salaries between the Indian and European soldiers
 - b) the Indian sepoy were treated with contempt by their European officers
 - c) All of these
 - d) the sepoy were sent to distant parts of the empire but were not paid any extra allowance
2. What is the meaning of the term Damin-i-Koh? **[1]**
 - a) Land of Britishers
 - b) Land of Jotedars
 - c) Land of Paharias
 - d) Land of Santhals

a) 68

b) 60

c) 64

d) 72

4. Identify the picture from the given options:

[1]



a) An Indo-Greek coin

b) A Mauryan coin

c) A Pala dynasty coin

d) A Kushana coin

5. In the eastern regions, intermediate pastoral and fishing castes like the _____ acquired the status of peasants.

[1]

a) Ahirs and Gujars

b) Sadgops and Kaivartas

c) Rayas and Naykas

d) Virashaivas and Lingayats

6. Consider the following statements regarding the discovery of Hampi:

[1]

- i. The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie.
- ii. As early as 1836 epigraphists began collecting several dozen inscriptions found at this and other temples at Hampi.
- iii. In an effort to reconstruct the history of the city and the empire, historians collated information from these sources with accounts of foreign travellers and other literature written in Telugu, Kannada, Tamil and Sanskrit.

Which of the following statement(s) is/are correct?

a) All of these

b) i and ii

c) i and iii

d) Only i

7. **Assertion (A):** The kings were against the Sufis and did not want support from them. [1]

Reason (R): Sufis piety, scholarship, and people's belief in their miraculous powers made them popular among the masses.

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.

8. Identify a Sufi poet from the given information.

[1]

- He was the composer of the famous prem-akhyan (love story) Padmavat, which gained widespread popularity.
- His work Padmavat revolves around the romantic tale of Padmini and Ratansen, the king of Chittor.

a) Amir Khusro

b) Bulleh Shah

c) Fariduddin Attar

d) Malik Muhammad Jayasi

9. Who was forced to lead the revolt?

[1]

a) Kunwar Singh

b) Bahadur Shah Zafar

c) Nawab Shaukat Ali

d) Peshwa Bazi Rao II

10. Consider the following statements regarding the temple architecture of the Vijayanagara Period:

[1]

- i. In terms of temple architecture, by this period certain new features were in evidence which included structures of immense scale that must have been a mark of imperial authority, best exemplified by the *raya-gopurams*.
- ii. Temples were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these towering gateways.
- iii. Other distinctive features include *mandapas* or pavilions and long, pillared corridors that often ran around the shrines within the temple complex.

Which of the following statement(s) is/are correct?

a) i and ii

b) i and iii

c) Only i

d) All of these

11. Identify the name of the person from the information given below.

[1]

- i. He was born in Lumbini.
- ii. He attained enlightenment in Bodh Gaya.
- iii. He gave his first sermon in Sarnath.
- iv. He attained nibbana in Kusinagara.

a) Vardhamana

b) Buddha

c) August Offer of 1940

d) The Cabinet mission Plan of 1946

17. Which one of the following was not the reason for increased agricultural production during the Mughal region? [1]
- a) The abundance of land b) Role of mandals
c) Availability of land d) Mobility of peasants
18. Choose the correct place from the given options: [1]
Finished products such as beads from _____ were taken to the large urban centres such as Mohenjodaro and Harappa.
- a) Nageshwar and Balakot b) Dholavira and Lothal
c) Chanhudaro and Lothal d) Rakhigarhi and Kalibangan
19. Who Introduced Permanent Settlement in Bengal? [1]
- a) Lord Dalhousie b) Lord Curzon
c) Lord William Bentick d) Lord Cornwallis
20. Read the following statements carefully and identify the prominent features in temple architecture from the given options. [1]
- i. They were built to demonstrate imperial authority.
ii. They were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these structures.
- a) Mandapa b) Garbhagriha
c) Shikhara d) Gopuram
21. Which of the following strategies were evolved by Brahmanas to enforce the norms of the Varna order from 600 BCE to 600 CE? [1]
- a) Brahmanas used to emphasise that the varna system is divine. b) All of these
c) Brahmanas advised the kings to ensure that people follow the d) Brahmanas tried to convince people that their occupation and

Section B

22. What is the difference between Kula and Jati? What is Vamsha? [3]

OR

How was integration within the framework of caste often a complicated process? Explain with examples.

23. Why were the Jati Panchayats formed during 16th and 17th centuries? Explain their functions and authority. [3]
24. Ryotwari system had put the ryots of Bombay Deccan in critical situation. Explain the statement with any three examples. [3]
25. Why did Awadh become the point of attention for the British? [3]
26. The given picture is an illustration of another pillar from the Virupaksha temple. Do you notice any floral motifs? What are the animals shown? Why do you think they are depicted? Describe the human figures shown. [3]
27. Explain the procuring materials by the Harappans for the craft production. [3]

OR

Write a short note on the seals of Indus valley people.

Section C

28. What did Ibn Battuta write about India in his book 'Rihla'? [8]

OR

Analyse the evidence for slavery provided by Ibn Battuta.

29. Describe the main characteristics of Mauryan Administration. Point out the major sources used by Historians to reconstruct the history of the Mauryan Empire. [8]

OR

What does Asokan inscriptions tell about the Mauryas? Describe the limitations of the inscriptional evidences.

30. Assess the significance of salt march in India's freedom struggle. How did the British Government reach to it? [8]

OR

Explain why many scholars have written of the months after the independence as being Gandhiji's finest hours.

Buddhism in Practice

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

In five ways should a master look after his servants and employees....by assigning them to work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times...

In five ways should the clansmen look after the needs of samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.

There are similar instructions to Sigala about how to behave with his parents, teacher, and wife.

- (i) This excerpt has been taken from Sutta Pitaka. What is the significance of Sutta Pitaka?
- (ii) According to Buddha, how should a master look after his servants and employees in the five ways?
- (iii) How should the clansmen look after the needs of *Samanas* and the Brahmanas?

32. Read the text carefully and answer the questions:

[4]

A Demon?

This is an excerpt from a poem by Karaikkal Ammiyar in which she describes herself :
The female Pey (demoness)
with ... bulging veins,
protruding eyes, white teeth and shrunken stomach,
red-haired and jutting teeth
lengthy shins extending till the ankles,
shouts and wails
while wandering in the forest.
this is the forest of Alankatu,
which is the home of our father (Shiva)
who dances ... with his matted hair
thrown in all eight directions, and with cool limbs.

- (i) How does Karaikkal Ammaiyyar depict herself as presenting a contrast to traditional notions of feminine beauty?
- (ii) How is this composition of Ammaiyyar pose a challenge to patriarchal norms?
- (iii) Analyse any two aspects of renunciation of her social obligations.

A few months before his death Mahatma Gandhi reiterated his views on the language question:

This Hindustani should be neither Sanskritised Hindi nor Persianised Urdu but a happy combination of both. It should also freely admit words wherever necessary from the different regional languages and also assimilate words from foreign languages, provided that they can mix well and easily with our national language. Thus our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. To confine oneself to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism.

- (i) During the 1930s, which language was accepted as our national language by Congress?
- (ii) How can we Sanskritise Hindi?
- (iii) Write any two qualities that Gandhiji sought in our national language.

Section E

34. i. On the given political outline map of India, locate and label the following: [5]
- a. Shakas, distribution of Ashokan inscriptions.
 - b. Kot Diji, Mature Harappan sites.
 - c. Benaras, a centre of the Revolt of 1857
- OR
- Gandhara, a Mahajanapada
- ii. On the same outline map, two places have been marked as A and B which are Major Buddhist Sites. Identify them and write their correct names.



Section A Solutions

1.

(c) All of these

Explanation: All of these

2.

(d) Land of Santhals

Explanation: Damin-i-Koh was the land of Santhals given to them by Britishers.

3.

(c) 64

Explanation: 64

4.

(d) A Kushana coin

Explanation: The given image is of A Kushana coin. [Obverse: King Kanishka and Reverse: A deity]

5.

(b) Sadgops and Kaivartas

Explanation: In the eastern regions, intermediate pastoral and fishing castes like the Sadgops and Kaivartas acquired the status of peasants.

6. **(a)** All of these

Explanation: The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie. An employee of the English East India Company, he prepared the first survey map of the site. Much of the initial information he received was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi. Subsequently, from 1856, photographers began to record the monuments which enabled scholars to study them. As early as 1836 epigraphists began collecting several dozen inscriptions found at this and other temples at Hampi.

7.

(d) A is false but R is true.

Explanation: The Chishtis accepted donations in cash and kind. Rather than accumulate donations, they preferred to use these fully on their immediate requirements such as food, clothes, living quarters, and ritual necessities such as *sama*. The moral high status of the Sufis attracted people from all walks of life. They became very popular among the masses because of their piety and scholarship, and people's belief in their miraculous powers and royal patronage. **That is why all the rulers tried to secure their support.**

The assertion is incorrect but the reason is correct.

8.

(d) Malik Muhammad Jayasi

9.
(b) Bahadur Shah Zafar
Explanation: Bahadur Shah Zafar
10.
(b) i and iii
Explanation: Raya-gopurams or Royal Gateways were also probably meant as reminders of the power of kings, able to command the resources, techniques, and skills needed to construct these towering gateways.
11.
(b) Buddha
Explanation: Buddhist literature describes places associated with the Buddha's life – where he was born (Lumbini), where he attained enlightenment (Bodh Gaya), where he gave his first sermon (Sarnath) and where he attained nibbana (Kusinagara).
12.
(d) Govind Ballabh Pant
Explanation: Govind Ballabh Pant
13.
(d) 2, 3, 4, 1
Explanation: a. Endogamy - 2. Marriage within a unit
b. Exogamy - 3. Marriage outside the unit
c. Polygyny - 4. Practice of a man having several wives
d. Polyandry - 1. Practice of a woman having several husbands
14.
(d) Lothal
Explanation: The Citadel within **Lothal** was not walled off but was built at a height. Drainage systems were not unique to the larger cities but were found in smaller settlements as well. At **Lothal** for example, while houses were built of mud bricks, drains were made of burnt bricks. It can be discerned from the given features that it had a highly advanced water management system.
15. **(a)** 1930
Explanation: 1930
16.
(d) The Cabinet mission Plan of 1946
Explanation: The Cabinet mission Plan of 1946
17.
(b) Role of mandals
Explanation: This was not the reason for increased production of agriculture.
18.
(c) Chanhudaro and Lothal

19.

(d) Lord Cornwallis

Explanation: Lord Cornwallis

20.

(d) Gopuram

Explanation: In terms of temple architecture, certain new features were in evidence. These included structures of immense scale that must have been a mark of imperial authority, best exemplified by the raya gopurams or royal gateways. They were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these towering gateways.

21.

(b) All of these

Explanation: The Brahmanas evolved two or three strategies for enforcing these norms. One was to **assert that the varna order was of divine origin**. Second, they **advised kings to ensure that these norms were followed within their kingdoms**. And third, they **attempted to persuade people that their status was determined by birth**. However, this was not always easy. So prescriptions were often reinforced by stories told in the Mahabharata and other texts.

Section B

22. In Sanskrit texts, the term Kula is used to designate families and the word Jati refers to the larger network of kinfolk. The term Vamsha is used for lineage which means people living with each other and who have common ancestor belonging to the same Vamsha.

OR

The meaning of caste is a set of ranking systems according to the social status or authority of a person. This ideal order is given in the Dharmasutras and Dharmashastras. Brahmanas were given the top rank and it was divinely ordered. The Brahmins had two or three strategies to implement these norms. They told the people that the Varna system was a divine system. They advised the kings to ensure compliance with the rules of the Varna system and also tried to convince the people that their prestige depended on their birth. But many important ruling lineages had different origins. Actually, anyone who was capable of bringing support and resources together was open to political power. For example, Rudradaman who was the famous Shaka ruler was very much well versed with Sanskrit traditions. On the other side, Gotami-puta Satakani maintained to be both Brahmana and destroyer of the pride of Kshatriyas. The Satavahanas also claimed to be Brahmanas. Due to this way, the integration within the framework of caste was often a complicated process.

23. Along with panchayat in the villages there existed one another form of a panchayat which was called jati panchayat. Each caste or jati in the village had its own jati panchayat. These panchayats yielded considerable powers in rural society.

Determined who had ritual precedence in village functions and so on. In most cases, except in matters of criminal justice. The states respect the decisions of jati panchayats. In Rajasthan, jati panchayats arbitrated civil disputes between members of different castes. Like the main panchayat of the village, the decisions of jati panchayat was also accepted by the people of the jati.

24. The first revenue settlement in the Bombay Deccan was made during the 1820s.

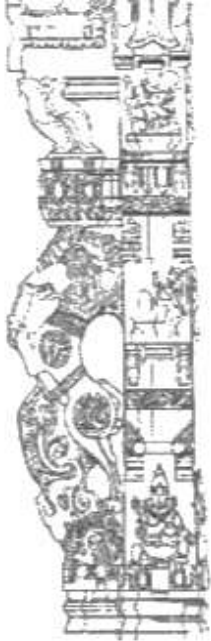
"Ryotwari system had put the ryots of Bombay Deccan in a critical situation." This can be understood considering the following:

- i. The revenue was high and peasants deserted their villages and migrated to new villages. In areas of poor soil and fluctuating rainfall, the problem was particularly acute. When rains failed and harvests were poor, peasants found it impossible to pay the revenue. However, the collectors-in-charge of revenue collection was keen on demonstrating their efficiency and pleasing their superiors. So, they went about extracting payment with almost severity.
- ii. When someone failed to pay, his crops were seized and a fine was imposed on the whole village. By the 1830s, the problem became more severe. Prices of agricultural products fell sharply after 1832 and did not recover for over a decade and a half.
- iii. At the same time, the countryside was devastated by a famine that struck in the years 1832-34. Unpaid balances of revenue mounted. Inevitably, they were forced to borrow from the moneylender. But once a loan was taken, the amount was not paid and peasants' dependence on moneylenders increased. They even needed money to take care of their everyday needs.

25. Awadh was situated in the black soil region which was very good for cultivation of cotton and indigo. Britishers found that an attractive location for business. Also the easy market availability in northern India made Awadh an important centre.

26. Given illustration of the pillar from the Virupaksha temple has pictures of plants bearing flowers and different animals-birds. Animals birds include peacock, horse, duck etc. These pictures were probably carved on gateways to attract people. These pictures also express devotion, religiousness and love for the art of patronage ruler. Except for this different animals and birds were associated with different gods and goddesses. That's why they were also worshipped.

Human pictures include both respectively deities and their worshippers. A god is shown bearing malas and crown. He also has gadda in his hands. Probably he was a destroyer of Rakshashas. In another picture one devotee is shown near to 'Shivlinga.' His method



27. In Harappan Civilisation, a variety of materials was used for craft production. These were as follows:

- i. Clay was locally available, but stone, timber and metal had to be procured from outside.
- ii. Raw materials were also collected from Khetri region of Rajasthan (for copper) and South India (for gold).
- iii. Recent archaeological finds suggest that copper was probably brought from Oman. The fact was also supported by Mesopotamian texts.
- iv. Probably Harappan Civilisation was connected with Oman, Bahrain or Mesopotamia by sea.

OR

The Harappan seal is possibly the most distinctive artefact of Harappan or Indus valley civilisation.

- i. They were rectangular or square tablets of alloy with a boss on one side and engravings on the other side. More than 2000 seals have been found at various sites.
- ii. Seals were made up of a stone called steatite, seals like this one often contain animal motifs and signs from a script that remains undeciphered, other materials such as faience, ivory, pottery etc. Were also used.
- iii. Seals were used to facilitate long-distance communication. The seals also conveyed the identity of the sender. Harappan seals usually have a line of writings, probably containing the name and title of the owner.
- iv. They are very informative regarding dress, ornaments, hairstyles etc.

Section C

28. Ibn Battuta reached Morocco in 1354 after thirty year's travelling in a different country of the world. Here, he was ceremoniously welcomed by the sultan Abu-Inaan. He

In it (Rihla) he mentioned all those things which looked unique to him of which the readers were unfamiliar.

- i. In his writing, he tried to familiarise his readers with two different plants which he looked in India i.e. coconut and paan. The evidence he provided about these two plants produces were completely unfamiliar to his audience. Describing paan he wrote:
 - a. "The betel is a tree which is cultivated in the same manner as the grapevine. The betel has no fruit and was grown only for the sake of its leaves. The manner of its use was that before eating it, one takes areca nut; this was like a nutmeg but is broken up until it is reduced to small pellets, and one of the places in his mouth and chews them. Then he takes the leaves of betel, put a little chalk on them, and masticates them along with the betel."
- ii. He described that coconut was like a man's head with two eyes and one mouth. It had fibres which looked like hair.
- iii. Ibn Battuta visited many Indian cities. He found that these cities were full to exciting opportunities to those who possessed the necessary drive, resources and skills. Cities were densely populated and provided with many amenities as compared to villages. He described the Indian markets, that these were very colourful and sacked with a variety of goods.
- iv. He wrote about the two main cities of India Delhi and Daulatabad. Delhi was surrounded by a rampart with a huge wall and used for storing different commodities. It had twenty-eight gates called Darwaza. Budaun Darwaza was the greatest inside the Mandwi Darwaza. It had cemetery inside in which graves had domes over them.
- v. Ibn Battuta described that the Indian markets were not only the centre of economic transactions but were also an important centre of social and economic activities. Special places were marked for the performances of the artists where they performed dances, music, singing on special occasions.
- vi. Battuta described that Indian agriculture was very prosperous, due to soil fertility. Indians grow different crops at one time
- vii. Both internal and external trade was prosperous in India. This trade was in favour of India. The merchant class was prosperous because their items were in great demand overseas.
- viii. He had also written about the efficiency of the Postal communication system in India. Two types of the postal system were existing in India at that time. In was called Uluq and Dawa.
- ix. The Practice of slavery was also prevalent in India. Slaves were sold and purchased. It was through these slaves, the sultan was used to get information about his nobles. In this regard, female slaves played a very crucial role. The ranks of the slave were

No doubt 'Rihla' provide us with valuable information about the Indian history of the 14th century. In it, Ibn Battuta described those things which he himself saw. He described each fact on the basis of his experience. Being a foreigner, he was not well conversant with the Indian languages, he had sometimes relied on rumours.

OR

Battuta has given a detailed description of the practice of slavery prevalent in India. Delhi Sultan-Muhammad bin Tughlaq had a large number of slaves. Most of these slaves were forcibly captured during the aggression. Many people sold their children as a slave, because of acute poverty. Slaves were also offered as a gift during this time. Battuta when visited him, also brought many horses, camels, and slaves for the Sultan to present him. Sultan Muhammad bin Tuglaq, himself had presented two hundred slaves to Nasiruddin a religious preacher.

Nobels are used to keep slaves in those days. Through these slaves, the Sultan used to get information about the activities of the noble and all other important events of the empire.

The woman slaves served as servants in the house of the rich (nobles). These women informed the Sultan about the activities of their masters i.e. nobles. Some female slaves in the service of the sultan were experts in dance and music. Ibn battuta enjoyed their performance at the wedding of the sultan's sister. Most of the slaves used to do domestic work their services particularly indispensable for carrying women and men on palanquins or Dola. The price of slaves especially female slaves required for domestic labour was very low, and most families who could not afford to do so kept at least one or two of them and there was a lot of difference between the status of these slaves and the court slaves.

29. The main characteristics of Mauryan Administration are:

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

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

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

- i. The most important source of information about the Mauryan period is the book "Indica" written by Megasthenes, a Greek ambassador in the court of Chandragupta Maurya. It gives a beautiful depiction of the society and the administrative system.
- ii. Another important source of information is the book, "Arthashastra" written by Kautilya or Chanakya. It gives detailed knowledge about the Mauryan administrative system.
- iii. "Mudrarakshasa" by Vishakhadutta tells a lot about how Chandragupta snatched the reins of rule from the Nanda dynasty.
- iv. The texts of Jain and Buddhist religions throw a great deal of light on the life and religious views of Mauryan kings.
- v. Asokan inscriptions on rocks and pillars have been an important source of history. They shed light on the religious and social policies of the Mauryan kings.

OR

Asoka was the first ruler who inscribed his messages on stone surfaces i.e. natural rocks and polished pillars.

The major rock edicts explain the Mauryans' administration, especially about Asoka.

Some of the important inscriptions are discussed:

- i. The Ashokan inscriptions give us a lot of information about the Mauryas. Mauryan kings engraved their orders and doctrines on rocks and stones.
- ii. The inscriptions were written in Pali and Sanskrit so that common person can easily understand. In northwestern parts of the subcontinent, the inscription was in the Kharoshti script. Thus, the local languages of the people were valued.
- iii. Ashoka proclaimed the principle of dhamma according to which included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, and respect for religions and traditions other than one's own.

Limitations of inscriptional evidence are:

- i. **Technical Limitations:** Sometimes letters are very faintly engraved and thus doubts arise for inscriptions may be damaged or letters missing.
- ii. **Damaged or Missing letters:** Sometimes important letters are damaged or missing in the inscription. It makes the work for epigraphists more difficult.
- iii. **Lack of Clarity:** It is not always easy to be sure about the exact meaning of the words used in the inscriptions, some of which may be specific to a particular place or time. So, scholars are constantly debating on alternative ways to read inscriptions.

destroyed and what we have today, probably a fraction of it.

- v. **Non-relevance of Inscriptions:** Inscriptions were composed in praise of kings and patrons in general. Not everything that is economically or politically important was recorded in the inscriptions, e.g. routine agricultural practice, the joys, and sorrow of common man were not mentioned in the inscriptions. Thus, it is difficult for the epigraphists to give the complete picture of society by relying on inscriptions only.

30. The choice of salt as a symbol of protest against the colonial rule was remarkable indicative of Gandhiji's tactical wisdom which were as follows:

- i. Salt law was one of the most widely disliked laws in British India. It provided the state a monopoly in the manufacture and sale of salt.
- ii. The common-folk hated the salt law. Salt was an inseparable part of food for every household, but people were prohibited from making salt even for domestic use. It was because of this law that Indians were compelled to buy salt from shops at a high price.
- iii. The state monopoly over salt was deeply unpopular. By making it his target, Gandhiji hoped to mobilise a wider discontent against British rule.

Thus, Gandhiji by making the salt law his target wanted to garner the maximum participation of the masses in the National Movement.

OR

There is no denying the fact that the months after independence were Gandhiji's 'finest hours'. Its base is the struggle done by him for communal harmony. Gandhiji struggled so hard for independence and that independence was achieved with a very heavy price and the country was divided with independence. Hindus and Muslims wanted to kill each other. So Gandhiji called the Hindus, Sikhs, and Muslims of riot-hit areas of Calcutta (Bengal) to forget the past and built a spirit of mutual trust between them. He also called them to take the oath of living in peace with each other.

After establishing peace in Bengal, he went over to Delhi. From here he wanted to visit the riot-hit areas of Punjab. While in the capital, his meetings were disrupted by refugees who objected to readings from the Koran. Some shouted slogans asking why he did not speak of the sufferings of those Hindus and Sikhs still living in Pakistan. According to D.G. Tendulkar, "Gandhiji was equally concerned with the sufferings of the minority community in Pakistan. He wanted to go to their succour. But with what face could he now go there, when he could not guarantee full redress to the Muslims in Delhi?" The last result of Gandhiji's struggle was his death on 30 January 1948. It was his great sacrifice for the country.

Section D

31. Read the text carefully and answer the questions:

Buddhism in Practice

In five ways should a master look after his servants and employees....by assigning them to work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times...

In five ways should the clansmen look after the needs of samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.

There are similar instructions to Sigala about how to behave with his parents, teacher, and wife.

- (i) The compilation of Buddhist texts were known as Tipitaka. One of three Tipitaka is the Sutta Pitaka which includes the teachings of Buddha.
- (ii) According to Buddha, a master should look after his servants and employees in the following five manners:
 - i. By assigning them to work according to their capacity and strength
 - ii. By supplying them with food and wages
 - iii. By serving them during their sickness
 - iv. By sharing delicacies with them
 - v. By granting leave at times (any one)
- (iii) The clansmen should look after the needs of Samanas (those who have renounced the world i.e. tyagis) and Brahmanas in the following manner:
 - i. By showing love in acts
 - ii. By showing affection in speech
 - iii. By showing regard in mind
 - iv. By keeping the doors open for them
 - v. By fulfilling their worldly needs (any two)

32. Read the text carefully and answer the questions:

A Demon?

This is an excerpt from a poem by Karaikkal Ammiyar in which she describes herself :

The female Pey (demoness)

with ... bulging veins,

protruding eyes, white teeth and shrunken stomach,

red-haired and jutting teeth

lengthy shins extending till the ankles,

shouts and wails

while wandering in the forest.

this is the forest of Alankatu,

which is the home of our father (Shiva)

who dances ... with his matted hair

thrown in all eight directions, and with cool limbs.

- (ii) According to patriarchal norms, a woman is supposed to be a goddess, delicate, beautiful, and bearer of home. By not following these norms and depicting herself as a demoness, she has posed a challenge to the patriarchal norms.
- (iii) The two aspects of renunciation of social obligations are wandering in forests and dancing like Shiva with cool limbs.

33. Read the text carefully and answer the questions:

What should the qualities of a national language be?

A few months before his death Mahatma Gandhi reiterated his views on the language question:

This Hindustani should be neither Sanskritised Hindi nor Persianised Urdu but a happy combination of both. It should also freely admit words wherever necessary from the different regional languages and also assimilate words from foreign languages, provided that they can mix well and easily with our national language. Thus our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. To confine oneself to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism.

- (i) By the 1930s Congress had accepted that Hindustani ought to be the national language. It should be a blend of Hindi and Urdu. It would be a composite language enriched by the interaction of diverse cultures.
- (ii) We can Sanskritise Hindi by purging (removing) it of all words of Persian and Arabic origin.
- (iii) According to Gandhiji, our national language should have the following features:
- It should be such that everyone should be able to speak it.
 - It should be a language that common people could easily understand.
 - It should also freely admit words wherever necessary from the different regional languages.

Section E



- ii. A - Amaravati
B - Ajanta