

CLASS-XII (2022-23)
SAMPLE QUESTION PAPER - 2
HISTORY (027)

Time Allowed: 3hrs

Max. Marks: 80

General Instructions:

(i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.

(ii) **Section A** – Question 1 to 21 are MCQs of 1 mark each.

(iii) **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.

(iv) **Section C** – Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words

(v) **Section D** – Question no. 31 to 33 are Source based questions with three sub questions and are of 4 marks each

(vi) **Section-E** – Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.

(vii) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.

(viii) In addition to this, separate instructions are given with each section and question, wherever necessary.

Section A

1. Match the following:

[1]

LIST I	LIST II
(a) Kula	(i) For the larger network of kinfolk.
(b) Jnati	(ii) To denote lineage
(c) Vamsha	(iii) Named after a Vedic seer
(d) Gotra	(iv) To designate families

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

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

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

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

2. Local Goddess of Vijayanagara are-

[1]

a) Durga

b) Parvati

c) Laxmi

d) Pampadevi

3. Identify the director general of ASI with the help of the following information:

[1]

- o He started the archaeological excavations in the mid-19th century.

- o He used accounts of Chinese Buddhist pilgrims who visited India between the 4th and 7th centuries CE to locate early settlements.

- a) Alexander Cunningham b) John Marshall
- c) G.F. Dales d) R.E.M. Wheeler

4. Identify the given image from the following options: [1]



- a) Burdwan raja's City Palace b) Maharana Pratap Palace
- c) Andul Raj Palace d) Raja Bharmal Palace

5. Who composed Kirtana-ghosha? [1]

- a) Surdas b) Sundaramurti
- c) Shankaradeva d) Kabir Das

6. The members of the Constituent Assembly were: [1]

- a) Directly elected by the people b) Elected by the legislatures of various provinces and nominated by the rulers of the princely states
- c) Nominated by the Congress and the Muslim League d) Nominated by the Governor-General

7. Who proposed Britishers to adopt the policy of Pacification with Paharias? [1]

- a) Lord Cornwallis b) Francis Buchanan
- c) William Hodges d) Augustus Cleveland

8. Consider the following order of viceroys of India. [1]

- i. Lord Irwin.
- ii. Lord Reading.
- iii. Lord Wellington.
- iv. Lord Chelmsford.

The correct chronological order of these viceroys is.

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

9. What is the literal meaning of the term **Silsila**? [1]

- a) Devotion b) A chain
- c) Disciple d) Without attributes

10. **Assertion (A):** During the Mauryan period, communication over both land and riverine channels was critical to the empire's survival. **[1]**

Reason(R): Both land and riverine channels were essential in a vast empire for water supply, agriculture, and irrigation.

- 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. Which among the following is correctly matched? [1]

LIST I	LIST II
A. Large landowners	Uzhavar
B. Ploughmen	Vellalar
C. Head of Village	Gahapati
D. Slaves	Adimai

- a) B. Ploughmen - Vellalar b) C. Head of Village - Gahapati
- c) D. Slaves - Adimai d) A. Large landowners - Uzhavar

12. **Assertion (A):** Some archaeologists are of the opinion that Harappan society had no rulers. [1]

Reason (R): There was similarity in artifacts, the evidence for planned settlements, and the establishment of settlements near sources of raw material.

- 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.

13. Complete the following with the correct option: [1]

Coins : Tankas, Palanquins : .

- a) Salat b) Sawm
c) Dola d) Zakat

14. Consider the following statements in respect of the structure of the stupa. Which one is not correct? [1]

 - The stupa originated as a simple semi-circular mound of earth, later called anda.
 - Above the anda was the harmika, a balcony-like structure that represented the abode of the gods.
 - Arising from the harmika was a mast called the yashti, often surmounted by a chhatra or umbrella.
 - Around the mound was a railing, connecting the sacred space from the secular world.

a) Option iv b) Option iii
c) Option i d) Option ii

15. Who Introduced Permanent Settlement in Bengal? [1]

a) Lord Dalhousie b) Lord Curzon
c) Lord William Bentick d) Lord Cornwallis

16. According to Gandhiji, who were Harijans or children of God? [1]

a) People who prayed to god b) People who worked in the fields
c) People of the higher caste d) People of the lower caste

17. _____ coins were more prevalent during the Mughal Empire. [1]

a) Gold b) Silver
c) Copper d) Tin

18. Hampi town is located on the bank of which river? [1]

a) Ganges River b) Tungabhadra River
c) Satluj River d) Godavari River

19. Who Wrote Kitab-ul-Hind? [1]

a) Al-Biruni b) Callin Mcenzie
c) Abdul Samad Lalori d) Ibn-Battuta

20. Who travelled the Rajmahal Hills for a survey of the area on the request of the Government of Bengal in the early nineteenth century? [1]

a) Captain Cook b) Francis Buchanan
c) George Chinnery d) William Hodges

21. What were the guilds of the merchants and craftsmen called? [1]

a) Shrenis

b) Adimai

c) Uzhavar

d) Ur

Section B

22. Explain how Bernier and other contemporary European travelers and writers described the economic and social condition of Indian women. [3]
23. What does the motif of a woman, surrounded by lotuses and elephants, depict? Mention the two opinions. [3]

OR

The mid-first millennium BCE is often regarded as a major turning point in world history. Justify.

24. In the Constituent Assembly, our law-makers had to discern many conflicting interests. Give a few examples to explain this statement. [3]
25. What important changes took place in agriculture during the period between 600 BCE to 600 CE? [3]
26. Write a note on the discovery of Hampi. [3]
27. When was Civil Disobedience Movement launched? What were its reasons? [3]

OR

Explain the Civil Disobedience Movement. What was its effect on our struggle for freedom?

Section C

28. The central story of Mahabharata analyses familial relations. Justify the statement. [8]

OR

Describe Brahmanical prescriptions about marriage and they're following up by the other people of the society.

29. What are the problems in using the Ain as a source for reconstructing agrarian history? How do historians deal with this situation? [8]

OR

The conception of social pollution intrinsic to the caste system was contrary to the law of nature. Examine Al-Biruni's statement on Indian caste system.

30. How did the British display terror against the mutineers? Did they have any place for clemency? [8]

OR

Explain how the mutinies were so organised in India in 1857.

Section D

31. Read the text carefully and answer the questions: [4]

Prayer to Agni

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

- (i) What do we come to know through **Rigveda**?
- (ii) Outline the objectives of the sacrificial traditions prevailing during the Vedic age.
- (iii) **The Rigveda consists of the hymns in praise of a variety of deities.** Elaborate.

32. Read the text carefully and answer the questions:

[4]

Declining a royal gift

This excerpt from a Sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313:

I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizamuddin Auliya's) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master ... had not accepted that gift. Instead, he had lamented: 'What have I to do with gardens and fields and lands? ... None of... our spiritual masters had engaged in such activity.' Then he told an appropriate story: "... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (Sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: 'Give me the money'. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons."

- (i) What did the local ruler want to indicate by sending a deed to Shaikh Nizamuddin Auliya?
- (ii) What did Ulugh Khan offer to Shaikh Fariduddin when he visited him?
- (iii) Why did Nizamuddin Auliya refuse to accept the offer of Amir Hasan Sijzi and what did he say to him?

33. Read the text carefully and answer the questions:

[4]

"That is very good, Sir-bold words, noble words."

Somnath Lahiri said:

Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be

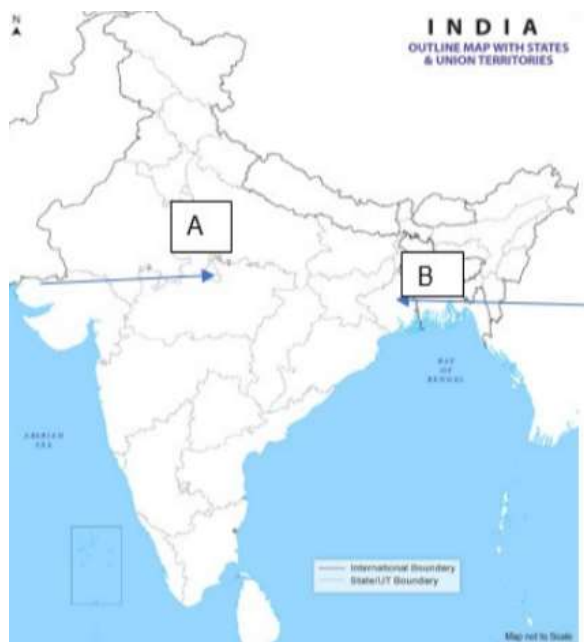
accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir-bold words, noble words.

But the point is to see when and how you are going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution ... dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else, Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns, British Army, their economic and financial stronghold - which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means. Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got ... Therefore, our humble suggestion is that it is not a question of getting something by working out this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and look out against its enemy, which still has the whip hand, the British Imperialism - and go together to fight it and then resolve our claims afterwards when we will be free. CAD, VOL.I

- (i) What was the concern raised by Somnath Lahiri?
- (ii) Why did Somnath Lahiri congratulate Pandit Nehru?
- (iii) What intentions of the British regarding the Indian constitution do Mr. Lahiri reveal here?

Section E

34. i. On the given political map of India, locate and label the following with appropriate symbols: [5]
- a. Amravati - A Stupa
 - b. Rakhigarhi- Indus Valley Site
 - c. Agra-Territory Under the Control of Mughals
- OR
- Vijayanagar- Capital of Vijayanagar empire
- ii. On the same outline map, two places have been marked as A and B as the centers of the Revolt of 1857 Identify them and write their correct names.



SOLUTION

Section A

1. (c) (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)
Explanation: (a) - (iv), (b) - (i), (c) - (ii), (d) - (iii)
2. (d) Pampadevi
Explanation: Pampadevi
3. (a) Alexander Cunningham
Explanation: Alexander Cunningham
4. (a) Burdwan raja's City Palace
Explanation: Burdwan raja's City Palace
5. (c) Shankaradeva
Explanation: Shankaradeva
6. (b) Elected by the legislatures of various provinces and nominated by the rulers of the princely states
Explanation: Elected by the legislatures of various provinces and nominated by the rulers of the princely states
7. (d) Augustus Cleveland
Explanation: Augustus Cleveland purposed the Policy of Pacification.
8. (b) iv, ii, i, iii
Explanation: Lord Chelmsford - 1916-1921
Lord Reading - 1921-1926
Lord Irwin - 1926-1931
Lord Wellington - 1931-1936
9. (b) A chain
Explanation: Sufi **silsilas** began to crystallise in different parts of the Islamic world around the twelfth century. The word **silsila** literally means **a chain**, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad.
10. (c) A is true but R is false.
Explanation: During the Mauryan period, communication along both land and riverine routes were vital for the existence of the empire because it was a very vast empire. These routes helped in arranging for provisions as well as protection. Thus, **for political control, military activity, and people's movement, both land, and riverine routes were required.**
The assertion is correct but the reason is false.
11. (c) D. Slaves - Adimai
Explanation: D. Slaves - Adimai
12. (c) A is true but R is false.
Explanation: Some archaeologists are of the opinion that Harappan society had no rulers because **everybody enjoyed equal status** whereas some archaeologists argue that there was a single state and single ruler because of the similarity in artifacts, the evidence for planned settlements, the standardized ratio of brick size, and the establishment of settlements near sources of raw material. Others also feel there was no single ruler but several, that Mohenjodaro had a separate ruler, Harappa another,

and so forth.

The assertion is correct but the reason is incorrect.

13. (c) Dola

Explanation: Dola

14. (a) Option iv

Explanation: Around the mound was a railing, connecting the sacred space from the secular world.

15. (d) Lord Cornwallis

Explanation: Lord Cornwallis

16. (d) People of the lower caste

Explanation: The term Harijan was popularised by Indian revolutionary leader Mahatma Gandhi referring to Dalits traditionally considered to be untouchables.

17. (b) Silver

Explanation: Silver

18. (b) Tungabhadra River

Explanation: Tungabhadra River

19. (a) Al-Biruni

Explanation: Al-Biruni

20. (b) Francis Buchanan

Explanation: Francis Buchanan visited Rajmahal Hills in the early 19th century.

21. (a) Shrenis

Explanation: Guilds or **shrenis** were the organizations of craft producers and merchants. These guilds probably procured raw materials, regulated production, and marketed the finished product.

Section B

22. Contemporary European travellers and writers after highlighted the treatment of women as a crucial worker of difference between Western and Eastern societies. Not surprisingly Bernier chose the practice of Sati for a detailed description. However, women's lives revolved around much else besides the practice of Sati. Their labour was crucial in both agricultural and non-agricultural production.

Women from merchant families participated in commercial activities, sometimes even taking mercantile disputes to the court of law. It, therefore, seems unlikely that women were confined to the private spaces of their homes.

23. A woman surrounded by lotuses and elephants (in ancient paintings of India) depicts sprinkling water on herself as if performing an abhisheka or consecration.

There are two opinions about this figure:

- i. A motif of a woman surrounded by lotus and elephants is called Maya, the mother of the Buddha. Other historians and scholars identify the woman (given in the figure) with the popular goddess (Gajalakshmi- literally the goddess of good fortune- who is associated with elephants).
- ii. It is also possible that devotees who saw these sculptures identify the figure with both Maya and Gajalakshmi.

OR

The mid-first millennium BCE is often regarded as a major turning point in world history because of the following facts:

- i. **The emergence of Thinkers:** The thinkers from various countries originate this time. Their views changed the traditional way of thinking. That helped to shape world history.
 - ii. **Understanding of the Mysteries of Existence:** Thinkers focuses on the very existence and mysteries of the world and human. Their quest for new knowledge throw the old existing concepts and change the course of history.
 - iii. **Development of New Kingdoms and Cities:** New kingdom and cities were developed more frequently this time. That increased the tension and conquering of new areas which also affected world history.
 - iv. **Change in Social and Economic Life:** Social and economic life were changed as trade and other things increased rapidly. People reacted to other ideas and social norms which changed the thinking as well as history.
 - v. **New Agricultural Technology:** There was an extension of agriculture due to the occupation of new lands, the application of new techniques and the use of iron tools.
24. The Constituent Assembly of India encouraged public debates. It was always influenced by the opinions expressed by the public. All its recommendations and deliberations were reported in newspapers. It was done to reach a consensus on specific issues. It also encouraged public participation. On many intricate issues, the public submitted its responses. Hence, there were views and counterviews. Therefore, our lawmakers had to take an account of many conflicting interests. A few examples are given here below:
- i. Calcutta-based All India Varnashrama Swarajya Sangh suggested that our Constitution should enshrine principles as laid down in ancient Hindu books.
 - ii. Some people proposed the abattoirs should be closed and cow slaughter should be prohibited.
 - iii. The people belonging to low-castes demanded that their ill-treatment by upper-caste people must end. They also wanted reservation of seats in the legislature and government departments.
 - iv. Religious minorities demanded special safeguards.
- 25.
- For an increase in agricultural production use of plough with iron tipped ploughshare.
 - Introduction of transplantation of crop (paddy).
 - Irrigation by wells, ponds and canals.
 - Hoe agriculture in semi-arid parts of Punjab, Rajasthan and hilly tracks in North-Eastern and Central Parts.
 - Landlords and heads of the village were more powerful and had control over farmers.
 - Land grants by kings to extend agriculture to new areas.
26. Hampi, the capital city of the Vijayanagara Empire, was discovered by Colonel Colin Mackenzie who was a British engineer who visited Hampi in 1800. He prepared the fast survey map of Hampi by collecting information from the priest of Virupaksha and the Pampadevi temple. He was the first Surveyor General of India who tried to understand the past of India in a better way. He surveyed historical sites so that their

government could be made easy and efficient. His efforts gave a new impetus to future researchers. It was his efforts which brought the Vijaynagara in limelight.

27. Mahatma Gandhi started his Civil Disobedience Movement in 1930 because of the following reasons:
- i. **Arrival of the Simon Commission:** In 1928, the Simon Commission visited India under the leadership of Sir John Simon. All the members of this Commission were English men. No member from India was included in this Commission. So the Indians opposed it everywhere. They raised the slogans “Simon: Go Back.” Even then, this commission published its report. So, Gandhiji was compelled to start the Civil Disobedience Movement.
 - ii. **Nehru Report:** In August 1928, Nehru Committee submitted its report highlighting the demands of the Indians. The British Government refused to accept this report. Feeling depressed, Gandhiji started the Civil Disobedience Movement.
 - iii. **Atrocities on Revolutionaries:** The British Government had hanged Bhagat Singh, Raj Guru and Sukhdev till death. It generated discontentment among the Indians.

OR

The Civil Disobedience Movement was started by Mahatma Gandhi in 1930. He wanted to oppose colonial rule by breaking the laws framed by it. This movement started with the Salt Satyagraha (Dandi March) organised by Mahatma Gandhi. He began walking on 12 March 1930 from his Sabarmati Ashram. He was accompanied by thousands of people on his way. He reached his destination, that is, Dandi at the sea coast within twenty-four days. He made a fistful of salt to break the salt laws. He intentionally made himself a criminal in the eyes of the law. The British Government took all stringent measures to crush this Civil Disobedience Movement. Thousands of patriots were put behind bars all over the country.

Gandhiji was arrested but even after his arrest, the Movement went on as before. Therefore, the Civil Disobedience Movement left a deep impact on our national struggle for freedom.

Section C

28. Mahabharata is the story of the changing relations of human beings. kingship or the family ties were the nuclei around which the story of Mahabharata moved around .according to the rule of the patrilineal system, a throne was given to the elder son, but in case of Kauravas their father was blind, so throne was given to father of Pandavas. Inheritance and claim on the throne was the base of family conflict which resulted in Mahabharata. The story depicts the clash for land and supremacy between two parties, i.e. Pandavas and Kauravas. Both belonged to 'Kuru' clan the ruler of the Kuru region. Their conflict resulted in wars in which many innocent people were killed. The Pandavas defeated Kauravas in this war, therefore the announcement was made about Patrilineal inheritance. The ideal of Patrilineal was in vogue even before the age of the composition of Mahabharata. The content of Mahabharata strengthened the ideal of Patrilineal which states that the elder son after the death of his father, could claim his right over his father's resources.at the end Kauravas defeated and the throne was occupied by Pandavas.

OR

- i. While sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework. They had no claims to the resources of the household. At the same time, marrying them into families outside the kin was considered desirable. This system, called exogamy (literally, marrying outside), meant that the lives of young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the “right” time and to the “right” person. This gave rise to the belief that Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.
- ii. With the emergence of new towns, social life became more complex. People from near and far met to buy and sell their products and share ideas in the urban milieu. This may have led to a questioning of earlier beliefs and practices. Faced with this challenge, the Brahmanas responded by laying down codes of social behaviour in great detail. These were meant to be followed by Brahmanas in particular and the rest of society in general. From c. 500 BCE, these norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras. The most important of such works, the Manusmriti was between c. 200 BCE and 200 CE.
- iii. While the Brahman authors of these texts claimed that their point of view had universal validity and that what they prescribed had to be obeyed by everybody, it is likely that real social relations were more complicated. Besides, given the regional diversity within the subcontinent and the difficulties of communication, the influence of Brahmanas was by no means all pervasive.
- iv. What is interesting is that the Dharmasutras and Dharmashastras recognized as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.

29. a. The Ain-i Akbari written by Abul Fazl in 1598 contains invaluable information for reconstructing the agrarian history of the Mughals. But it has its own limitations.
- b. The book contained many errors that did not give proper estimation. Small error can be neglected due to the volume of work contained in the book.
- c. Another limitation is the skewed nature of the data. Data was not collected uniformly from all provinces. Data collected only from those places where he visited. The empire was vast and Abul Fazl failed to look into all provinces. So the data was inadequate.
- d. The fiscal data collected from various sources is in detail yet some important parameters such as wages and prices have not been incorporated properly. This led to improper data collection which made the historians failed to get the actual data.
- e. The detailed list of prices and wages found in the Ain-i Akbari has been acquired from data pertaining to the capital Agra and its surrounding regions. It is, therefore, of limited value for the rest of the empire.
- f. Historians have dealt with the situation by supplementing the account of the Ain by information got from the provinces. These include detailed seventeenth-eighteenth centuries of revenue records from Gujarat, Rajasthan and Maharashtra. These have been also supplemented by records of the East India Company. Historians were also done vast research work in order to collect data. The records of the East India Company helped historians to recollect it. Still, the actual data was inadequate lots of work has to be done.

OR

Al-Biruni wrote the voluminous text 'Kitab-ul-Hind' in which he elaborately discussed the social life of India. According to him, the conception of the pollution intrinsic to the caste system in India was contrary to the law of nature. Al-Biruni tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia, four social categories were recognised. These were kings and princes; monks, fire-priests and lawyers; physicians, astronomers and other scientists and peasants and artisans. He further explained the following points to support the fact that social pollution intrinsic to the caste system was not unique in India.

- i. **Social Divisions not Unique to India** In other words, he attempted to suggest that social divisions were not unique to India. The caste system existed in other parts of the world also. At the same time, he pointed out that within Islam all men were considered equal, differing only in their observance of piety (deep respect for God).
- ii. **Rejection of the Notion of Pollution** In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni disapproved of the notion of pollution. He remarked that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity, e.g. the sun cleanses the air, and the salt in the sea prevents the water from becoming polluted. By explaining the phenomenon of this continuous change in nature. Al-Biruni tried to explain that in every society, everyone was continuously striving to gain the perfection and searching for the survival and the division of the caste system created a vast gap between rich and poor, upper and lower.

iii. **The cycle of Purification Important for Life on Earth** Al-Biruni believed that if there were no phenomenon of removing impurity, then life on Earth would have been impossible. Hence, the conception of social pollution intrinsic to the caste system, was according to him, contrary to the laws of nature.

Al-Biruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts, thus he described the caste system from the point of view of Brahmanas. But in real life, the caste system was not so rigid.

The categories defined as Antyaja (means born outside the system) were often expected to provide inexpensive labour to both peasants and Zamindars. In other words, while they were often subjected to social oppression. They were included within economic networks.

30. After the Revolt of 1857, the British felt shocked. They are were filled with a feeling of anger, vengeance, and retribution. It is seen from the brutal way in which they execute the rebels. Many rebels were blown from the cannons. Many other rebels were hanged from the gallows. To make them feel afraid of the British power, the British officials widely circulated the images of these executions through popular journals.

No place for pleas of Clemency: The British were blind because of the upsurge of vengeance and revenge in their hearts. So they ridiculed all pleas for moderation and clemency. The British Press mocked when Governor-General Canning declared to show leniency and mercy to win back the loyalty of the sepoys. The Punch, a British Journal of comic satire, published a cartoon in which Canning was shown as a fatherly figure, keeping his protective hand over the head of a sepoy who still held an unsheathed sword in one hand and a dagger in the other. It showed that both the sword and the dagger were dripping with blood. In other words, the British people and press were adamant not to show any mercy or clemency towards the Indian rebels.

OR

The Revolt of 1857 was well-planned and well-coordinated. It is evident from the following points:

- i. There were coordination and harmony between sepoys and the ordinary people. Both wanted to target white people.
- ii. The revolt got a tinge of legitimacy as it was carried forward under the leadership of Bahadur Shah Zafar the last Mughal Emperor in India.
- iii. The Hindus and the Muslims united and rose together against the white people.

- iv. There was communication between the sepoy lines of various cantonments.
- v. Another example of good planning and organisation can be cited from Awadh where Captain Hearsey of the Awadh Military Police was provided protection by his Indian subordinates during the mutiny. The 41st Native Infantry, which had killed all its white officers, insisted that the military police would either kill Captain Hearsey or hand him over as a prisoner but the military police refused to kill Captain Hearsey. At last, they decided to settle the issue in a panchayat having native officers drawn from each regiment. In other words, many decisions during the rebellion were taken collectively.

Section D

31. Read the text carefully and answer the questions:

Prayer to Agni

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

- (i) We come to know several pre-existing traditions of thought, religious belief, and practice, including the early Vedic tradition through the Rig Veda.
- (ii) The following were the objectives of the sacrifice during the Vedic age: To procure abundant food, wealth, cattle, sons, good health, long life, etc.
- (iii) The Rig Veda consists of hymns in praise of a variety of deities. They are dedicated to deities like Agni, Indra, and sons. Many of these hymns were chanted at the time of yajnas or when sacrifices were performed for social and personal welfare.

32. Read the text carefully and answer the questions:

Declining a royal gift

This excerpt from a Sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313:

I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh

Nizamuddin Auliya's) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master ... had not accepted that gift. Instead, he had lamented: 'What have I to do with gardens and fields and lands? ... None of... our spiritual masters had engaged in such activity.' Then he told an appropriate story: "... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (Sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: 'Give me the money'. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons."

- (i) The local ruler sent to Shaikh Nizamuddin Auliya the deed of ownership to two gardens and much land along with the provisions and tools for their maintenance. The ruler sent it to Shaikh to make it clear that he was forsaking all his rights to both the gardens and land.
- (ii) Ulugh Khan had offered Shaikh Fariduddin some money and ownership deeds for four villages when he visited Shaikh.
- (iii) Nizamuddin Auliya refused to accept the offer as those things had no place in spiritualism. The Masters did not engage in those earthly activities. Spirituality has no relation to worldly pleasures and things. It is totally a devotional way to connect with the gods. Thus, he refused all the gifts of Ulugh Khan.

33. Read the text carefully and answer the questions:

“That is very good, Sir-bold words, noble words.”

Somnath Lahiri said:

Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir-bold words, noble words.

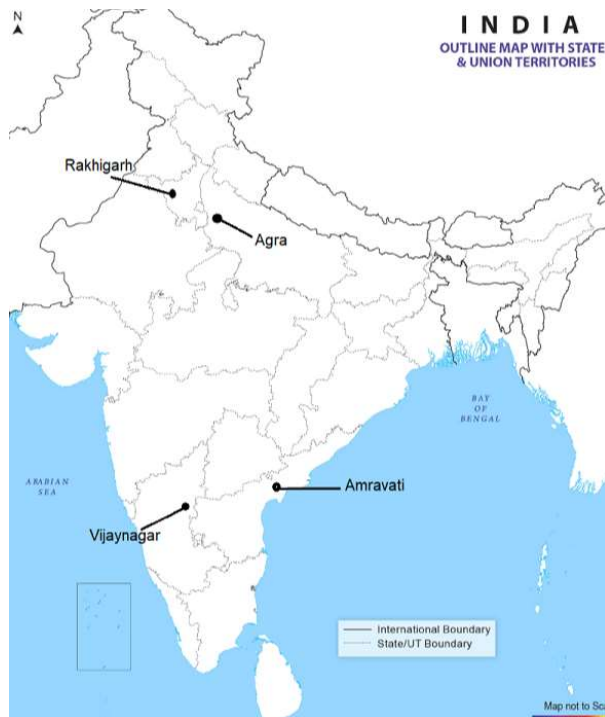
But the point is to see when and how you are going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution ... dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else, Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns, British Army, their economic and financial stronghold - which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means. Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got ... Therefore, our humble suggestion is that it is not a question of getting something by working out

this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and look out against its enemy, which still has the whip hand, the British Imperialism - and go together to fight it and then resolve our claims afterwards when we will be free.
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- (i) Somnath Lahiri, a prominent Communist member of the Constituent Assembly, exhorted his colleagues to realise that the Constituent Assembly was British-made and was working the British plans. That the final power was still in the British hands.
- (ii) Lahiri congratulated Nehru for his bold and noble words in declaring that no imposition from the British will be accepted, it would be objected to and if needed they will opt to struggle.
- (iii) According to Mr Lahiri, the British had made plans for the future constitution of India. Their intentions can be explained in the context of their convenience. It suggested that for every little difference, one would have to run to the federal court or act on the rule of the Government of England or call on the British Prime Minister Clement Attlee.

Section E

34. i.



- ii. A - Jhansi
- B - Calcutta