

Class XII Session 2025-26
Subject - History
Sample Question Paper - 3

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. Who was forced to lead the revolt? [1]
a) Kunwar Singh b) Nawab Shaukat Ali
c) Peshwa Bazi Rao II d) Bahadur Shah Zafar
2. What was the reason for the expansion of Cotton export from India to Britain? [1]
a) American civil war b) Russian revolution
c) French revolution d) First world war
3. Which one of the following is **not** a structural feature of Stupa? [1]
a) Garbhagriha b) Harmika
c) Chhatri d) Gateways
4. **Identify the picture from the given options:** [1]



a) Meerabai, the devotee of Lord Krishna, installed a Mathura image in a shrine.

c) Kisa Gotami, the devotee of Lord Buddha, installed a Mathura image in a shrine.

b) Nagapiya, the wife of goldsmith Dharmaka, installed a Mathura image in a shrine.

d) Yashomati, the mother of Lord Krishna, installed a Mathura image in a shrine.

5. Complete the following with the correct option:

[1]

Polaj : Cultivated land, Chachar : _____.

a) Barren land

b) Arable land

c) Infertile land

d) Land left fallow

6. Read the following statements about Rama Raya carefully and choose the correct option

[1]

I. He led the army into battle at Talikota in 1565.

II. His army was routed by the combined armies of the Sultans.

III. Rama Raya was the Sultan of Vijayanagara.

IV. The city was totally abandoned by him.

a) Only (i), (ii) and (iv) are correct

b) Only (i) and (ii) are correct

c) Only (i), (ii) and (iii) are correct

d) Only (iii) is correct

7. **Assertion (A):** Urs was another name given to the Ziyarat tradition.

[1]

Reason (R): Urs meant marriage and it signified the union of the soul with God.

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.

8. Identify the given image from the following options:

[1]



a) Sculpture of Tamil goddess, Karaikkal
Ammaiya

b) Sculpture of a Buddhist goddess, Marichi

c) Sculpture of Krishna Bhakt, Meera

d) Sculpture of Hindu god, Nataraja

9. Who was the prominent leader in Lucknow during the Revolt of 1857? [1]

a) Rani Laxmi Bai

b) Kuwar Singh

c) Begum Hazrat Mahal

d) Bahadur Shah Zafar

10. Consider the following statements regarding the trading practices of the Vijayanagara Period: [1]

i. The warfares during that time depended upon effective cavalry, the import of horses from Arabia and Central Asia was very important for rival kingdoms.

ii. Local communities of merchants known as kudirai chettis or horse merchants also participated in these exchanges.

iii. British from 1498, who arrived on the west coast of the subcontinent and attempted to establish trading and military stations.

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

a) i and ii

b) i and iii

c) All of these

d) Only i

11. Identify the name of the person from the information given below. [1]

i. He was a notable European gentleman with a great interest in ancient buildings.

ii. He extensively examined the ruins at Sanchi Kanakhera, including stone sculptures, statues of the Buddha, and an ancient gateway.

iii. He stayed in the area for several weeks, took drawings of the site, deciphered inscriptions, and conducted shaft excavations.

iv. He documented the results of his investigations in an English work, sharing his findings and insights with others.

a) H.H. Cole

b) Alexander Cunningham

c) Walter Elliot

d) Colin Mackenzie

12. The legislature elected under the Government of India Act, 1935 operated within the framework of _____. [1]

a) Muslim League

b) Indian National Congress

c) Colonial Rule

d) Constituent Assembly

13. Match the following: [1]

List I	List II
(a) Gotra	(i) Lineage
(b) Vanik	(ii) Common descendants of Vedic seer
(c) Polygyny	(iii) Practice of man having several wives
(d) Vamsha	(iv) Merchants

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

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

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

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



14. The earliest representation of an ascetic practice comes from the [1]
 a) Buddhist period b) Upanishads
 c) Aranyakas d) Pashupati seal of the Harappan culture
15. In January _____, Mohandas Karamchand Gandhi returned to his homeland after two decades of residence abroad. [1]
 a) 1916 b) 1915
 c) 1912 d) 1925
16. When was the rough sketch of the constitution passed by the constituent Assembly? [1]
 a) 26 Dec. 1948 b) 26 Dec. 1946
 c) 26 Nov. 1949 d) 26 Jan 1950
17. Which Indo-Persian term is used for denoting a peasant? [1]
 a) Ryot b) Majur
 c) Muzarian d) Kastha
18. Choose the correct place from the given options: [1]
 _____ region of Rajasthan was known for its copper deposits.
 a) Khetri b) Jaipur
 c) Beawar d) Udaipur
19. Life of Paharias of Rajmahal completely dependent upon _____ [1]
 a) River b) Trade
 c) Permanent agriculture d) Forests
20. Read the following statements carefully and identify the temple from the given options. [1]
 i. The principal deity in this temple was a form of Vishnu.
 ii. It had many halls and a shrine designed in the form of a chariot.
 a) Chennakeshava temple b) Virupaksha temple
 c) Brihadishvara temple d) Vitthala temple
21. The janapada which was inhabited by the cousins Pandavas and Kauravas was that of [1]
 a) Kurus b) Sakyas
 c) Mallas d) Shurasenas

Section B

22. How was patrilineal system important among the elite families from sixth century BCE onwards. Explain with examples. [3]

OR

Why do historians analyse familial values & kinship of Mahabharata? Explain.

23. What were the atrocities committed against women during the period of Mughal India? [3]
24. How did Jotedars resist Zamindars? [3]
25. Examine the participation of taluqdars of Awadh in the Revolt of 1857. [3]
26. What have been the methods used to study the ruins of Hampi over the last two centuries? In what way do you [3]



think they would have complemented the information provided by the priests of the Virupaksha temple?

27. Explain briefly the distinctive features of Harappan drainage system. [3]

OR

What were the main subsistence methods of the Harappan people?

Section C

28. How did Al-Biruni's interest in India developed? [8]

OR

Examine Ibn-Battuta's views on Delhi & Daulatabad during his travel.

29. How did the land grant system of the sixth century BC provide an insight into the relationship between cultivators and the state? Explain. [8]

OR

Discuss the economic condition of the people during the Gupta period.

30. Describe the different source from which we can reconstruct the political career of Gandhiji and the history of National Movement? [8]

OR

Explain the main events of the Dandi March. What is its significance in the history of the Indian National Movement?

Section D

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

The Therigatha

This unique Buddhist text, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis. It provides an insight into women's social and spiritual experiences. Punna, a dasi or slave woman, went to the river each morning to fetch water for her master's household. There she would daily see a Brahmana performing bathing rituals. One morning she spoke to him. The following are verses composed by Punna, recording her conversation with the Brahmana:

I am a water carrier:

Even in the cold

I have always gone down to the water

frightened of punishment

Or the angry words of high class women.

So what are you afraid of Brahmana,

That makes you go down to the water

(Though) your limbs shake with the bitter cold?

The Brahmana replied:

I am doing good to prevent evil;

anyone young or old

who has done something bad

is freed by washing in water.

Punna said:

Whoever told you

You are freed from evil by washing in the water ?....

In that case all the frogs and turtles

Would go to heaven, and so would the water snakes and crocodiles!



(Instead) Don't do that thing,
the fear of which
leads you to the water.
Stop now Brahmana!
Save your skin from the cold ...

- i. How does the text provide an insight into Punna's spiritual experience? (1)
- ii. How is Punna reflected as an awakened soul? (1)
- iii. Which of the teachings of the Buddha are evident in this composition? (2)

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

[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. Analyze how Karaikkal Ammaiyar had depicted herself different from the traditional nature of beauty. (1)
- ii. Analyze how this composition of Ammaiyar poses a challenge to patriarchal norms. (1)
- iii. Analyse any two aspects of renunciation of her social obligations. (2)

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

[4]

The Miraculous and the Unbelievable

Local newspapers in the United Provinces recorded many of the rumours that circulated at that time. There were rumours that every person who wanted to test the power of the Mahatma had been surprised.'

Sikandar Sahu from a village in Basti said on 15th February that he would believe in the Mahatmaji when the Karah (boiling pan) full of sugarcane juice in his karkhana (where gur was produced) split into two. Immediately the karah actually split into two from the middle.

A cultivator in Azamgarh said that he would believe in the Mahatmaji's authenticity if sesamum sprouted on his field planted with wheat. The next day all the wheat in that field became sesamum.

- i. Why did Gandhiji appear as a saviour to the Indian peasants? (1)
- ii. Assess the role of local Newspapers in the spreading of rumours. (1)
- iii. How did the test of Sikandar Sahu prove Mahatma Gandhiji's miraculous power? (2)

Section E

34. i. On the given political outline map of India, locate and label the following with the appropriate symbols:
- a. Brighukachchha, Ashokan inscription
 - b. Masulipatnam, a city under British control in 1857.

[5]



c. Vaishali, an important town

OR

Dholavira, a Harappan site.

- ii. On the same outline map, three places have been marked as A and B which are centres of the national movement. Identify them and write their correct names.



Solution

Section A

1.
(d) Bahadur Shah Zafar
Explanation:
Bahadur Shah Zafar
2. (a) American civil war
Explanation:
Because of the American civil war in 1861, Cotton export expanded from India to Britain.
3. (a) Garbhagriha
Explanation:
Garbhagriha
4.
(b) Nagapiya, the wife of goldsmith Dharmaka, installed a Mathura image in a shrine.
Explanation:
The given image represents the gift of an image. This is part of an image from Mathura. On the pedestal is a Prakrit inscription, mentioning that a woman named Nagapiya, the wife of a goldsmith (sovanika) named Dharmaka, installed this image in a shrine.
5.
(d) Land left fallow
Explanation:
Land left fallow
6. (a) Only (i), (ii) and (iv) are correct
Explanation:
Only (i), (ii) and (iv) are correct
7. (a) Both A and R are true and R is the correct explanation of A.
Explanation:
Ziyarat means a pilgrimage to the tombs of Sufi saints. In other words, it means to seek the Sufi's spiritual grace, that is, *Barakat*. When the Shaikh died, his tomb shrine (dargah) became a center, of pilgrimage or devotion for his followers. So, **Ziyarat** meant **the pilgrimage to the tomb on the death anniversary of the saint**. On the other hand, **urs** meant marriage. It signified the union of his soul with God. The purpose of both is the same. Therefore, Ziyarat is also known as urs. The reason explains the assertion.
8.
(b) Sculpture of a Buddhist goddess, Marichi
Explanation:
Sculpture of a Buddhist goddess, Marichi
9.
(c) Begum Hazrat Mahal
Explanation:
Begum Hazrat Mahal
10. (a) i and ii
Explanation:

As warfare during these times depended upon effective cavalry, the import of horses from Arabia and Central Asia was very important for rival kingdoms. This trade was initially controlled by Arab traders. Local communities of merchants known as kudirai chettis or horse merchants also participated in these exchanges. From 1498 other actors appeared on the scene. These were the Portuguese, who arrived on the west coast of the subcontinent and attempted to establish trading and military stations. Their superior military technology, especially the use of muskets, enabled them to become important players in the tangled politics of the period.

11. **(b) Alexander Cunningham**
Explanation:
Alexander Cunningham was a notable European gentleman with great interest in ancient buildings. He extensively examined the ruins at Sanchi Kanakhera, including stone sculptures, statues of the Buddha, and an ancient gateway. He stayed in the area for several weeks, took drawings of the site, deciphered inscriptions, and conducted shaft excavations. He documented the results of his investigations in an English work, sharing his findings and insights with others.
12. **(c) Colonial Rule**
Explanation:
Colonial Rule
13. **(a) (a) - (ii), (b) - (iv), (c) - (iii), (d) - (i)**
Explanation:
(a) - (ii), (b) - (iv), (c) - (iii), (d) - (i)
14. **(d) Pashupati seal of the Harappan culture**
Explanation:
Earliest representation of an ascetic practice comes from the Pashupati seal of the Harappan culture.
15. **(b) 1915**
Explanation:
1915
16. **(c) 26 Nov. 1949**
Explanation:
26 Nov. 1949
17. **(c) Muzarian**
Explanation:
This term was used in Indo Persian sources.
18. **(a) Khetri**
Explanation:
Another strategy for procuring raw materials may have been to send expeditions to areas such as the Khetri region of Rajasthan (for copper) and south India (for gold).
19. **(d) Forests**
Explanation:
Forests



20.

(d) Vitthala temple

Explanation:

The principal deity in the Vitthala temple was Vitthala- a form of Vishnu. It had many halls and a shrine designed in the form of a chariot.

21. **(a) Kurus**

Explanation:

Kurus

Section B

22. i. Patriliney means tracing descent from father to son, grandson etc.
ii. Under patriliney, sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.
iii. In the conflict between the Pandavas & Kauravas, the Pandavas emerged victorious and patrilineal succession was proclaimed.
iv. Most ruling dynasties (c. sixth century BCE onwards) claimed to follow this system.
v. Mantras in Rig Veda show the importance of patriliney.
vi. This practice was followed by wealthy men and Brahmanas.

OR

Historians analyze the familial values and kinship in the Mahabharata for several reasons:

- The Mahabharata provides detailed accounts of elite families, such as the Kuru dynasty. This helps historians understand the lifestyles, values, and power dynamics within these influential families.
- By examining the relationships and interactions among characters, historians can infer the familial structures and values of ordinary people in ancient society.
- The epic explores various attitudes towards family and kinship, such as loyalty, duty, and conflict.
- The Mahabharata reflects the thoughts and beliefs of its characters, providing historians with insights into the mindset and values of ancient Indian society.
- The actions of characters in the Mahabharata are often driven by their values and beliefs. Understanding these motivations helps historians see how values influence behaviour and decision-making.
- The epic shows how certain actions and events lead to changes in attitudes and relationships. This helps historians trace the evolution of social norms and values over time.
- The Mahabharata depicts various social relationships and hierarchies, offering a window into the social structure and interactions within ancient Indian society.
- The epic emphasizes the importance of patrilineal succession, where inheritance and lineage are traced through the male line.
- The Mahabharata provides insights into the roles and statuses of men and women, highlighting gender dynamics and societal expectations.

23. The atrocities committed against women during the period of Mughal India were :

- The women were kept under strict control by the male members of the family and the community.
- Women were given very harsh and inhuman punishments if they were suspected of being unfaithful to husband. But on the other hand, husband's unfaithfulness was not always punished.
- Menstruating women, were not allowed to touch the plough or the potter's wheel in Western India, or enter the groves where betel-leaves (paan) were grown in Bengal.

24. Jotdars were the rich peasants group who tried to control the Zamindari system. They resisted the zamindars in various ways:-

1. Unlike zamindars they resided in the village which gave them control over the poor peasants.
2. They resisted the zamindars to increase the jama of village.
3. Prevented Zamindari officials from executing duties.
4. Delayed payment to cause problems.

25. **The taluqdars of Awadh felt influenced by the British policy in the following way:**

- i. The forts and castles of the taluqdars were demolished and their armed forces were disbanded.
- ii. They were deprived of their lands under the Summary Settlement of 1856. Many taluqdars lost even more than half the villages under their control.
- iii. Their freedom was snatched:
- iv. They lost a lot of power and respect because of the loss of their land.
- v. The demand for revenue was doubled. It generated a sense of anger among the taluqdars.



26. The engineer Colin Mackenzie brought the ruins of Hampi to light in 1800. He worked for many years and prepared the first Survey maps of this site. His earlier information was based on the memories of a priest of the Virupaksha temple and shrine of Pampadevi. From 1856 onwards, photographers started to record the pictures of monuments that helped scholars to study. Dozens of inscription were collected from Virupaksha temples and other temples. Historians collected information from these sources and others such as accounts of foreign travellers and literature to reconstruct the history of the city.

27. **One of the most distinctive features of Harappan Civilisation was:**

- i. **Planned:** it was carefully planned drainage system. Every house needed to have one wall alongside the street having a drain connected to the street drain to flow out domestic waste-water. It seems that streets with drains were laid out first and then houses built along with them.
- ii. **The material used:** Every house was connected to the street drains. The main channels were made of bricks set in Mortar and were covered with loose bricks that could be removed for cleaning. Sometimes limestone was used for the covers.
- iii. **Process of cleaning:** In Harappa, house drains first emptied into a sump or cesspit into which solid matter settled while waste-water flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning. Drainage systems were mostly found in the smaller settlement but were not unique to the larger cities. For example, at Lothal while houses were built of mud bricks, drains were made of burnt bricks. Therefore, we can say that Harappan cities have carefully planned drainage system.

OR

The main subsistence methods of the Harappan people were as follows:

- i. The Harappans ate a wide range of plant and animal products, including fish.
- ii. Their food included grains like wheat, barley, lentil, chickpea, and sesame. From many Harappan sites, charred grains and seeds have also been found.
- iii. The people also ate rice and millet. The grains of millet have been found from many sites in Gujarat. Rice was perhaps not used much because the grains of rice are relatively found rare.
- iv. Bones of deer and gharial have also been found. From this, one can imagine that the people of Harappan civilization also ate flesh and meat. But it is not known whether the people of Harappan culture themselves hunted or they got meat from other hunting communities. They also ate a few birds.
- v. They also got food from many animals like sheep, goat, buffalo and pig. All these animals were domesticated by them.

Section C

28. **It was in Ghazni that Al-Biruni developed an interest and liking for India:**

- i. Al-Biruni studied the translated work in Sanskrit, mathematics, medicine, and astronomy in Arabic. Some of the works he had studied were the main famous works of that time belonged to India.
- ii. When Punjab became a part of the Ghaznavid empire, contacts with the local population helped create an environment of mutual trust and understanding.
- iii. Al- Biruni spent years in the company of Brahmana priests and scholars, learning Sanskrit, and studying religious and philosophical texts. He also translated many Sanskrit works in Arabic including even Patanjali's work on grammar. For his brahman friends, he translated the work of Euclid (a Greek mathematician) into Sanskrit.
- iv. He was acquainted with all the things related to India. He was more interested in geology, comparative sociology etc.

OR

Ibn Battuta found these cities full of exciting opportunities for those who had the necessary drive, resources and skills.

- i. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.
- ii. It appears from Ibn Battuta's account that these cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.
- iii. Ibn Battuta described Delhi as a vast city, with a great population, the largest in India.
- iv. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.
- v. The city of Delhi covers a wide area and has a large population.
- vi. There were storehouses for storing edibles, magazines, and ammunition, ballista and siege machines.
- vii. The grains that were stored (in these ramparts) can last for a long time, without rotting. In the interior of the rampart.
- viii. Horsemen as well as infantrymen move from one end of the city to another.
- ix. There were twenty-eight gates of this city which were called Darwaza. The Budaun Darwaza was the greatest; inside the Mandwi Darwaza.\
- x. There was a grain market; adjacent to the Gul Darwaza.
- xi. There was an orchard.



- xii. In Daulatabad there was a marketplace for male and female singers, which was known as Tarababad.
- xiii. It was one of the greatest and most beautiful bazaars.
- xiv. The shops were decorated with carpets.
- xv. There were mosques for offering prayers.
- xvi. There was a fine cemetery in which graves either had domes over them or had an arch.
- xvii. The bazaars of the city were not only places of economic activity but also a hub of social and cultural activity.
- xviii. Some bazaars had special spaces marked for public performances by dancers, singers and musicians.
- xix. Ibn Battuta noticed that the appropriation of surplus from villages was the reason of the prosperity of many towns.
- xx. A Unique System of Communication- Almost all trade routes were well supplied with inns and guest houses.
- xxi. Ibn Battuta was also amazed by the efficiency of the postal system (by horse and uluk) which allowed Merchants to not only send information and remit credit across long distances, but also to dispatch goods.

Ibn Battuta's views on Delhi and Daulatabad provide a rich tapestry of the socio-political, cultural, and economic landscapes of 14th-century India. His accounts reveal the complexities of life in these cities, the challenges faced by rulers, and the dynamic interactions among diverse populations.

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

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

OR

India had developed an advanced system of agriculture, industry, and trade long before the rise of the imperial Guptas. The economic stability and prosperity facilitate all-round cultural progress made during this period. Following are the economic condition of the people during the Gupta period:

- i. As regards the economic condition of the people in the Gupta period, a lot of progress was made in agriculture, industry, trade, business, and banking.
 - ii. From the inscriptions of the Gupta period dealing with land, it is clear that it was not easy to secure any fallow, uncultivated or un-settled land for charitable purposes.
 - iii. It appears that there were separate guilds or shrines or Nigamas for industry, trade and banking.
 - iv. There are references of guilds to shares this or bankers, Kulikas or artisans, Sarthavahas or traders.
 - v. Banking was an important function of the guilds.
 - vi. The latter accepted donations that were permanent and irrevocable.
 - vii. Out of this money, the guilds made payment to be beneficiaries named by the donors.
 - viii. The Gupta rulers issued currency of different designs, types and denominations.
 - ix. Coins were also of different metals viz; gold, silver and copper.
 - x. Works of public utility were constructed in many places.
 - xi. In the Gandhara inscription, there is a reference to the amenities of a city such as wells, tanks, temples with halls, storage of drinking water, parks, lakes, causeways, etc.
 - xii. The Sudarsana reservoir was constructed by damming the flow of river down the hills near Girnar in Saurashtra.
30. Private letters and autobiographies furnish us with significant information about an individual. With these help we can make almost an accurate estimate of the concerned individual's ideology and career. For instance, Gandhiji's letters and his autobiography help us significantly in understanding Gandhiji and his ideology. Different kinds of sources from which the political career of Gandhiji are as follows:
- Autobiographies** They give us an account of the past i.e. rich in human detail. Autobiographies are retrospective accounts written very often from memory⁷. They tell us what the author would be able to recollect, what he or she saw as important or was recounting or how a person wanted his or her life to be viewed by others.



Private Letters They give us a glimpse of the private thoughts of an individual. In letters we see people expressing their anger and pain, their dismay and anxiety their hopes and frustrations, in a way in which they may not express themselves in public statements. Gandhiji regularly published in his journal Harijan, letters written to him during the national movements. Nehru edited a collection of letters called Bunch of Old Letters.

Government Records The letters and reports written by policemen and other officials were secret at that time, but now they can be accessed in archives. One such source is the fortnightly report prepared by the home department from early 20th century. These reports were based on information given to the police by the localities, but often expressed what the officials saw or wanted to believe, e.g. in fortnightly reports for the period of the salt march, it is noticed that the home department was unwilling to accept that Mahatma Gandhiji's actions had evoked any enthusiastic response from the masses.

Newspaper Records Both Indian and foreign newspapers played an important role while covering the news of Indian National Movement and the political career of Gandhiji. Every detail given in the state reports cannot be accepted as factual statements of the events that had been happening. Often these details acquaint us with the anxieties and worries of the officials who had been finding themselves incapacitated in controlling the movement and who were much too worried about its getting momentum. They were unable to take the decision whether they should arrest Gandhiji or not. They were also not able to realise that what would be the result if Gandhiji was arrested. Thus, it can be concluded that the accounts furnished by private letters and autobiographies differ from the official account in several ways.

OR

On 26th January, 1930, 'Republic Day' was observed, with the National Flag being hoisted in different venues, the patriotic songs being sung and after the observance of this day, Mahatma Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India. The law which gave the state a monopoly in the manufacture and sale of salt. The conditions in the country had become very favourable to launch a widespread movement against the British, the movement was started with famous Dandi March on 12th March, 1930. Gandhiji along with 78 of his followers began his foot march from Sabarmati Ashram to Dandi, a village of seashore in Surat district, about 375 km away from Sabarmati Ashram. The violation of salt law by Gandhiji was a signal of the beginning of Civil Disobedience Movement. Soon, this movement spread like wildfire through the length and breadth of the country.

Gandhiji's Dandi March occupies a very significant place in the history of the freedom struggle of India because of several reasons:

- i. This march made Gandhiji a centre of attraction of the whole of the world. The European press and the American press published detailed accounts of the Salt March conducted by Gandhiji.
- ii. Undoubtedly, it was the first National Movement in which women participated in large numbers. Kamala Devi Chattopadhyay, the renowned socialist worker advised Gandhiji not to keep the movements limited to men-folk only. A large number of women along with Kamala Devi violated the salt and liquor laws and courted arrest collectively.
- iii. As a result of the salt movement, the colonial rulers understood it clearly that their authority was not going to remain permanent in India and now they will have to give some participation to the Indians in power.

Section D

31.
 - i. Punna realized that customs and rituals have no meaning.
 - ii. She believes that one should not commit sins in the first place.
 - iii.
 - a. Buddha urged people to seek enlightenment through spiritual experience.
 - b. Social world as the creation of humans.
32.
 - i. She had depicted herself as a demoness with bulging veins, protruding eyes, white teeth and a shrunken stomach.
 - 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. Two aspects are wandering in forests and dancing like Shiva with cool limbs.
33.
 - i. Gandhiji appeared as a saviour to Indian peasants as he helped the peasants, the workers, the commoners and the labourer during his struggle for swaraj against the British. He helped India during Champaran and Kheda Satyagraha people gazed at him like a leader we get rid of them from their troubles. The same incidence happened at Basti village and at Azamgarh.
 - ii. The local newspaper spread the news of the miraculous power of Gandhiji. They circulated the rumours that every person who wanted to test the Mahatma Gandhi had been surprised.
 - iii. The test of Sikandar Sahu proved miraculous when the Karah full of sugarcane juice in his karkhana of split into two halves.

Section E



34. i.



- ii. A - Kheda
B - Bardoli

