

CLASS XII
HISTORY (027)
MARKING SCHEME 2018-19

Time allowed-3hrs

MM-80

PART A

- 1 As per Sanskrit legal texts women did not have access to property. In reference to the norm how is the case of Prabhavati Gupta exceptional? Explain. 2**

Ans.

The Vakataka queen Prabhavati Gupta had access to property rights.

- i. According to the cumulative evidence – both epigraphic and textual – suggests that while upper-class women may have had access to resources, land, cattle and money were generally controlled by men.
- ii. The inscription indicates that Prabhavati had access to land, which she then granted to people
- iii. This may have been because she was a queen and her situation was therefore exceptional.
- iv. It is also possible that the provisions of legal texts were not uniformly implemented.

Any two points to be explained

PG-68 ,40

- 2 Why were the eighteenth and nineteenth century western theorists influenced by the Bernier's description of landownership? 2**

Ans.

Bernier's views influenced the western theorists

- i. The French philosopher Montesquieu used this account to develop the idea of oriental despotism, according to which rulers in Asia enjoyed absolute authority over their subjects, who were kept in conditions of subjugation and poverty, arguing that all land belonged to the king and that private property was non-existent.
- ii. The concept of the Asiatic mode of production by Karl Marx argued that in India before colonialism, surplus was appropriated by the state.

PG-132

- 3 State any two steps taken by Lord Wellesley to clean up the city of Calcutta. 2**

Ans.

Steps taken by Lord Wellesley to clean up the city of Calcutta.

- i. Wellesley wrote a Minute (an administrative order) in 1803 on the need for town planning, and set up various committees for the purpose.
- ii. Many bazaars, ghats, burial grounds, and tanneries were cleared or

removed.

PG-336

OR

State any two features of Neo- Gothic style of architecture.

Ans. Features of Neo- Gothic style of architecture

- i. High-pitched roofs, pointed arches and detailed decoration.
- ii. An impressive group of buildings facing the sea front including the Secretariat, University of Bombay and High Court were all built in this style.

PART B

4 “The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct the religious practices of Harappa”. Give suitable arguments in support of your answer. 4

Ans.

The religious practices of Harappan Civilisation.

- i. Terracotta figurines of women, heavily jewelled, some with elaborate head-dresses. These were regarded as mother goddesses.
- ii. Rare stone statuary of men in an almost standardised posture, seated with one hand on the knee – such as the “priest-king” – was also similarly classified.
- iii. Structures have been assigned ritual significance. These include the Great Bath and fire altars found at Kalibangan and Lothal.
- iv. Plant motifs, are thought to indicate nature worship.
- v. Some animals – such as the one-horned animal, often called the “unicorn” – depicted on seals seem to be mythical, composite creatures.
- vi. In some seals, a figure shown seated cross-legged in a “yogic” posture, sometimes surrounded by animals, has been regarded as a depiction of “proto-Shiva”. Besides, conical stone objects have been classified as lingas.

Any four to be explained.

PG23

5 “There are limits to what epigraphy can reveal.” Justify with suitable arguments. 4

Ans.

- i. There are technical limitation letters are very faintly engraved and thus reconstruction are uncertain.
- ii. Inscription maybe damaged or letters missing.
- iii. It is not always easy to be sure about the exact meaning of the words used in inscription.
- iv. Not all has been deciphered, published and translated.
- v. Many inscriptions must have existed, which have not survived the ravages of time.
- vi. Not everything that we may consider politically or economically significant was necessarily recorded in the inscriptions.

- vii. The content of inscriptions almost invariably projects the perspective of the person who commissioned them.

PG 48

6
Ans. Describe the accounts of foreign travellers about the city of Vijayanagara. **4**

The accounts of foreign travellers about the city of Vijayanagara.

- i. Colonel Colin Mackenzie-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.
- ii. Abdur Razzaq noted that fortification between the first, second and the third walls there are cultivated fields, gardens and houses
- iii. Domingo Paes observed: "From the first circuit of fortification the city there is a great distance, in which are fields in which they sow rice and have many gardens and much water, in which water comes from two lakes.
- iv. The sixteenth-century Portuguese traveller Barbosa described the houses of ordinary people, which have not survived: "The other houses of the people are thatched, but nonetheless well-built and arranged according to occupations, in long streets with many open places.

PG-171-179

7
Ans. Analyse the diplomatic and political relationship of the Mughals with the neighbouring empires. **4**

The diplomatic and political relationship of the Mughals with the neighbouring empires.

- i. Iran and Turan hinged on the control of the frontier defined by the Hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia.
- ii. A constant aim of Mughal policy was to ward off potential danger by controlling strategic outposts – notably Kabul and Qandahar.
- iii. Qandahar was a bone of contention between the Safavids and the Mughals.
- iv. The relationship between the Mughals and the Ottomans was marked by the concern to ensure free movement for merchants and pilgrims in the territories under Ottoman control. This was especially true for the Hijaz, that part of Ottoman Arabia where the important pilgrim centres of Mecca and Medina were located.
- v. Akbar was curious about Christianity and dispatched an embassy to Goa to invite Jesuit priests. The first Jesuit mission reached the Mughal court at Fatehpur Sikri in 1580 and stayed for about two years.

PG-248-250

OR

Analyse the reasons for the frequent shifting of the capital cities of the Mughals during the sixteenth and seventeenth centuries.

Ans.

Reasons for the frequent shifting of the capital cities of the Mughals during the sixteenth and seventeenth centuries

- i. Agra-the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions
- ii. Fatehpur Sikri-One of the reasons prompting this may have been that Sikri was located on the direct road to Ajmer, where the dargah of Shaikh Muinuddin Chishti had become an important pilgrimage centre.
- iii. Lahore - In 1585 the capital was transferred to Lahore to bring the north-west under greater control and Akbar closely watched the frontier for thirteen years.
- iv. Shahjahanabad- It was a new addition to the old residential city of Delhi, with the Red Fort, the Jama Masjid, a tree-lined esplanade with bazaars (Chandni Chowk) and spacious homes for the nobility. Shah Jahan's new city was appropriate to a more formal vision of a grand monarchy.

PG-236-237

8 “Through proclamations the rebels of 1857 completely rejected everything associated with British rule or firangi raj”. Cite any four aspects to support this statement.

4

Ans.

- i. The proclamations condemned the British for the annexations they had carried out and the treaties they had broken.
- ii. Condemned British landrevenue settlements had dispossessed landholders, both big and small, and foreign commerce had driven artisans and weavers to ruin.
- iii. Every aspect of British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished. The rebels wanted to restore that world.
- iv. The proclamations expressed the widespread fear that the British were bent on destroying the castes and religions of Hindus and Muslims and converting them to Christianity
- v. People were urged to come together and fight to save their livelihood, their faith, their honour, their identity – a fight which was for the “greater public good”.
- vi. The proclamations sought to unify all social groups in the fight against firangi raj.
- vii. Azamgarh proclamation

PG-303

OR

“By the 1850s, the Santhals felt that the time had come to rebel against zamindars, moneylenders and the colonial state.” Identify aspects related with the statement.

Ans. The Santhals rose up in rebellion against the British rule

- i. The Santhals settled on the peripheries of the Rajmahal hill and started cultivating a range of commercial crops for the market, and dealing with traders and moneylenders according to permanent settlement.
- ii. The Santhals found that the land they had brought under cultivation was slipping away from their hands due to Britishers.
- iii. The state was levying heavy taxes on the land that the Santhals had cleared, moneylenders (dikus) were charging them high rates of interest and taking over the land when debts remained unpaid, and zamindars were asserting control over the Damin area.
- iv. By the 1850s, the Santhals felt that the time had come to rebel against zamindars, moneylenders and the colonial state, to create an ideal world for themselves where they would rule.
- v. It was after the Santhal Revolt (1855-56) that the Santha IPargana was created. The colonial state hoped that by creating a new territory for the Santhals and imposing some special laws within it, the Santhals could be conciliated

PG-271

9 Why did N G Ranga feel that the minorities should be interpreted in economic terms? Give reasons. 4

Ans.

N G Ranga felt that the minorities should be interpreted in economic terms

- i. ACC to N.G. Ranga the real minorities were the poor and the downtrodden.
- ii. the real minorities that need protection from zamindars and money lenders and assurances of protection
- iii. In his opinion it was meaningless for the poor people in the villages to know that they now had the fundamental right to live, and to have full employment, or that they could have their meetings, their inferences, their associations and various other civil liberties.
- iv. According to him it was essential to create conditions where these constitutionally enshrined rights could be effectively enjoyed. For this they needed protection.
- v. They need to be given representation to the Assembly.

PG-420

PART C

10 “Brahmanical norms regarding marriage and occupation were not universally followed in ancient times.” Give arguments in support of your answer. 8

Ans.

Brahmanical norms

- i. In Sanskrit texts populations whose social practices were not influenced by Brahmanical ideas are often described as odd, uncivilised, or even animal-like.

- ii. In some instances, these included forest-dwellers –for whom hunting and gathering remained an important means of subsistence.
 - iii. Categories such as the Nishada, to which Ekalavya is supposed to have belonged, are examples of this.
 - iv. Others who were viewed with suspicion included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled agriculturists who spoke non-Sanskritic languages were labelled as Melachhas.
 - v. While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchables” but historians have tried to find out whether chandalas accepted the life of degradation prescribed in the shastras.
 - vi. Hidimba marrying Bhima against the social practices prescribed in the Dharamshastras.
 - vii. Others who were viewed with suspicion included population such as Pastoralist.
 - viii. Whenever brahmanical authorities encountered new groups which did not easily fit into the fourfold varna system they classified them as Jatis.
 - ix. Aspects related with Non- Kshatriyas king
 - x. Many new questions were raised alternate traditions like Buddhism
 - xi. Jainism appealed to lower class believe all, things are animated and all are equal
 - xii. Metonymics was followed the Satavahanas
 - xiii. The case of chandala named Matanga given in Matanga Jataka
 - xiv. Prabhavati Gupta had access to property unlike other daughters
- Any eight to be explained.

PG58-65

11 How did the village panchayat regulate the rural society in the Mughal period? Explain.

8

Ans.

The village panchayat regulated the rural society in the Mughal period in the following ways:

- i. The village Panchayat was an assembly of elders of important people of the village. They had hereditary landed properties,
- ii. The panchayat represented various castes and communities in the village but it was dominated by the Brahmanas and the Kshatriyas
- iii. The menial-cum-agricultural worker was unlikely to be represented.
- iv. The Panchayat was headed by a headman known as muqaddam or mandal.
- v. The headman was chosen by consensus by the village elders. This was ratified by the zamindar.
- vi. The Headmen held office as long as they enjoyed the confidence of the village elders, failing which they could be dismissed by them.
- vii. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patwari.
- viii. The mandals often misused their positions. For under-assessing the revenue from their own lands and passing the burden to the smaller cultivator.

- ix. The funds came from contributions made by individuals to a common pool.
- x. This money was used for looking after the state revenue officials who visited the village, community welfare activities during natural calamities like floods, construction of a bund or digging a canal etc.
- xi. The panchayat ensured that caste boundaries among the various communities of the village were upheld to prevent any offence against their caste. In eastern India all marriages were held in the presence of the mandal.
- xii. Panchayats also had the authority to impose fines
- xiii. It could give severe punishment like expulsion from the community. Thus forcing a person forced to leave the village and losing his right to practise his profession.
- xiv. Each caste or jati in the village had its own jati panchayat with considerable power.
- xv. In Rajasthan jati panchayats took care of civil disputes land marriages ritual precedence in village functions regarding members of different castes.
- xvi. In most cases, except in matters of criminal justice, the state respected the decisions of jati Panchayats.
- xvii. Petitions found in the records from Rajasthan and Maharashtra give evidence of morally illegitimate demands like excessive tax or begar being made on villagers belonging to the lowest rungs of rural society by the elite groups.
- xviii. The villagers regarded the village panchayat as the court of appeal that would ensure that the state carried out its moral obligations and guaranteed justice
- xix. In absence of Justice the cultivators could always desert the village. The availability of uncultivated land and the value of labour made this possible.
(to be assessed as a whole)

PG -202-204

OR

How do we come to know about the rural society of the Mughal period? Which technologies were used by the peasants during this period? Explain.

Ans.

Different sources to know about the rural society during the Mughal period are as follows

- i. Archaeological sources (monuments, houses, paintings, material remains) tell us about mughal society.
- ii. All the mughal chronicles like Badshah Nama tell us about mughal society
- iii. Ain-i Akbari, authored by Akbar's court historian AbulFazl records the arrangements made by the state to ensure cultivation, collect revenue
- iv. Ain tell us about how to regulate the relationship between the state and the zamindars.
- v. Ain gives us the vision of Akbar's empire
- vi. Ain tell us that social harmony was provided by a strong ruling class.
- vii. It projected the idea that any revolt against the Mighty Mughals was bound to fail.
- viii. Whatever we learn from the Ain is a view from the top.
- ix. Revenue records from Gujarat, Maharashtra and Rajasthan dating from the

- seventeenth and eighteenth centuries give us information.
- x. The records of the East India Company provide useful descriptions of agrarian relations in eastern India.
 - xi. Accounts of Bernier on Mughal society
Any other relevant point.
(Any four, four marks)

The following technology was used by the peasants during this period.

- i. Monsoons remained the backbone of Indian agriculture.
- ii. Areas which received high rainfall were generally used for growing rice, followed by wheat and millets.
- iii. Artificial systems of irrigation were used for crops which required additional water. Peasants used wells for irrigation.
- iv. The state undertook digging of new canals (nahr, nala) and also repaired old ones like the shahnahr in the Punjab during ShahJahan's reign.
- v. Agriculture was labour intensive.
- vi. Peasants also used cattle energy or animal power.
- vii. Iron tipped wooden plough, which was light and easily assembled was used in cultivation.
- viii. A drill, pulled by a pair of giant oxen was used to plant seeds.
- ix. Broadcasting of seed was the most prevalent method.
- x. Hoeing and weeding were done with a khurpi
- xi. Two major seasonal cycles (do fasla) of rabi and Kharif existed where rainfall or irrigation assured a continuous supply of water, some lands even gave three crops.
- xii. Persian wheels were used.

Any four to be explained

PG 197

12 Describe the role of Gandhiji as people's leader from 1917-22?
Ans. Gandhiji's emerge as a people's leader from 1917-22

8

- i. Gandhiji led the people to protest against the Rowlatt Act and the Jallianwala Bagh massacre.
- ii. He used the mother tongue and not English in communicating nationalist messages
- iii. He took up the Khilafat issue in the Non –Cooperation Movement and demanded Swaraj.
- iv. Renunciation of all voluntary association with the British govt.
- v. He became people's leader through self-discipline and renunciation.
- vi. He also promoted the concept of self rule through the charkha.
- vii. Gandhiji displayed a concern for the laboring poor of India, as he believed that salvation for India could come only through the farmers and workers who constituted the majority of the Indian population.(reference to BHU speech)
- viii. He wanted Indian nationalism, from being an elite phenomenon- a creation of lawyers doctors and landlords, to nationalism more suitably representative of the Indian people as a whole.

- ix. He popularised Satyagraha.
 - x. Non-Cooperation-a much wider and popular Movement in terms of participation from all sections, widespread over India, participation by both Hindus and Muslims-Khilafat & Non Cooperation, a united challenge to British imperialism like never before under his leadership.
 - xi. He popularized Ahimsa
 - xii. Gave emphasis on Swadeshi & Boycott
 - xiii. Students stopped going to schools and colleges run by the government.
 - xiv. Lawyers refused to attend court.
 - xv. The working class went on strike in many towns and cities.
 - xvi. Hill tribal in northern Andhra violated the forest laws.
 - xvii. Farmers in Awadh did not pay taxes.
 - xviii. Peasants in Kumaon refused to carry loads for colonial officials.
 - xix. He emphasized decentralization through charkha.
 - xx. Emergence of Gandhian Nationalism.
 - xxi. His language, dressing style and simplicity helped him connect with the masses.
 - xxii. Stressed on Hindu Muslim unity, eradication of untouchability, revival of indigenous industries through the symbol of charkha and elevation of the status of women.
 - xxiii. The simple practice of Swadeshi and boycott appealed to the people.
 - xxiv. Empathised and identified with the common people in dress and lifestyle.
 - xxv. He carefully reorganized the Congress by setting up new branches in different parts of the country and Praja Mandals in the Princely States.
 - xxvi. A group of highly talented Indians attached themselves to Gandhiji- Mahadev Desai, Vallabh Bhai Patel, J. B. Kriplani, Jawaharlal Nehru and C. Rajgopalachari. All from different regions and religious traditions.
 - xxvii. According to American biographer Louis Fischer –“Non Cooperation became the name of an epoch in the life of India and Mahatma Gandhi”.
- To be evaluated as a whole

PG 349-354

PART D

- | | | |
|-------------|--|--------------|
| 13 | Rules for monks and nuns | 2+2+3 |
| | a Explain any two rules governing the lives of the bhikkhus and bhikkhunis | 2 |
| Ans. | <ul style="list-style-type: none"> i. Blanket was made by a bhikkhu, it was to be kept for at least six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether he has disposed of the first, then – unless he has been authorised by the bhikkhus – it is to be forfeited and confessed ii. They had to set out bedding in lodging. | |
| | b Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha? | 2 |

- Ans.** i. Part of the ruler of Buddhist Monastery.
ii. It was based on compassions for fellow beings
- c** **How Vinaya Pitaka describes the teachings of Buddha.** **3**
- Ans.** i. World is temporary
ii. World is full of Shakra
iii. Good karma to escape from rebirth
iv. Right actions to escape from ego
v. To live simple life
vi. Not to be selfish
vii. Be compassionate and generous
viii. To speak truth **PG -94**
- 14** **Declining a royal gift** **2+2+3**
- a** **Examine the suitability of the gifts given by Ulugh Khan to Sufis?** **2**
- Ans.** i. Ulugh Khan offered some money and ownership deed of four villages to Shaikh Fariduddin for his devotion and dedication.
ii. Money was supposed to be for the benefit of dervish but land deeds were not suitable for him, so he refused to take it.
- b** **Demonstrate the ways through which the Sufis dispensed their donations.** **2**
- Ans.** i. Sufis preferred to use the donations fully on immediate requirements such as food, clothes, living quarters and ritual necessities.
ii. Sufis dispense it to the dervishes.
- c** **Identify the relationship between the state and the Sufi saints.** **3**
- Ans.** i. The Sufis accepted unsolicited grants and donations from the political elites.
ii. The Sultans in turn set up charitable trusts (auqaf) as endowments for hospices and granted tax-free land (inam).
iii. The Chishtis accepted donations in cash and kind.
iv. The Sufi Shaikh was addressed with high-sounding titles.
v. However, there were instances of conflict between the Sultans and the Sufis. To assert their authority, both expected that certain rituals be performed such as prostration and kissing of the feet. **PG -160**
- 15** **“Without a shot being fired”** **2+2+3**
- a** **How did Amritsar become a scene of bloodshed in 1947?** **2**
- Ans.** i. For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked.
ii. The finest bazaars were burnt to the ground without a shot being fired to disperse the incendiaries.
- b** **Analyse the attitude of the soldiers and policemen towards the mob?** **2**
- Ans.** i. The police failed to fire even a single shot when arson and killings were taking

- place.
- ii. Police forced into the city and marched it out again.
- c Interpret the reactions of the British administration to the law and order situation in Amritsar in March 1947. 3**
- Ans.**
- Britishers were unwilling to take decisions and hesitant to intervene, when panic stricken people appealed for help.
 - Britishers asked people to contact Mahatma Gandhi, Jawaharlal Nehru, Vallabh Bhai Patel or M.A. Jinnah. Nobody knew who could exercise authority and power.
 - Indian soldiers and policemen came to act as Hindus, Muslims or Sikhs.

PG-392

OR

- “A voice in the wilderness” 2+2+3**
- a. Highlight the concern of Mahatma Gandhi on the idea of partition. 2**
- Ans.**
- Gandhiji was disappointed to see the communal violence on the eve of partition of India
 - He appealed the political parties for communal harmony.
- b. “Mahatma Gandhi knew that his voice was a voice in the wilderness”. Analyse the reasons behind it. 2**
- Ans.**
- He knew that political parties and communal fundamentalist were not listened his plea for unity but then also he tried to bring harmony.
 - He wanted peace and integration but the condition was miserable.
- c. How did Gandhiji try to restore communal harmony amongst the masses of India? 3**
- Ans.**
- Gandhi combined religiosity with reason
 - He gave importance to tolerance, love and nonviolence which would totally negate religious nationalism and exclusivist approach.
 - Appeal to the League not to regard any Indian as its enemy ... Hindus and Muslims are born of the same soil. They have the same blood, eat the same food, drink the same water and speak the same language

PART E

2+3=5

- 16a On the given political outline map of India, locate and label the following with appropriate symbols:**
- Banawali, the mature Harappan site **OR** Sanchi stupa
 - Chandragiri **OR** Vijayanagara
- 16 b On the same outline map of India, three places related to the Revolt of 1857 have been marked as A, B and C. Identify them and write their names on the lines drawn near them.**

NOTE The following questions are for the visually impaired candidates only in lieu of Q. No. 16.

16a Name any two mature Harappan sites. **2**

Ans. Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, Kot Diji.

OR

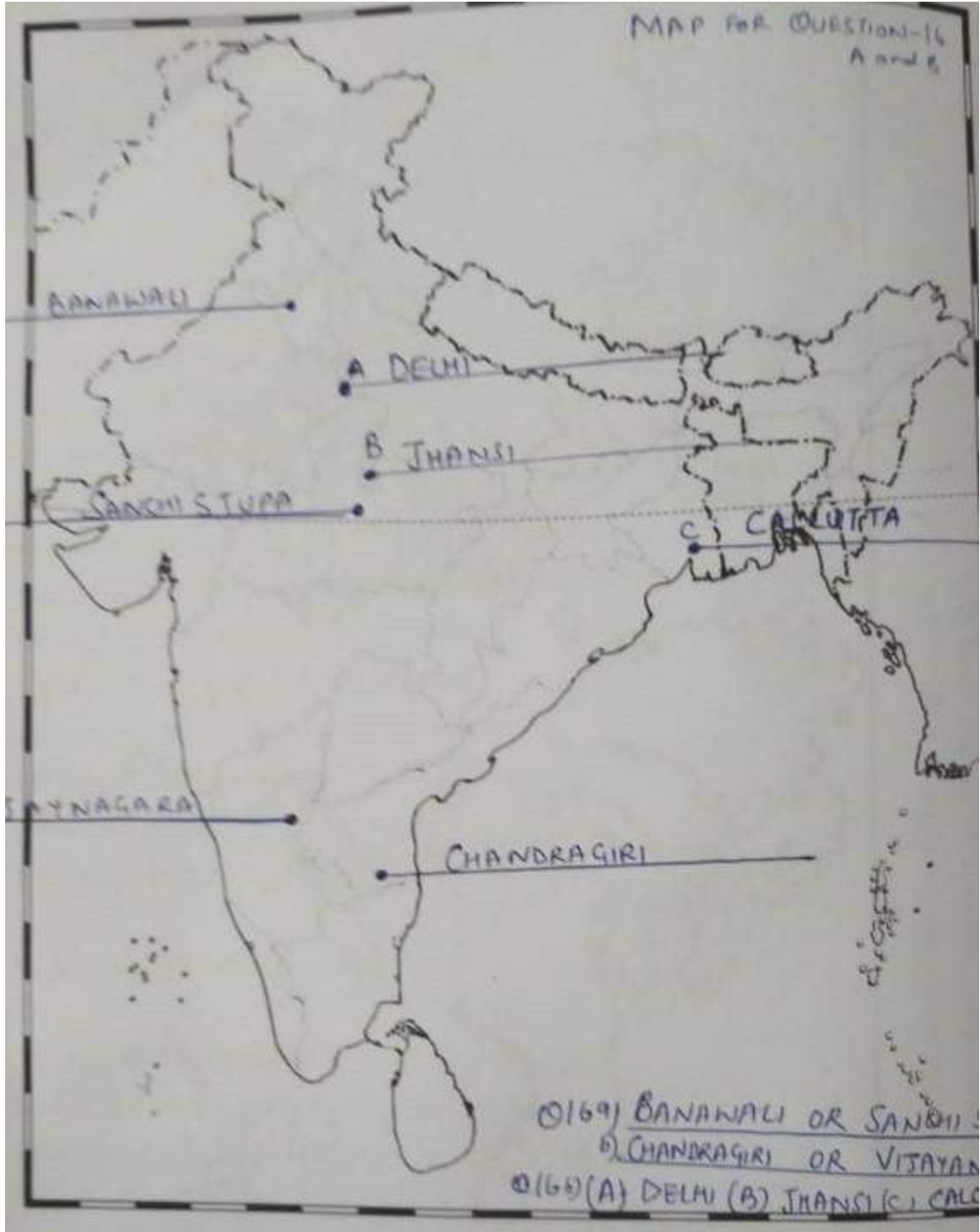
Name any two Territories under Babur, Akbar and Aurangzeb.

Ans. Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa.

16b Mention any three places related to the Revolt of 1857. **3**

Ans. Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Banaras, Gwalior, Jabalpur, Agra, Avadh.

MAP FOR QUESTION-16
A and B



- Q169) BANAWALI OR SANCHI
- Q169) CHANDRAGIRI OR VAYNAGARA
- Q169) (A) DELHI (B) JHANSI (C) CALCUTTA