

## HISTORY (027) SET-2

### MARKING SCHEME- 2015- 2016

#### CLASS –XII

TIME: 3 HRS

MM-80

Q.NO	EXPECTED ANSWER	MM	PG
1	<b>Akbar and inter-faith debate</b> i. Akbar's Quest for religious knowledge ii. Wanted to acquire knowledge about religious doctrines iii. He was a divinely aspired individual iv. Any other relevant point Any two be mentioned	2	250
2	<b>Kushanas</b> i. They projected themselves through coins and sculpture ii. Colossal statue of kushana rulers were installed in Mathura and Afghanistan iii. They projected themselves godlike iv. They adopted the title of devputra v. Any other relevant point Any two to be mentioned	2	36
3	<b>'Black Town' and 'White Town'</b> i. <b>Black areas</b> were full of filth and diseases ii. It was full of chaos and anarchy iii. Epidemics spread easily iv. Sanitation was in poor condition <b>White town</b> i. Cleaned areas ii. Sanitation and health were considered important	2	327

	<p>iii. Underground water pipe supply was there</p> <p>iv. sewerage and drainage systems were put</p> <p><b>Any two points of both to be mentioned</b></p>		
<b>4</b>	<p><b>'Epigraphy</b></p> <p>i. There are technical limitations in studying the Inscriptions. In some inscriptions letters are very faintly engraved.</p> <p>ii. Some inscriptions are damaged and in some inscriptions letters are missing. So reconstructions are uncertain.</p> <p>iii. Besides, it is not always easy to be sure about the exact meaning of the words used in inscriptions, some of which may be specific to a particular place or time. This has to be done carefully, to ensure that the intended meaning of the author is not changed.</p> <p>iv. Several thousand inscriptions were made but only some hundreds have been discovered in which all are not deciphered, published and translated.</p> <p>v. There is another more fundamental problem. Politically and economically significant matters are recorded in inscriptions but routine agricultural practices and the joys and sorrows of daily existence are not found in inscriptions.</p> <p>vi. Historians and Epigraphists have to constantly assess statements made in inscriptions to judge whether they are true, plausible or exaggerations.</p> <p><b>Any four to be explained</b></p>	<b>4</b>	<b>48</b>
<b>5</b>	<p><b>Piecing together parts of Harappa history</b></p> <p>i. Cunningham's confusion-</p>	<b>4</b>	<b>20</b>

Harappan artifacts were found fairly often during the nineteenth century and some of these reached Cunningham, he did not realise how old these were but unsuccessfully tried to place it within the time-frame of c. sixth century BCE-fourth century CE.

**ii. John Marshall's Ignorance-**

Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site. This meant that all the artefacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers. As a result, valuable information about Harappan civilisation was irretrievably lost.

**iii. R.E.M. Wheeler's problems-**

R.E.M. Wheeler took over as Director-General of the ASI in 1944, rectified many problems. Wheeler recognized that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines.

**iv. Daya Ram Sahni-**

Seals were discovered at Harappa by archaeologists such as Daya Ram Sahni in the early decades of the twentieth century, in layers that were definitely much older than Early Historic levels. It was then that their significance began to be realized.

**v. Rakhal Das Banerji-**

	<p>in 1924, John Marshall, Director-General of the ASI, announced the discovery of a new civilization in the Indus valley to the world.</p> <p><b>vi. S.N. Roy-</b></p> <p>As S.N. Roy noted in <i>The Story of Indian Archaeology</i>, "Marshall left India three thousand years older than he had found her." This was because similar, till-then-unidentified seals were found at excavations at Mesopotamian sites. It was then that the world knew not only of a new civilization interesting results in the future.</p> <p style="text-align: center;"><b>Any four to be explained</b></p>		
6	<p><b>Fortified area of the Vijayanagara Empire</b></p> <ol style="list-style-type: none"> <li>i. Abdur Razzaq, an ambassador of Persia was greatly mentioned seven lines of forts. These encircled not only the city but also its agricultural hinterland and forests.</li> <li>ii. The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered.</li> <li>iii. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble.</li> <li>iv. Between the first, second and the third walls there are cultivated fields, gardens and houses.</li> <li>v. Agricultural tract between the sacred centre and the</li> </ol>	4	177

	urban core.		
	<b>Any four to be explained</b>		
<b>7</b>	<p><b>Mughal court</b></p> <ul style="list-style-type: none"> <li>i. The physical arrangement of the court, focused on the sovereign, mirrored his status as the heart of society.</li> <li>ii. The throne gave physical form to the function of the sovereign as axis mundi.</li> <li>iii. The canopy was believed to separate the radiance of the sun from that of the sovereign.</li> <li>iv. In court, status was determined by spatial proximity to the king.</li> <li>v. The place accorded to a courtier by the ruler was a sign of his importance in the eyes of the emperor.</li> <li>vi. Once the emperor sat on the throne, no one was permitted to move</li> <li>vii. After spending an hour at the jharoka, the emperor walked to the public hall of audience (diwan-i am) to conduct the primary business of his government.</li> <li>viii. State officials presented reports and made requests.</li> <li>ix. diwan-i khas to hold private audiences and discuss confidential matters. High ministers of state placed their petitions before him</li> <li>x. Occasionally, the emperor viewed the works of highly reputed artists or building plans of architects</li> <li>xi. Id, Shab-i barat and Holi, the court was full of life. Perfumed candles set in rich holders and palace walls</li> <li>i. Any other relevant point</li> </ul> <p><b>Any four to be explained</b></p>	<b>4</b>	<b>237</b>
<b>8</b>	<b>Limitation Law of 1859</b>	<b>2+2</b>	<b>284</b>

	<p>I. It stated that the loan bonds signed between the moneylenders and ryots would have validity for only three years.</p> <p>II. It was to check the accumulation of interest over time</p> <p><b>its impacts on the ryots</b></p> <p>I. Moneylenders forced the ryots to sign new bonds</p> <p>II. Money lenders used a variety of other means to short change the ryots</p> <p>III. Moneylenders refused to give receipts to ryots when they paid their loans</p> <p><b>IV.</b> They entered fictitious figures</p> <p>Any two to be explained</p>	<b>=4</b>	
<b>9</b>	<p><b>Dalhousie's policy towards Awadh</b></p> <p>i. He called Awadh as a cherry that will drop into their mouth one day</p> <p>ii. Subsidiary system was imposed on it</p> <p>iii. He wanted it due to its soil fertility and market</p> <p>iv. Followed the policy of territorial annexation</p> <p>v. Nawab Wazid Ali Shah was dethroned on the pretext of misgovernance</p> <p>vi. Displaced and dispossessed taluqdars</p> <p><b>vii.</b> Any other relevant point</p> <p><b>Any four to be explained</b></p>	<b>4</b>	<b>296</b>
<b>10</b>	<p><b>Values cherished by KARAIKKAL AMMAIYAR</b></p> <p>i. Devotion as rhythm of life</p> <p>ii. model of a dutiful woman</p> <p>iii. protested orthodoxy</p> <p>iv. promoted social and religious reform movements</p> <p>v. worked for the promotion and potential space for women</p>	<b>4</b>	<b>145</b>

	<ul style="list-style-type: none"> <li>vi. Rejected the entire social and domestic world of rules and obligations</li> <li>vii. Wanted to pursue personal salvation</li> <li>viii. denied caste or gender privileges</li> <li>ix. talked about real egalitarianism</li> <li>x. relocated her sphere of activity on the periphery of the social world</li> <li>xi. Any other relevant point</li> </ul> <p style="text-align: center;"><b>Any four to be explained</b></p>		
11	<p><b>Buddha</b></p> <ul style="list-style-type: none"> <li>i. Siddhartha, as the Buddha was named at birth, was the son of a chief of the Sakya clan.</li> <li>ii. He had a sheltered upbringing within the palace, insulated from the harsh realities of life.</li> <li>iii. One day he persuaded his charioteer to take him into the city, he saw an old man, a sick man and a corpse.</li> <li>iv. He realised in that moment that the decay and destruction of the human body was inevitable.</li> <li>v. He left the palace and set out in search of his own truth. , he meditated for several days and finally attained enlightenment.</li> <li>vi. After this he came to be known as the Buddha or the Enlightened One.</li> <li>vii. For the rest of his life, he taught dhamma or the path of righteous living</li> </ul> <p style="text-align: center;">To be assessed as a whole</p> <p><b>The Buddha's teachings</b> have been reconstructed from</p>	4+4 =8	90

	<p>stories, found mainly in the <i>Sutta Pitaka</i>.</p> <ol style="list-style-type: none"> <li>i. According to Buddhist philosophy, the world is transient (<i>anicca</i>) and constantly changing; it is also soulless (<i>anatta</i>) as there is nothing permanent or eternal in it.</li> <li>ii. Within this transient world, sorrow (<i>dukkha</i>) is intrinsic to human existence.</li> <li>iii. By following the path of moderation between severe penance and self-indulgence that human beings can come out of these worldly troubles.</li> <li>iv. The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and <i>gahapatis</i> to be humane and ethical towards common people.</li> <li>v. Individual effort was expected to transform social relations.</li> <li>vi. The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation.</li> <li>vii. Any other relevant point</li> </ol> <p style="text-align: center;"><b>Any four points to be explained</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>Sculptural aspects of Sanchi Stupa . State the reasons for the survival of this Stupa</b></p> <p><b>Sculpture</b></p> <ol style="list-style-type: none"> <li>i. Depiction of rural scene, with thatched huts and trees.</li> <li>ii. The empty seat to indicate the meditation of the Buddha, and The Stupa was meant to represent the</li> </ol>	<b>8</b>	<b>99</b>
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*mahaparinibbana.*

- iii. Another frequently used symbol was the wheel .it stood for the first sermon of the Buddha, delivered at Sarnath..
- iv. The *shalabhanjika* motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas..
- v. Animals like elephants, horses, monkeys and cattle, Elephants were depicted to signify strength and wisdom..
- vi. Maya, the mother of the Buddha, others identify her with a popular goddess, Gajalakshmi – literally, the goddess of good fortune
- vii. Any other relevant point

**Any four to be explained**

**Sanchi's preservation**

- i. When Sanchi was “discovered” in 1818, three of its four gateways were still standing, the fourth was lying on the spot where it had fallen and the mound was in good condition.
- ii. Nineteenth-century Europeans like the French and English sought Shahjehan Begum's permission to take away the eastern gateway, which was the best preserved, to be displayed in museums in France and England. But she refused.
- iii. The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.
- iv. She funded the museum that was built there as

	<p>well as the guesthouse where John Marshall lived and wrote the volumes.</p> <p>v. She also funded the publication of the volumes written by John Marshall.</p> <p>vi. Any other relevant point</p> <p><b>Any four to be explained</b></p>		
12	<p><b>Forest dwellers in the Mughal agrarian</b></p> <p>i. An average of 40 per cent of Mughal Empire was covered by forests</p> <p>ii. Their livelihood came from the gathering of forest produce, hunting and shifting agriculture.</p> <p>iii. Collection of livelihood was largely season specific. Spring was reserved for collecting forest produce, summer for fishing, the monsoon months for cultivation, and autumn and winter for hunting.</p> <p>iv. For the state, the forest was a place of rebels and troublemakers.</p> <p>v. State required elephants for the army. Elephants were captured from forest and sold.</p> <p>vi. Rulers went for regular hunting expeditions which enabled the emperor to travel across the extensive territories of his empire and personally attend to the grievances of its inhabitants.</p> <p>vii. The spread of commercial agriculture was an important external factor that impinged on the lives of those who lived in the forests.</p> <p>viii. Forest products –like honey, beeswax and gum lac – were in great demand. Some, such as gum lac,</p>	8	209

	<p>became major items of overseas export from India in the seventeenth century.</p> <p>ix. Social factors too brought changes in the lives of forest dwellers. Like the head men of the villages, tribes also had their chieftains. Many tribal chiefs had become zamindars, some even became kings.</p> <p>x. Tribal Kings recruited people from their lineage groups or demanded that their fraternity provide military service. Tribes in the Sind region had armies comprising 6,000 cavalry and 7,000 infantry.</p> <p><b>Any eight to be explained</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>Role of Mughal Panchayats</b></p> <p>i. The village panchayat was an assembly of elders, with hereditary rights</p> <p>ii. In mixed-caste villages, the panchayat was usually a heterogeneous body</p> <p>iii. The panchayat was headed by a headman known as <i>muqaddam</i> or <i>mandal</i>. ,chosen through the consensus of the elders and zamindar</p> <p>iv. Headmen held office as long as they enjoyed the confidence of the village elders.</p> <p>v. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or <i>patwari</i></p>		
		<b>8</b>	<b>203</b>

	<ul style="list-style-type: none"> <li>vi. The panchayat derived its funds from common financial pool.</li> <li>vii. Expenses for community welfare activities such as digging a canal, tiding over floods were also met from these funds.</li> <li>viii. They ensured conduct of the members of the village community.</li> <li>ix. Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.</li> <li>x. Caste or jati in the village had its own jati panchayat.</li> <li>xi. In Rajasthan Jati Panchayats arbitrated civil disputes between members of different castes..</li> <li>xii. Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extortionate taxation</li> <li>xiii. Any other relevant point Any eight points to be explained</li> </ul>		
<b>13</b>	<b>Gandhiji</b> <ul style="list-style-type: none"> <li>i. The repressive attitude of the British Government led Mahatma Gandhi to launch Non-Cooperation Movement against it.</li> <li>ii. He knitted popular movement</li> <li>iii. He served notice to the Viceroy on 1 July that since the issue of Khilafat and Jallianwala Bagh massacre had not been satisfactorily solved, he would resort to Non-Cooperation Movement</li> <li>iv. The Non-Cooperation Movement included Swadeshi as its prime move.</li> </ul>	<b>8</b>	<b>350</b>

	<ul style="list-style-type: none"> <li>v. It introduced 20 lakhs of Charkhas in Indian family</li> <li>vi. The programme of Non-Cooperation Movement was multidimensional.</li> <li>vii. Surrender of all titles and Government posts</li> <li>viii. Boycott of Government schools and colleges</li> <li>ix. Boycott of all functions of the British Government</li> <li>x. Boycott of law courts,. Non-cooperation with the Act of 1919, Boycott of all foreign articles</li> <li>xi. Development of communal harmony</li> <li>xii. Use of Swadeshi articles</li> <li>xiii. Establishment of national schools</li> <li>xiv. End of untouchability and caste-system</li> <li>xv. This movement unleashed a surge of popular action against colonial India</li> <li>xvi. For a short period, it gave a challenge to the British authority.</li> <li>xvii. Any other relevant point</li> </ul> <p style="text-align: center;"><b>OR</b></p> <p><b>History of help, humanity &amp; harmony during partition of India</b></p> <ul style="list-style-type: none"> <li>i. People helped each other</li> <li>ii. Stories of caring and sharing were also there.</li> <li>iii. New opportunities were there</li> <li>iv. Triumph over trauma</li> <li>v. Humble efforts of people</li> <li>vi. Kindness of people</li> <li>vii. Humanity was also shown</li> <li>viii. Sharing of food shelter and security</li> </ul>	<b>8</b>	<b>399</b>
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	<p>ix. Numerous stories-examples to be coded</p> <p>Any other relevant point</p>		
<b>14</b>	<p><b>14.1 Drona refused to have Eklavya as his pupil</b></p> <p>i. Ekalavya was the Nishadas.</p> <p>ii. The Nishadas were jungle tribes and were generally considered to be outcastes.</p> <p>iii. was not a Kshatriya, and in those days only Kshatriyas were supposed to get a military education</p> <p><b>14.2 What did Drona demand from Eklavya? How did Eklavya react on it?</b></p> <p>i. Drona acted in order to protect Arjuna's status as the greatest archer</p> <p>ii. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it.</p> <p>iii. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before</p> <p><b>14.3 Why did Drona ask for such type of gurudakshina</b></p> <p>i. Drona kept his promise for Arjuna as Drona had once told his favorite student Arjuna, that he would be unrivalled amongst his pupils</p> <p>ii. Drona for keeping his promise for Arjuna compelled Eklavya to cut off his thumb and offer it to himself as guru dakshina and Eklavya acknowledged it and honored him the same</p> <p>ii. Any other relevant point</p>	<p><b>2+3</b></p> <p><b>+2</b></p> <p><b>=7</b></p>	<b>62</b>

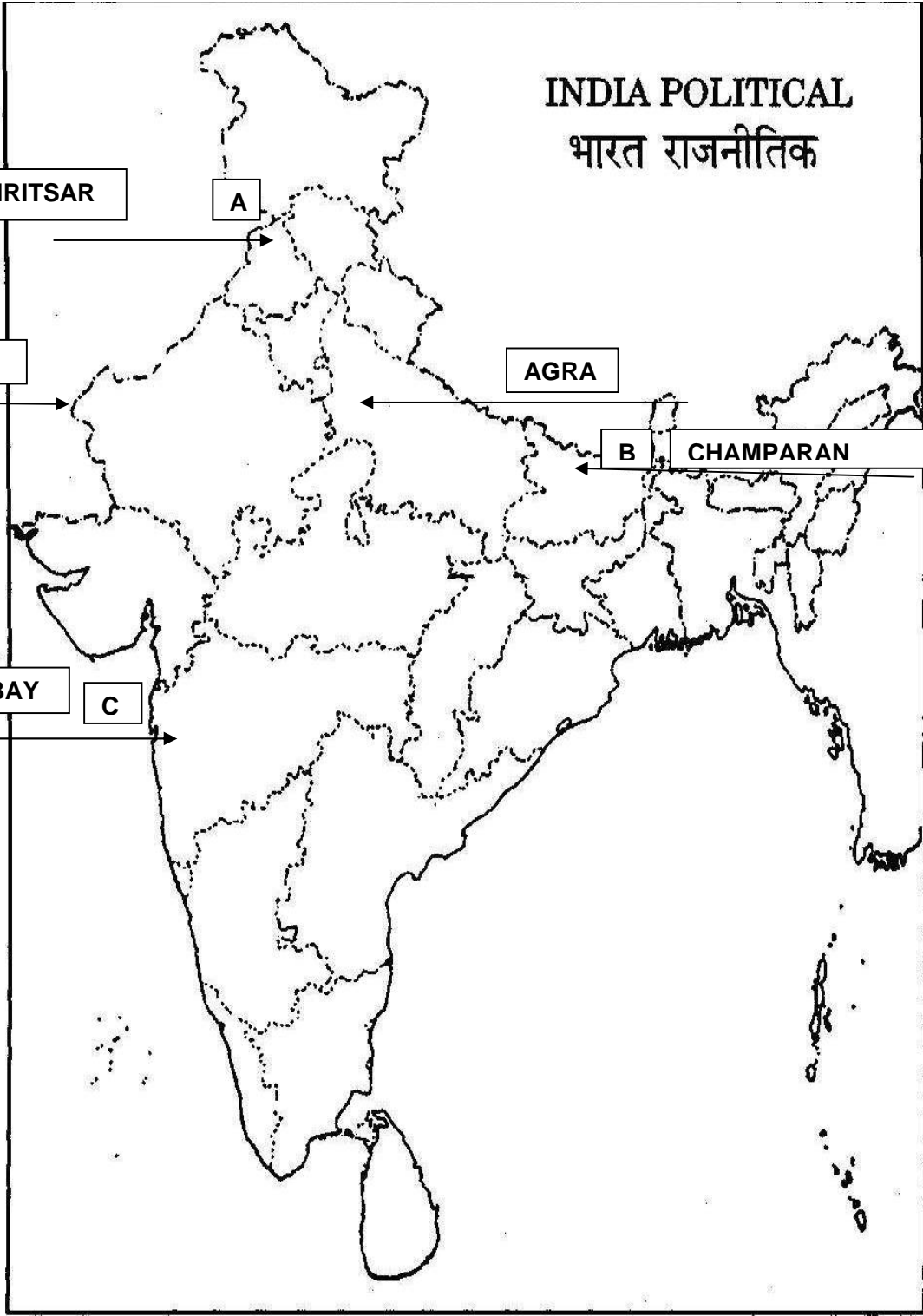
15	<p><b>15.1 Who was Ibn Batuta?</b></p> <p>Battuta was a Moroccan traveler. Before he come to India, he had made pilgrimage trips to Mecca, and had already travelled extensively in Syria, Iraq, Persia, Yemen, Oman and a few trading ports on the coast of East Africa. Ibn Battuta’s book of travels, called <i>Rihla</i>, written in Arabic</p> <p><b>15.2 Mention any three exciting things which he noticed in India .</b></p> <p>i. <u>The coconut.</u> –</p> <p>Coconut trees looked like date palms. It resembles a man’s head. Inside of it looks like a brain. Its fibre looks like human hair. Its fibre used for making rope which is used for pulling ships.</p> <p>ii. <u>The paan-</u></p> <p>It looked like grape plant. It is grown for the sake its leaves. People chew betel leaves with areca nut and lime.</p> <p>iii. <u>Indian cities</u></p> <p>Ibn Battuta found cities in the subcontinent full of exciting opportunities , resources and skills. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.</p> <p>iv. Any other relevant point</p> <p><b>15.3 How has Ibn Batuta accounted his travelling experience in Rihla?</b></p> <p>v. account of the cities which he had seen in his travel, and of</p>	2+3 +2 =7	121

	<p>the interesting events which had clung to his memory, and that he should speak of those whom he had met of the rulers of countries, of their distinguished men of learning, and their pious saints</p> <p>i. Narrative which gave entertainment to the mind and delight to the ears and eyes, with a variety of curious particulars by the exposition of which he gave edification and of marvellous things, by referring to which he aroused interest.</p> <p><b>‘Any other relevant point</b></p>		
<b>16</b>	<p><b>N G Ranga has drawn attention</b></p> <p>i. He said real minorities are the masses of this country.</p> <p>ii. These people are so depressed and oppressed and suppressed t that they are not able to take advantage of the ordinary civil rights.</p> <p>iii. The tribal people are the real minorities that need protection and assurances of protection</p> <p>iv. Any other relevant point</p> <p>Any three to be explained</p> <p><b>16.2 the gulf that separated the broad masses of Indians</b></p> <p>i. Merchants, moneylenders snatched their lands.</p> <p>ii. The merchants were able to turn the tribal people into veritable slaves.</p> <p>iii. They compelled them to sign various kinds of bonds, and make them hereditary bond-slaves.</p> <p>iv. Zamindars, malguzars all exploited them</p> <p>v. No elementary educational facilities were there.</p> <p>Any two to be explained</p> <p><b>16.3. protection needed for the real minorities</b></p>	<p><b>3+2</b></p> <p><b>+2</b></p> <p><b>=7</b></p>	<b>420</b>



	<p><b>i. By giving elementary education to the minorities</b></p> <p>ii. By giving legal protection</p> <p>iii. Special rights over their land</p> <p>iv Advantage of civil rights</p> <p>v By giving them proper work to earn their living</p> <p>Any two to be mentioned</p>		
17	<p><b>MAP</b></p> <p>a. Kot Diji</p> <p>b. Agra, the imperial capital of Mughal</p> <p><b>NOTE: The following questions are for the visually impaired candidates only in lieu of Q17</b></p> <p><b>17.1 Any one mature Harappa Sites.</b></p> <p>Kotdiji, Lothal, Kalibanga, Harappa, Mohanjodaro, Banawali, Dholavira, Nageshwar, Chaunjodaro, Balakot, Rakhigarhi</p> <p><b>17.2. capital city of Mughal Empire.-</b> Agra, Lahore, Delhi Fatehpur Sikri- Anyone to be mentioned</p> <p><b>17.3 Any three centres related with Indian National Movement</b></p> <p>-Champanan, Dandi. Bombay, Kheda, Ahmadabad, Chauri-Chaura, Amritsar, Benaras, Lahore, Bardoli, Karachi</p>	2+3 =5	

INDIA POLITICAL  
भारत राजनीतिक



AMRITSAR

A

KOTDIJI

AGRA

B

CHAMPARAN

BOMBAY

C