

<p style="text-align: center;"><b>Marking Scheme</b>  <b>Strictly Confidential</b>  <b>(For Internal and Restricted use only)</b>  <b>SR. SECONDARY SCHOOL SUPPLEMENTARY EXAMINATION, 2025</b>  <b>SUBJECT NAME: HISTORY (SUB. CODE-027) (Q.P. CODE 61/S/1)</b></p>	
<b><u>General Instructions: -</u></b>	
<b>1</b>	You are aware that evaluation is the most important process in the actual and correct assessment of the candidates. A small mistake in evaluation may lead to serious problems which may affect the future of the candidates, education system and teaching profession. To avoid mistakes, it is requested that before starting evaluation, you must read and understand the spot evaluation guidelines carefully.
<b>2</b>	<b>“Evaluation policy is a confidential policy as it is related to the confidentiality of the examinations conducted, evaluation done and several other aspects. Its leakage to public in any manner could lead to derailment of the examination system and affect the life and future of millions of candidates. Sharing this policy/document to anyone, publishing in any magazine and printing in Newspaper/Website, etc. may invite action under various rules of the Board and IPC.”</b>
<b>3</b>	Evaluation is to be done as per instructions provided in the Marking Scheme. It should not be done according to one’s own interpretation or any other consideration. Marking Scheme should be strictly adhered to and religiously followed. <b>However, while evaluating, answers which are based on latest information or knowledge and/or are innovative, they may be assessed for their correctness otherwise and due marks be awarded to them. In class-XII, while evaluating two competency-based questions, please try to understand given answer and even if reply is not from marking scheme but correct competency is enumerated by the candidate, due marks should be awarded.</b>
<b>4</b>	The Marking Scheme carries only suggested value points for the answers. These are in the nature of Guidelines only and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the due marks should be awarded accordingly.
<b>5</b>	The Head-Examiner must go through the first five answer books evaluated by each evaluator on the first day, to ensure that evaluation has been carried out as per the instructions given in the Marking Scheme. If there is any variation, the same should be zero after deliberation and discussion. The remaining answer books meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
<b>6</b>	Evaluators will mark (√) wherever answer is correct. For wrong answer CROSS ‘X’ be marked. Evaluators will not put right (✓) while evaluating which gives an impression that answer is correct and no marks are awarded. <b>This is most common mistake which evaluators are committing.</b>
<b>7</b>	If a question has parts, please award marks on the right-hand side for each part. Marks awarded for different parts of the question should then be totaled up and written in the left-hand margin and encircled. This may be followed strictly.
<b>8</b>	If a question does not have any parts, marks must be awarded in the left-hand margin and encircled. This may also be followed strictly.
<b>9</b>	If a student has attempted an extra question, answer of the question deserving more marks should be retained and the other answer scored out with a note <b>“Extra Question”</b> .
<b>10</b>	No marks to be deducted for the cumulative effect of an error. It should be penalized only once.

<b>11</b>	A full scale of marks __80_____(example 0 to 80/70/60/50/40/30 marks as given in Question Paper) has to be used. Please do not hesitate to award full marks if the answer deserves it.
<b>12</b>	Every examiner has to necessarily do evaluation work for full working hours i.e., 8 hours every day and evaluate 20 answer books per day in main subjects and 25 answer books per day in other subjects (Details are given in Spot Guidelines). This is in view of the reduced syllabus and number of questions in question paper.
<b>13</b>	<p>Ensure that you do not make the following common types of errors committed by the Examiner in the past:-</p> <ul style="list-style-type: none"> <li>● Leaving answer or part thereof unassessed in an answer book.</li> <li>● Giving more marks for an answer than assigned to it.</li> <li>● Wrong totaling of marks awarded on an answer.</li> <li>● Wrong transfer of marks from the inside pages of the answer book to the title page.</li> <li>● Wrong question wise totaling on the title page.</li> <li>● Wrong totaling of marks of the two columns on the title page.</li> <li>● Wrong grand total.</li> <li>● Marks in words and figures not tallying/not same.</li> <li>● Wrong transfer of marks from the answer book to online award list.</li> <li>● Answers marked as correct, but marks not awarded. (Ensure that the right tick mark is correctly and clearly indicated. It should merely be a line. Same is with the X for incorrect answer.)</li> <li>● Half or a part of answer marked correct and the rest as wrong, but no marks awarded.</li> </ul>
<b>14</b>	While evaluating the answer books if the answer is found to be totally incorrect, it should be marked as cross (X) and awarded zero (0) Marks.
<b>15</b>	Any unassessed portion, non-carrying over of marks to the title page, or totaling error detected by the candidate shall damage the prestige of all the personnel engaged in the evaluation work as also of the Board. Hence, in order to uphold the prestige of all concerned, it is again reiterated that the instructions be followed meticulously and judiciously.
<b>16</b>	The Examiners should acquaint themselves with the guidelines given in the “ <b>Guidelines for Spot Evaluation</b> ” before starting the actual evaluation.
<b>17</b>	Every Examiner shall also ensure that all the answers are evaluated, marks carried over to the title page, correctly totaled and written in figures and words.
<b>18</b>	The candidates are entitled to obtain photocopy of the Answer Book on request on payment of the prescribed processing fee. All Examiners/Additional Head Examiners/Head Examiners are once again reminded that they must ensure that evaluation is carried out strictly as per value points for each answer as given in the Marking Scheme.

**MARKING SCHEME****HISTORY (027)****(Q.P. CODE : 61/S/1)**

NOTE: PAGE NOS MENTIONED IN THE MARKING SCHEME ARE TAKEN FROM THE LATEST NCERT E-BOOK

<b>S. No</b>	<b>VALUE POINTS</b>	<b>Ch/ Pg. No</b>	<b>Mks</b>
	<b>SECTION A</b> <b>(Multiple Choice Questions)</b>		
1	(A) I and II	Ch- 1, p. 17	1
2	(C ) It researched all regional variations of the text	Ch.3, p. 54	1
3	(C) I and IV	Ch.1, p. 20	1
4	(B) Cholas, Cheras, Pandyas	Ch- 2, p. 35	1
5	(B) a-iv, b-iii, c-ii, d-i	Ch- 2, p. 44,45	1
6	(B) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).	Ch- 3, p. 60	1
7	(C) Priest-King  <b>OR</b>  <b>The following question is for Visually Impaired Candidates only, in lieu of Q. no. 15.</b>	Ch-1,p. 16	1

	(B) Pakistan	Ch-1, p.2	1
8	(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).	Ch- 5, p. 116	1
9	(A) I and II	Ch- 5, p. 118	1
10	(D) I, II and III	Ch-6, p.153,1 55	1
11	(C) Bhajans	Ch- 6, p. 164	1
12	(D) Jama	Ch- 8, p. 213	1
13	One mark to be given to all.		1
14	(A) Nicolo de Conti – Italy	Ch-7, p. 176	1
15	(A) Wajid Ali Shah's misgovernance	Ch. 10, p. 266	1
16	(D) III, I, II, IV	Ch-9, p. 241, 242	1
17	(B ) Ahmadullah Shah	Ch-10, p. 263	1
18	(B) a-iii, b-ii, c-iv, d-i	Ch-12, p. 330- 333	1
19	(C ) Jawahar Lal Nehru	Ch- 12, p. 322	1

20	(C) I, III, IV, II	Ch- 11, p. 314	1
21	(B) Subhadra Kumari Chauhan	Ch-10, p. 283	1
	<b>SECTION- B</b> <b>(Short- Answer Type Questions)</b>		
22	<p><b>(a) “Historians considered the Harappan seals as the distinctive artifact.” Examine the statement.</b></p> <ul style="list-style-type: none"> <li>i. Square or rectangular shaped seals made of steatite.</li> <li>ii. Provide evidence of writing (script not deciphered) and craftsmanship.</li> <li>iii. Indicate the existence of authority which issued/exercised power.</li> <li>iv. Evidence of trade with Mesopotamia, Harappan seals found in Mesopotamia and vice versa;</li> <li>v. Image of boat on seals.</li> <li>vi. May reflect the beliefs of the Harappans-humped bull, proto-Shiva.</li> <li>vii. Any other relevant point.</li> </ul> <p>(Any 3 points to be assessed)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) “The Harappans were known for their advanced urban planning.” Justify the statement with suitable arguments.</b></p> <ul style="list-style-type: none"> <li>i. The settlement was divided into two sections, one smaller but higher and the other much larger but lower. (Citadel and the Lower Town)</li> <li>ii. Buildings were constructed on mud brick platforms.</li> <li>iii. The lower town was separated from the upper town and was walled.</li> <li>iv. Detailed planning is indicated in the use of bricks of a standardized ratio for all construction.</li> <li>v. Roads and streets were laid out along an approximate grid pattern.</li> <li>vi. The drainage system was carefully planned.</li> <li>vii. Streets and drains were laid out first and then houses built. Every house had at least one wall along a street.</li> <li>viii. The construction would require mobilisation of labour on a very large scale.</li> <li>ix. Any other relevant point.</li> </ul> <p>Any 3 points to be assessed.</p>	<p>Ch. 1, p. 15</p> <p>Ch. 1, p. 5-7</p>	<p>3</p> <p>3</p>

23.	<p><b>Assess the significance of the Mahabharata as a source for understanding ancient Indian society.</b></p> <ul style="list-style-type: none"> <li>i. Texts allow us to piece together attitudes and practices that shaped social histories.</li> <li>ii. The text also contains sections laying down norms of behaviour for various social groups</li> <li>iii. Socio-cultural element- reflects social hierarchy and gender role in the text.</li> <li>iv. Family structures</li> <li>v. Patriliney</li> <li>vi. Position of Women as mothers and wives.</li> <li>vii. Types of marriage.</li> <li>viii. Rules of marriage.</li> <li>ix. Varna system- divisions of the four main varnas</li> <li>x. Integration beyond the varnas - Nishadas – forest dwellers. eg. Ekalavya</li> <li>xi. Integration beyond the varnas -Rakshasa – Bhim’s marriage with Hidimba Untouchable and chandalas.</li> <li>xii. Presence of non-Kshatriya Kings in power.</li> <li>xiii. Gotra norms.</li> <li>xiv. Any other relevant point.</li> </ul> <p>Any 3 points to be assessed.</p>	Ch-3,	3
24.	<p><b>“The Chola rulers extended their support to the Bhakti Movement and the Brahmanical traditions.” Explain the statement.</b></p> <ul style="list-style-type: none"> <li>i. Chola rules (9<sup>th</sup> – 13<sup>th</sup> C) supported Brahmanical and Bhakti traditions,</li> <li>ii. Making land grants.</li> <li>iii. Constructing temples for Vishnu and Shiva.</li> <li>iv. The magnificent Shiva temples at Chidambaram, Thanjavur &amp; Gangai Konda Cholapuram were constructed under their patronage.</li> <li>v. The spectacular representations of Shiva in bronze were inspired by Nayanars.</li> <li>vi. The Chola kings, for instance, often attempted to claim divine support.</li> <li>vii. They proclaimed their own power and status by building splendid temples that were adorned with stone and metal sculpture to recreate the visions of these popular saints who sang in the language of the people.</li> <li>viii. These kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage.</li> <li>ix. The Cholas also took the initiative to collect and organize the hymns into a text (Tevaram).</li> <li>x. Chola ruler Parantaka I had consecrated metal images of Appar, Sambandar and Sundarar in a Shiva temple.</li> <li>xi. Any other relevant point.</li> </ul> <p>(Any 3 points to be assessed.)</p>	Ch-6, p. 146	3

25.	<p><b>Explain how association with the state transformed the lives of the forest dwellers during the Mughal rule.</b></p> <ul style="list-style-type: none"> <li>i. For the state, the forest was a subversive place – a place of refuge (mawas) for troublemakers.</li> <li>ii. Forest dwellers- the term described those whose livelihood came from gathering forest produce, hunting and shifting agriculture.</li> <li>iii. For the state, the forest was a place of refuge for troublemakers.</li> <li>iv. External forces entered the forest in different ways.</li> <li>v. The peshkash levied from forest people often included a supply of elephants.</li> <li>vi. The hunt symbolized the overwhelming concern of the state to ensure justice to all its subjects.</li> <li>vii. The spread of commercial agriculture was an important external factor that impinged on the life of forest dwellers.</li> <li>viii. Products like honey, beeswax and gum lac were in great demand and became major items of overseas export from India.</li> <li>ix. Elephants were captured and sold.</li> <li>x. Trade involved exchange through barter system.</li> <li>xi. Lohanis tribe from Punjab were involved in overland trade between India and Afghanistan.</li> <li>xii. Many tribal chiefs became Zamindars and even kings by recruiting people from their lineage groups in the military.</li> <li>xiii. In Assam, the Ahom kings had their paiks.</li> <li>xiv. The process of state formation solidified in the 16<sup>th</sup> century.</li> <li>xv. New cultural influences also began to penetrate into forested zones. Some historians have indeed suggested that sufi saints (pirs) played a major role in the slow acceptance of Islam among agricultural communities</li> <li>xvi. Forest dwellers were thus integrated into the social, economic and cultural fabric.</li> <li>xvii. Any other relevant point.</li> </ul> <p>Any 3 points to be assessed.</p>	Ch. 8, p. 208- 211	3
	<p style="text-align: center;"><b>OR</b></p> <p><b>(b) Explain the role of Panchayats in the Mughal empire.</b></p> <ul style="list-style-type: none"> <li>i. The panchayat was headed by a headman known as muqaddam or mandal. chosen through the consensus of the elders and zamindar.</li> <li>ii. The village panchayat was an assembly of elders with hereditary rights</li> <li>iii. In mixed-caste villages the panchayat was usually a heterogeneous body.</li> <li>iv. Headmen held office as long as they enjoyed the confidence of the village elders.</li> <li>v. The chief function of the headman was to supervise the preparation of village accounts assisted by the accountant or patwari.</li> <li>vi. The panchayat derived its funds from common financial pool.</li> </ul>	Ch. 8, p. 202- 204	3

	<ul style="list-style-type: none"> <li>vii. Expenses for community welfare activities such as digging a canal tiding, and natural communities like floods were also met from these funds.</li> <li>viii. Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.</li> <li>ix. Caste or jati in the village had its own jati panchayat.</li> <li>x. In Rajasthan jati panchayats arbitrated civil disputes between members of different castes.</li> <li>xi. They mediated in contested claims on land, decided whether marriages were performed according to the norms laid down by a particular caste group, determined who had ritual precedence in village functions, and so on.</li> <li>xii. In most cases, except in matters of criminal justice, the state respected the decisions of jati panchayats.</li> <li>xiii. The decision of the panchayat in conflicts between “lower -caste” peasants and state officials or the local zamindar could vary from case to case.</li> <li>xiv. In cases of excessive revenue demands, the panchayat often suggested compromise.</li> <li>xv. In Rajasthan Jati Panchayats arbitrated civil disputes between members of different castes.</li> <li>xvi. Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extortionate taxation and demand for unpaid labour (begar).</li> <li>xvii. Any other relevant point.</li> </ul> <p>Any 3 points to be assessed</p>		
26.	<p><b>Why did the Zamidars default on the payment of dues after the introduction of the Permanent Settlement ? Explain.</b></p> <ul style="list-style-type: none"> <li>i. The initial revenue demands were very high</li> <li>ii. This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed,</li> <li>iii. The revenue was invariable,</li> <li>iv. Revenue had to be paid punctually, according to the Sunset Law.</li> <li>v. The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.</li> <li>vi. Ryots deliberately delayed payment. Rich ryots and village headmen – jotedars and mandals – were only too happy to see the zamindar in trouble.</li> <li>vii. Any other relevant point.</li> </ul> <p>Any 3 points to be assessed</p>	Ch. 9, p. 229-230	3
27.	<p><b>Imagine you have been tasked with writing a comprehensive history of the Revolt of 1857. What sources would you use for it ?</b></p> <ul style="list-style-type: none"> <li>i. Proclamations in Hindi, Urdu and Persian.</li> <li>ii. Art and literature</li> </ul>	Ch.10, p. 277-283	3



	<ul style="list-style-type: none"> <li>iii. Heroic poems were written about the valour of the queen Subhadra Kumari Chauhan: “Khoob lari mardani woh to Jhansi wali rani thi”</li> <li>iv. Images that circulated in Britain,</li> <li>v. Letters that rebel leaders wrote</li> <li>vi. Official accounts -accounts written by the British.</li> <li>vii. Letters and diaries,</li> <li>viii. Autobiographies.</li> <li>ix. Official histories.</li> <li>x. Innumerable memos and notes, assessments of situations, and reports that were produced</li> <li>xi. The stories of the revolt that were published in British newspapers and magazines narrated in gory detail the violence of the mutineers</li> <li>xii. The pictorial images produced by the British and Indians.</li> <li>xiii. Paintings, pencil drawings, etchings, posters, cartoons, bazaar prints.</li> <li>xiv. “Relief of Lucknow”, painted by Thomas Jones Barker in 1859,</li> <li>xv. “In Memoriam”, by Joseph Noel Paton,</li> <li>xvi. Miss Wheeler defending herself against sepoys in Kanpur</li> <li>xvii. The Clemency of Canning”, Punch,</li> <li>xviii. Any other relevant point.</li> </ul> <p>Any 3 points to be accessed.</p>		
	<b>SECTION- C</b>  <b>(Long- Answer Type Questions)</b>		
28.	<p><b>(a) How did the stupa come to be associated with Buddhist belief and practices? Explain the structural features of Sanchi Stupa with examples.</b></p> <p><b>Ans:</b></p> <ul style="list-style-type: none"> <li>i. The tradition of erecting stupas may have been pre-Buddhist, but they came to be associated with Buddhism. Since they contained relics regarded as sacred,</li> <li>ii. The stupas were built in places that were regarded as sacred.</li> <li>iii. This was because relics of the Buddha such as his bodily remains or objects used by him were buried there. These mounds were known as stupas.</li> <li>iv. Buddhist stupas were built at places associated with the life of the Buddha-birth (Lumbini), Enlightenment (Gaya), first sermon (Sarnath) and his nibbana (Kusinagara).</li> <li>v. As the Buddha lay dying, the Buddha said to Ananda, “At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata.</li> </ul>	Ch. 4, p. 95- 97, 99- 103	4+4= 8

	<p>vi. The Asokavadana mentions that stupas were built by Asoka over the relics of the Buddha distributed by him. (Bharhut, Sanchi and Sarnath).</p> <p>vii. Any other relevant point. (Any 4 points to be assessed)</p> <p><b>Structural Features of Sanchi Stupa</b></p> <ol style="list-style-type: none"> <li>The stupa was a semi-circular mound of earth (Anda) but gradually became more complex.</li> <li>Above the Anda was the Harmika – the balcony like structure that represented the abode of the Gods.</li> <li>From it arose the mast – Yasti that was surmounted by a Chattri or Umbrella.</li> <li>The railing around the mound separate the sacred and the secular sections.</li> <li>Stone railing resembling bamboo and wooden fences can be seen at Sanchi and Berhut stupas.</li> <li>The gateways were installed at four cardinal points.</li> <li>Later, the mounds of the stupas (Amravati and Shah ji ki dheri) came to be elaborately curved.</li> <li>The sculpture at Sanchi can be understood by the knowledge about Buddhist texts such as the Jatakas eg Vessantara Jataka on the Torana.</li> <li>Familiarity with the hagiographies of Buddha helps understand depiction of Buddha not in human form but as symbols, which depict an event in his life.</li> <li>Empty seat – Meditation</li> <li>Stupa – Mahaparinibbana</li> <li>Wheel – First Sermon</li> <li>Bodhi tree – Enlightenment</li> <li>There is also the presence of Non-Buddhist, popular elements that enrich the scene.</li> <li>Shalabhanjika auspicious motif of a woman whose touch caused trees to flower</li> <li>Animals including elephants, horses, monkeys and cattle, that were carved to create lively scenes and draw visitors</li> <li>Animal like elephants were used to symbolise strength and wisdom.</li> <li>Image identified as Maya – Buddha’s mother / Gajalakshmi – goddess of good fortune associated with elephants.</li> <li>The serpent too has been found on several pillars and was perhaps derived from popular traditions.</li> <li>Any other relevant point (Any 4 points to be assessed)</li> </ol> <p style="text-align: center;"><b>Or</b></p> <p><b>(b) “Buddhist and non-Buddhist elements come together to create a spectacle at Sanchi.” Explain the statement with examples.</b></p>	Ch.4,	8
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	<ol style="list-style-type: none"> <li>i. Stupas contained the relics of the Buddha and came to be venerated as a symbol of the Buddha and Buddhism.</li> <li>ii. There is also the presence of Non-Buddhist elements that enrich the scene.</li> <li>iii. The art and architecture at Sanchi provide insights into ancient Indian society:</li> <li>iv. Inscriptions at Sanchi reveal donations from various social groups.</li> <li>v. The Asokavadana mentions that stupas were built by Asoka over the relics of the Buddha distributed by him. (Bharhut, Sanchi and Sarnath).</li> <li>vi. The sculpture at Sanchi can be understood by the knowledge about Buddhist texts such as the Jatakas eg Vessantara Jataka on the Torana.</li> <li>vii. Familiarity with the hagiographies of Buddha helps understand depiction of Buddha not in human form but as symbols, which depict an event in his life.</li> <li>viii. Empty seat – Meditation</li> <li>ix. Stupa – Mahaparinibbana</li> <li>x. Wheel – First Sermon</li> <li>xi. Bodhi tree – Enlightenment</li> <li>xii. The stupa itself was a semi-circular mound of earth (Anda) but gradually became more complex.</li> <li>xiii. Above the Anda was the Harmika – the balcony like structure that represented the abode of the Gods.</li> <li>xiv. From it arose the mast – Yasti that was surmounted by a Chattri or Umbrella.</li> <li>xv. The railing around the mound separate the sacred and the secular sections.</li> <li>xvi. Stone railing resembling bamboo and wooden fences can be seen at Sanchi and Bharhut stupas.</li> <li>xvii. The gateways were installed at four cardinal points.</li> <li>xviii. Shalabhanjika was auspicious motif of a woman whose touch caused trees to flower</li> <li>xix. Animals including elephants, horses, monkeys and cattle, which were carved to create lively scenes and draw visitors.</li> <li>xx. Animal like elephants were used to symbolise strength and wisdom.</li> <li>xxi. Image identified as Maya – Buddha’s mother / Gajalakshmi – goddess of good fortune associated with elephants.</li> <li>xxii. The serpent too has been found on several pillars and was perhaps derived from popular traditions.</li> <li>xxiii. The stupa architecture of ancient India, particularly exemplified by the Sanchi complex, stands as a multifaceted cultural artefact.</li> <li>xxiv. It also embodies core Buddhist principles but also reflects the political aspirations of rulers, the social dynamics of communities, and the artistic and technological achievements of the time.</li> <li>xxv. Any other relevant point.</li> </ol>	p.95-103	
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	Any 8 points to be assessed.		
29.	<p><b>(a) Describe the significance of the Vijayanagara Empire in Indian history.</b></p> <ol style="list-style-type: none"> <li>The wide range of structures that have been found at Vijayanagar reflect the vision of the Rayas;</li> <li>The Rayas had control over resources and wealth and could mobilise labour and skilled craftsmen to undertake the construction of such spectacular buildings.</li> <li>The Capital-Vijayanagar reflects the organisation of space in a planned manner and also sheds light on contemporary aesthetics and assimilation of architectural ideas.</li> <li>The seven lines of fortifications which included agricultural tracts indicates a concern for the security and defence.</li> <li>Water reservoirs and channels – Kamlapuram Tank and the Hiriya canal built by state initiative show a concern for water conservation in an arid terrain.</li> <li>The structures in the urban core including roads, mosques, temples, wells and tanks and references in literature about the houses of common people reflect their patronage to trade.</li> <li>The Royal centre has many buildings which are connected with the life of the Rayas – palaces for their residence,</li> <li>the Lotus Mahal for administrative council meetings,</li> <li>Elephant stables,</li> <li>The Mahanavmi Dibba which had ritual significance during the festivities and were used by the Rayas to assert their control over the Nayaks amidst the cultural display.</li> <li>Audience hall</li> <li>The Hazararama temple alongwith nearly 60 other temples were perhaps indicative of their beliefs and worship of the chosen deity.</li> <li>The Rayas of Vijayanagar associated with temples to establish their own divine status and associate with the subjects.</li> <li>They made grants to temples and led prayers and festivities</li> <li>They built upon and enhanced the temple architecture by building Gopurams and Mandaps to temple complexes.</li> <li>Virupaksha temple was enlarged under the Rayas and Krishnadeva Raya had the eastern Gopuram built.</li> <li>Vitthala temple: indicated the ways in which the rulers of Vijayanagara drew on different traditions to create an imperial culture.</li> <li>Chariot streets extended from the temple Gopurams in a straight line, where merchants set up shops.</li> <li>Any other relevant point.</li> </ol> <p>Any 8 relevant points to be assessed.</p> <p style="text-align: center;">OR</p>	Ch.7 p.184, 185, 186	8

	<p><b>(b) Describe the religious architectural traditions of the Vijayanagara Empire.</b></p> <ol style="list-style-type: none"> <li>Local religious traditions may have prompted the selection of the site of the capital of Vijayanagara.</li> <li>Hills sheltered the kingdom of Vali and Sugriva</li> <li>Shrine of Pampadevi whose marriage with the guardian deity continued to be celebrated .</li> <li>Presence of pre-Vijayanagara Jain temples.</li> <li>Rulers (Pallavas, Chalukyas, Hoysalas, Cholas) encouraged temple building as a means of identifying with the divine and promoting them as centres of learning.</li> <li>Grants for building, repair and maintenance of temples were a source of popular support.</li> <li>Vijayanagar Rayas ruled on behalf of the God Virupaksha in whose name all royal orders were signed.</li> <li>Rulers elaborated these traditions by displaying their portraits in temples and their visits to temples were treated as state occasions.</li> <li>The Raya Gopurams or royal gateways dwarfed the towers of the central shrine and signalled the presence of a temple from a distance.</li> <li>There were Mandapas or pavilions and long pillared corridors within the temple complex.</li> <li>The Virupaksha temple was enlarged during the reign of Krishnadeva Raya with the hall in front of the main shrine and the eastern Gopuram.</li> <li>Religious festivities and cultural programmes of dance, music and drama were organised in the halls of the temples.</li> <li>The Vitthala temple, designed as a chariot, dedicated to a form of Vishnu worshipped in Maharashtra indicates the creation of an imperial culture by the rulers of Vijayanagara.</li> <li>Paved streets extended from the temple Gopurams in a straight line, lined with pillared pavilions in which merchants setup shops.</li> <li>Any other relevant point.</li> </ol> <p>Any 8 relevant points to be assessed.</p>	Ch.7 p.184, 185, 186	8
30.	<p><b>(a) “The Non-Cooperation Movement was significant in Gandhian nationalism.” Justify the statement.</b></p> <ol style="list-style-type: none"> <li>Rise of Gandhiji as a mass leader.</li> <li>The Non Cooperation Movement transformed Indian National Movement from an elite phenomenon to a popular mass movement.</li> <li>Nationwide popularity of concepts of satyagraha and ahimsa.</li> <li>Non Cooperation as a protest against the Rowlatt Act and the Jallianwala Bagh Massacre.</li> <li>Demand for Swaraj.</li> </ol>	Ch.- 11,  p. 290,29 1	8

	<p>vi. Gandhiji by bringing together the Non-Cooperation and Khilafat Movements, united the two communities.</p> <p>vii. United, the two major religious communities i.e. Hindus and Muslims could collectively bring an end to colonial rule.</p> <p>viii. Use of Swadeshi and Boycott as a tools.</p> <p>ix. Students refused to go to schools, colleges,</p> <p>x. Lawyers stopped to going courts,</p> <p>xi. Working class went on strike.</p> <p>xii. Tribes in Andhra Pradesh violated forest laws</p> <p>xiii. Farmers in Awadh stopped paying taxes.</p> <p>xiv. Non-cooperation, became the name of an epoch in the life of India and of Gandhiji.</p> <p>xv. It entailed denial, renunciation, and self-discipline.</p> <p>xvi. It was training for self-rule.</p> <p>xvii. As a consequence of the Non-Cooperation Movement the British Raj was shaken to its foundations.</p> <p>viii. In February 1922, Gandhiji called off Non-Cooperation Movement due to untoward incident of burning of police stations in Chauri Chaura in which several constables were burnt to death.</p> <p>xix. During the Non-Cooperation Movement, thousands of Indians were put in jail and Gandhiji was arrested in March in 1922, charged with sedition and awarded him six years of imprisonment.</p> <p>xx. Any other relevant points.</p> <p>Any 8 points to be assessed.</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) “Gandhiji came to be viewed as a ‘people’s leader’ with deep sympathy for the poor.” Examine the statement.</b></p> <p>i. In the opening of the BHU in February 1916, Gandhiji told the privileged invitees that “there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India”.</p> <p>ii. He believed the salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it.</p> <p>iii. The movements in Champaran, Ahmedabad and Kheda marked Gandhiji out as a nationalist with a deep sympathy for the poor.</p> <p>iv. In 1921, during a tour of South India, Gandhiji shaved his head and began wearing a loincloth in order to identify with the poor.</p> <p>v. His new appearance also came to symbolise asceticism and abstinence.</p> <p>vi. The spinning wheel provided the poor with supplementary income and make them self-reliant.</p> <p>vii. Gandhiji appeared to the Indian peasant as a saviour, who would rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives.</p> <p>viii. Gandhiji’s appeal among the poor, and peasants in particular, was enhanced by his ascetic lifestyle, and by his shrewd use of symbols such as the dhoti and the charkha.</p>	<p>Ch.- 11, p. 292,29 3</p>	<p>8</p>
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	<ul style="list-style-type: none"> <li>ix. Mahatma Gandhi was by caste a merchant, and by profession a lawyer; but his simple lifestyle and love of working with his hands allowed him to empathise more fully with the laboring poor and for them, in turn, to empathise with him.</li> <li>x. The constructive programme at the grassroot level promoted social and economic reform that provided the necessary discipline and training in mass movement.</li> <li>xi. It included promotion of Hindu-Muslim Unity</li> <li>xii. Uplift of Women and Harijans,</li> <li>xiii. Dignity of labour</li> <li>xiv. Economic self-reliance.</li> <li>xv. Any other relevant points.</li> </ul> <p>Any 8 relevant points to be assessed</p>		
31.	<p style="text-align: center;"><b>Prabhavati Gupta and the village of Danguna</b></p> <p><b>(31.1) To whom was the land grant made by Prabhavati Gupta?</b> Ans: i. Land grant was made to Acharya Chanalsvamin for religious merit. ii. Any other relevant point (Any one point to be assessed)</p> <p><b>(31.2) What does the source inform us about the ownership of property by women?</b> Ans: i. Queen Prabhavati owned land and also granted it. ii. According to religious texts such as the Dharmshastra and Dharmasutras women were not allowed to own property. iii. This rule was not universal. iv. Any other relevant point (Any one point to be assessed)</p> <p><b>(31.3) What were the privileges given to recipients of the land grant?</b> Ans: i. The inhabitants of the village of Danguna were instructed to obey the grantee's all commands. ii. this village was not to be entered by soldiers and policemen; iii. (it is) exempt from (the obligation to provide) grass, (animal) hides as seats, and charcoal (to touring royal officers); iv. exempt from (the royal prerogative of) purchasing fermenting liquors and digging (salt); v. exempt from (the right to) mines and khadira trees; vi. exempt from (the obligation to supply) flowers and milk; vii. (it is donated) together with (the right to) hidden treasures and deposits (and) viii. together with major and minor taxes ..." ix. Any other relevant point. (Any 2 points to be assessed.)</p>	Ch. 2, P. 41	<p>1</p> <p>1</p> <p>2</p>

32.	<p style="text-align: center;"><b>A warning for Europe</b></p> <p><b>(32.1) What was Bernier's warning to the European kings?</b></p> <p><b>Ans:</b></p> <ul style="list-style-type: none"> <li>i. Bernier warned that if European kings followed the Mughal model : Their kingdoms would be very far from being well-cultivated and peopled,</li> <li>ii. It would also not be so well built, as rich, so polite and flourishing as we see them.</li> <li>iii. They would become kings of deserts and solitudes,</li> <li>iv. They would become kings of beggars and barbarians</li> <li>v. We should find the great Cities and the great Burroughs (boroughs) rendered uninhabitable because of ill air, and</li> <li>vi. The cities would fall to ruine (ruin) without any bodies (anybody) taking care of repairing them;</li> <li>vii. the hillocks would be abandon'd.</li> <li>viii. The fields overspread with bushes, or fill'd with pestilential marishes (marshes).</li> <li>ix. Bernier warned the European kings that they should not in any manner adopt the Mughal Model of Crown ownership which was the cause of the ruin of the Mughal countryside and the peasantry.</li> <li>x. Any other relevant point.</li> </ul> <p>(Any one point to be assessed)</p> <p><b>(32.2). How did he compare European kings and the Mughal emperors?</b></p> <ul style="list-style-type: none"> <li>i. The prosperity of the European model is emphasized while the Mughal Emperors are referred to as kings of barbarians and beggars.</li> <li>ii. The superiority of the European model is emphasized while the Mughal Emperors are referred to as inferior.</li> <li>iii. The Europeans kings are otherwise rich and powerful and they are much better and more royally served.</li> <li>iv. Any other relevant point.</li> </ul> <p>(Any one point to be assessed)</p> <p><b>(32.3). How did Bernier describe the Mughal countryside?</b></p> <ul style="list-style-type: none"> <li>i. Bernier painted a dismal condition of the Mughal countryside</li> <li>ii. According to him it was in a pitiable and ruined state;</li> <li>iii. Its fields were "overspread with bushes" and</li> <li>iv. It was full of "pestilential marishes (marshes).</li> <li>v. Bernier saw the Mughal state as an exploitative one, wherein a minority elite oppressed and dominated over a vast mass of subject population,</li> <li>vi. According to him there was no middle class in the Mughal Empire</li> <li>vii. Any other relevant point.</li> </ul> <p>(Any 2 points to be accessed.)</p>	Ch.5, P. 132	1
			1
			2







(34.3) Name any two centres of the Indian National Movement.

Delhi/Kheda/Calcutta/Amritsar/Bardoli/Champaran/Ahmedabad/

Nagpur/Madras/ Lucknow

Any other relevant point

(Any two to be assessed)

Ch.

11

