

<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/3)</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.

11	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.
12	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.
13	<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>
14	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.
15	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.
16	The Examiners should acquaint themselves with the guidelines given in the “ <b>Guidelines for Spot Evaluation</b> ” before starting the actual evaluation.
17	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.
18	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/3)**

Note: Page numbers are mentioned in the marking scheme are as per latest NCERT text e-books.

<b>S.no.</b>	<b>VALUE POINTS</b>	<b>P. No.</b>	<b>Marks</b>
	<b>SECTION A</b> <b>(Multiple Choice Questions)</b>		
1.	(B) Subhadra Kumari Chauhan	Ch-10, p. 283	1
2.	(C) I, III, IV, II	Ch- 11, p. 314	1
3.	(C ) Jawaharlal Nehru	Ch- 12, p. 322	1
4.	(B) a-iii, b-ii, c-iv, d-i	Ch-12, p. 330- 333	1
5.	(B ) Ahmadullah Shah	Ch-10, p. 263	1
6.	(D) III, I, II, IV	Ch-9, p. 240, 241	1
7.	(A) Wajid Ali Shah's misgovernance	Ch. 10, p. 266	1
8.	(A) Nicolo de Conti – Italy	Ch-7, p. 176	1
9.	One mark to be given to all.		1

10.	(D) Jama	Ch- 8, p. 213	1
11.	(C) Bhajans	Ch- 6, p. 164	1
12.	(D) I, II and III	Ch-6, p.153, 155	1
13.	(A) I and II	Ch- 5, p. 118	1
14.	(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
15.	(C) Priest-King  or  <b>The following question is for Visually Impaired Candidates only, in lieu of Q. no. 15.</b>  (B) Pakistan	Ch-1, p. 16    Ch-1, p. 2	1    1
16.	(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
17.	(B) a-iv, b-iii, c-ii, d-i	Ch- 2,  p. 44,45	1
18.	(B) Cholas, Cheras, Pandyas	Ch- 2, p. 35	1
19.	(C) I and IV	Ch.1, p. 20	1
20.	(C) It researched all regional variations of the text.	Ch.3, p. 54	1

21.	(A) I and II	Ch- 1, p. 17	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> </ul>	<p>Ch. 1, p. 15</p> <p>Ch. 1, p. 5-7</p>	<p>3</p> <p>3</p>

	<ul style="list-style-type: none"> <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>		
23.	<p><b>How was the Critical Edition of the Mahabharata prepared? Explain.</b></p> <ul style="list-style-type: none"> <li>i. The team of scholars who prepared the critical edition of the Mahabharata was led by the Sanskrit scholar, V.S. Suthankar in 1919.</li> <li>ii. The project took 47 years to complete.</li> <li>iii. The team collected the manuscripts in various scripts from different parts of the country and compared the verses from each manuscript.</li> <li>iv. They selected the verses that were common to most versions and published these in several volumes in 13,000 pages with footnotes.</li> <li>v. Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, from Kashmir and Nepal in the north to Kerala and Tamil Nadu in the south.</li> <li>vi. There were several regional versions in the text that were covered in footnotes that are more than half of the 13,000 pages.</li> <li>vii. Our understanding of these processes is derived primarily from texts written in Sanskrit by and for Brahmanas.</li> <li>viii. These reflect the complex processes that shaped social histories through dialogues between dominant traditions and resilient local ideas and practices characterised by conflict and consensus.</li> </ul>	Ch-3, p.54	3

	<p>ix. The study of works in Pali and Prakrit indicated that ideas in normative Sanskrit texts were considered authoritative and were also questioned and occasionally rejected.</p> <p>x. Any other relevant point.</p> <p>Any 3 points to be assessed.</p>		
24.	<p><b>Explain the teachings of Guru Nanak Dev.</b></p> <p>i. The history of Sikhism begins with the ideas and teachings of Baba Guru Nanak</p> <p>ii. The message of Baba Guru Nanak is spelt out in his hymns teachings.</p> <p>iii. These suggest that he advocated a form of Nirguna bhakti.</p> <p>iv. For him, the absolute had ‘Rab’ had no gender or form and emphasised remembering or repeating the Divine Name.</p> <p>v. The shabad or hymns in Punjabi were sung in various Ragas.</p> <p>vi. Baba Guru Nanak organised his followers into a community.</p> <p>vii. He set up rules for congregational worship (sangat) involving collective recitation.</p> <p>viii. He appointed Guru Angad as his successor and the practices were followed for nearly 200 years.</p> <p>ix. The Fifth preceptor, Guru Arjan compiled Baba Guru Nanak’s hymns along with those of his from successors and other poets like Baba Farid, Ramdas and Kabir in the Adi Granth. These hymns Gurubani, are composed in various languages.</p> <p>x. It appears that Baba Guru Nanak did not wish to establish a new religion, but after his death his followers consolidated their own practices and distinguished themselves from both Hindus and Muslims.</p> <p>xi. Any other relevant point.</p> <p>Any 3 points to be assessed.</p>	Ch-6, p. 163	3
25.	<p><b>(a). “Artisanal activity was an integral part of the Mughal agrarian economy.” Explain the statement.</b></p>	Ch. 8,	3

	<p>i. Artisanal activities were an essential element in the Mughal countryside. Marathi documents and village surveys made in the initial part of the British rule suggest that as nearly 25% of the households were engaged in artisanal activity.</p> <p>ii. The distinction between peasant and artisan was a fluid one as many groups performed both during the phases of relative lull in agriculture- such as between sowing and weeding or weeding and harvesting.</p> <p>iii. Cultivators and their families would also participate in craft production – such as dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements.</p> <p>iv. Phases in the agricultural calendar when there was a relative lull in activity, were a time when cultivators could engage in artisanal production.</p> <p>v. Dyeing, Textile printing, Baking and firing of pottery, carpentry, blacksmith and making of ornaments were some of the artisanal activities undertaken in the villages.</p> <p>vi. Village artisans provided specialised services in return for which they were compensated by villagers by a variety of means, for eg., a share of the harvest, or an allotment of land, perhaps cultivable wastes, which was likely to be decided by the panchayat.</p> <p>vii. Another variant of this was a system where artisans and individual peasant households entered into a mutually negotiated system of remuneration, most of the time goods for services.</p> <p>viii. They were compensated by giving them a share of the harvest, allotment of wastelands, which in Mahabharata became their hereditary holdings.</p> <p>ix. In Bengal by paying them small daily allowance or diet money under the Jajmani system as well as sometimes in cash.</p> <p>x. Any other relevant point.</p> <p>Any 3 points to be assessed.</p>	p. 204-205	
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	<p style="text-align: center;"><b>OR</b></p> <p><b>(b) Explain the features of land revenue system of Mughal empire.</b></p> <ol style="list-style-type: none"> <li>i. Revenue from the land was the economic mainstay of the Mughal Empire.</li> <li>ii. To ensure control over agricultural production, and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.</li> <li>iii. They created office (daftar) of the diwan who was responsible for supervising the fiscal system of the empire.</li> <li>iv. The revenue officials and record keepers penetrated the agricultural domain and became a decisive agent in shaping agrarian relations.</li> <li>v. The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people.</li> <li>vi. The land revenue arrangements consisted of two stages – first, assessment and then actual collection.</li> <li>vii. The jama was the amount assessed, as opposed to hasil, the amount collected.</li> <li>viii. In his list of duties of the amil-guzar or revenue collector, Akbar decreed that while he should strive to make cultivators pay in cash, the option of payment in kind was also to be kept open.</li> <li>ix. While fixing revenue, the attempt of the state was to maximise its claims.</li> <li>x. Sometimes thwarted by local conditions. Both cultivated and cultivable lands were measured in each province.</li> <li>xi. The Ain compiled the aggregates of such lands during Akbar's rule.</li> <li>xii. In 1665, Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village.</li> <li>xiii. Any other relevant point.</li> </ol>	<p>Ch. 8, p. 213</p>	<p>3</p>
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	Any 3 points to be assessed.		
26.	<p><b>Examine the distinctive aspects of the Fifth Report of 1813.</b></p> <ul style="list-style-type: none"> <li>i. The Report was the fifth in a series of reports of the administration of the East India Company that was presented in the British Parliament and was prepared by a select committee after the 18<sup>th</sup> century Acts in the Parliament to regulate and control the Company in India.</li> <li>ii. The Fifth Report has 1002 pages, of which over 800 pages were appendices that reproduced petitions of zamindars and ryots, reports of collectors from different districts, statistical tables on revenue returns, and notes on the revenue and judicial administration of Bengal and Madras written by officials.</li> <li>iii. Many groups in Britain wanted a revocation of the Royal Charter that gave the Company the trade monopoly.</li> <li>iv. Many political groups argued that the conquest of Bengal was benefiting only the East India Company but not the British nation as a whole.</li> <li>v. Information about Company misrule and maladministration was hotly debated in Britain and incidents of the greed and corruption of Company officials were widely publicised in the press.</li> <li>vi. The Fifth Report placed the blame for ruin of the zamindars after the introduction of the Permanent Settlement of the policies and activities of the East India Company.</li> <li>vii. Researchers indicate that, intent on criticising the maladministration of the company, the Fifth Report exaggerated the collapse of traditional zamindari power, as also overestimated the scale on which zamindars were losing their land.</li> <li>viii. Even when zamindaris were auctioned, zamindars were not always displaced, given the ingenious methods they used to retain their zamindaris.</li> <li>ix. Any other relevant point.</li> </ul>	Ch. 9, p. 233-35	3

	Any 3 points to be assessed.		
27.	<p><b>Why did the rumours of 1857 resonate with the fears of the Indians? Explain.</b></p> <ol style="list-style-type: none"> <li>The rumors of the greased cartridges resonated with the pre-existing fears of the people against the British.</li> <li>Previously, the rumor of the boney dust of cows and pigs in the pour at the cantonment came to be seen as part of the British Conspiracy of destroy the caste and religion of Hindus and Muslims.</li> <li>There was fear and suspicion of conversion.</li> <li>The people came to believe that all that they cherished and held sacred – from kings, socio-religious customs to patterns of land holding and revenue payment was being deliberately destroyed and replaced by an alien and oppressive system.</li> <li>Such fears were aggravated by the activities of Christian Missionaries.</li> <li>The reforms introduced by Lord William Bentinck aimed at reforming Indian society by introducing western education, western ideas and institutions make Indian suspicious of British intentions.</li> <li>The British established laws to abolish customs like sati (1829) and the legalisation of widow remarriage.</li> <li>English Medium schools and colleges which taught Western Sciences and Liberal Arts.</li> <li>In the territories annexed, the British introduced their own system of administration, their own laws and their own methods of land settlement and land revenue collection.</li> <li>The cumulative impact of all this on the people of North India was profound.</li> <li>The removal of Indian rulers from Awadh and Jhansi increased the fear among the rebels.</li> <li>Any other relevant point.</li> </ol>	Ch.10, p. 265	3

	Any 3 points to be assessed.		
	<b>SECTION- C</b> <b>(Long- Answer Type Questions)</b>		
<b>28.</b>	<p><b>(a) Explain the teachings and philosophy of Buddhism.</b></p> <ol style="list-style-type: none"> <li>i. The Buddha's teachings have been reconstructed from stories, found mainly in the Sutta Pitaka.</li> <li>ii. Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power. For instance, when a grief-stricken woman whose child had died came to the Buddha, he gently convinced her about the inevitability of death rather than bring her son back to life.</li> <li>iii. These stories were narrated in the language spoken by ordinary people so that these could be easily understood.</li> <li>iv. According to Buddhist philosophy, the world is transient (anicca) and constantly changing; it is also soulless (anatta) as there is nothing permanent or eternal in it.</li> <li>v. Within this transient world, sorrow (dukkha) is intrinsic to human existence.</li> <li>vi. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.</li> <li>vii. In the earliest forms of Buddhism, whether or not god existed was irrelevant.</li> <li>viii. The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana, literally the extinguishing of the ego and desire.</li> <li>ix. Thus end the cycle of suffering for those who renounced the world.</li> <li>x. Any other relevant point.</li> </ol> <p>Any 8 points to be assessed.</p> <p style="text-align: center;"><b>OR</b></p>	Ch. 4, p. 91, 92	8

	<p><b>(b) Explain the features of the Puranic Hinduism.</b></p> <ul style="list-style-type: none"> <li>i. Puranic Hinduism included Vaishnavism and Shaivism in which there was growing emphasis on the worship of a chosen deity.</li> <li>ii. In such worship the bond between the devotee and the God was visualised as one of love and devotion, or bhakti.</li> <li>iii. The cults developed around the various avatars or incarnations of the deity.</li> <li>iv. Ten avatars were recognised within the tradition.</li> <li>v. The deity was believed to have assumed in order to save the world whenever it was threatened by disorder and destruction because of the dominance of evil forces.</li> <li>vi. Puranic Hinduism also worshiped different form of Vishnu one way of creating a more unified religious tradition.</li> <li>vii. Some of these forms were represented in sculptures, as were other deities.</li> <li>viii. Shiva, for instance, was symbolised by the linga, although he was occasionally represented in human form too.</li> <li>ix. All such representations depicted a complex set of ideas about the deities and their attributes through symbols such as headdresses, ornaments and ayudhas – weapons or auspicious objects the deities hold in their hands – how they are seated, etc.</li> <li>x. Puranas, were compiled by Brahmanas They contained much that had been composed and been in circulation for centuries, including stories about gods and goddesses.</li> <li>xi. They were written in simple Sanskrit verse, and were meant to be read aloud to everybody, including women and Shudras.</li> <li>xii. The Puranas evolved through interaction amongst people – priests, merchants, and ordinary men and women who travelled from place to place sharing ideas and beliefs.</li> <li>xiii. Any other relevant point.</li> </ul> <p>Any 8 points to be assessed.</p>	Ch.4, p.104, 105	8
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29.	<p><b>(a) “The Non-Cooperation Movement was significant in Gandhian nationalism.” Justify the statement.</b></p> <ol style="list-style-type: none"> <li>i. Rise of Gandhiji as a mass leader.</li> <li>ii. The Non Cooperation Movement transformed Indian National Movement from an elite phenomenon to a popular mass movement.</li> <li>iii. Nationwide popularity of Concepts of satyagraha and ahimsa.</li> <li>iv. Non Cooperation as a protest against the Rowlatt Act and the Jallianwala Bagh Massacre.</li> <li>v. Demand for Swaraj.</li> <li>vi. Gandhiji by bringing together the Non-Cooperation and Khilafat Movements, united the two communities.</li> <li>vii. United, the two major religious communities i.e. Hindus and Muslims could collectively bring an end to colonial rule.</li> <li>viii. Use of Swadeshi and Boycott as a tools.</li> <li>ix. Students refused to go to schools, colleges,</li> <li>x. lawyers stopped to going courts,</li> <li>xi. Working class went on strike.</li> <li>xii. Tribes in Andhra Pradesh violated forest laws and</li> <li>xiii. Farmers in Awadh stopped paying taxes.</li> <li>xiv. Non-cooperation, became the name of an epoch in the life of India and of Gandhiji.</li> <li>xv. It entailed denial, renunciation, and self-discipline.</li> <li>xvi. It was training for self-rule.</li> <li>xvii. As a consequence of the Non-Cooperation Movement the British Raj was shaken to its foundations.</li> <li>xviii. 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.</li> <li>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.</li> </ol>	Ch- 11, p. 290, 291	8
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	<p>xx. Any other relevant points.</p> <p>Any 8 points to be assessed.</p> <p><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> <ol style="list-style-type: none"> <li>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”.</li> <li>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.</li> <li>The movements in Champaran, Ahmedabad and Kheda marked Gandhiji out as a nationalist with a deep sympathy for the poor.</li> <li>In 1921, during a tour of South India, Gandhiji shaved his head and began wearing a loincloth in order to identify with the poor.</li> <li>His new appearance also came to symbolise asceticism and abstinence.</li> <li>The spinning wheel provided the poor with supplementary income and make them self-reliant.</li> <li>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.</li> <li>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.</li> <li>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 labouring poor and for them, in turn, to empathise with him.</li> </ol>	<p>Ch.-11, p. 291- 293</p>	<p>8</p>
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	<ul style="list-style-type: none"> <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>		
30.	<p><b>(a) Describe the significance of the Vijayanagara Empire in Indian history.</b></p> <ul style="list-style-type: none"> <li>i. The wide range of structures that have been found at Vijayanagara reflect the vision of the Rayas.</li> <li>ii. 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>iii. 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>iv. The seven lines of fortifications which included agricultural tracts indicates a concern for the security and defence.</li> <li>v. 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>vi. 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>vii. The Royal centre has many buildings which are connected with the life of the Rayas – palaces for their residence, the Lotus Mahal for administrative council meetings,</li> <li>viii. Elephant stables.</li> </ul>	Ch.7 p.184, 185, 186	8



	<p>ix. 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.</p> <p>x. Audience hall</p> <p>xi. The Hazararama temple along with nearly 60 other temples were perhaps indicative of their beliefs and worship of the chosen deity.</p> <p>xii. The Rayas of Vijayanagar associated with temples to establish their own divine status and associate with the subjects.</p> <p>xiii. They made grants to temples and led prayers and festivities</p> <p>xiv. They built upon and enhanced the temple architecture by building Gopurams and Mandaps to temple complexes.</p> <p>xv. Virupaksha temple was enlarged under the Rayas and Krishnadeva Raya had the eastern Gopuram built.</p> <p>xvi. Vitthala temple indicated the ways in which the rulers of Vijayanagara drew on different traditions to create an imperial culture.</p> <p>xvii. Chariot streets extended from the temple Gopurams in a straight line, where merchants set up shops.</p> <p>xviii. Any other relevant point.</p> <p>Any 8 relevant points to be assessed.</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) Describe the religious architectural traditions of the Vijayanagara Empire.</b></p> <p>i. Local religious traditions may have prompted the selection of the site of the capital of Vijayanagara.</p> <p>ii. Hills sheltered the kingdom of Vali and Sugriva</p> <p>iii. Shrine of Pampadevi whose marriage with the guardian deity continued to be celebrated.</p> <p>iv. Presence of pre-Vijayanagara Jain temples.</p>	<p>Ch.7 p.180-186</p>	<p>8</p>
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	<p>v. Rulers (Pallavas, Chalukyas, Hoysalas, Cholas) encouraged temple building as a means of identifying with the divine and promoting them as centres of learning.</p> <p>vi. Grants for building, repair and maintenance of temples were a source of popular support.</p> <p>vii. Vijayanagar Rayas ruled on behalf of the God Virupaksha in whose name all royal orders were signed.</p> <p>viii. Rulers elaborated these traditions by displaying their portraits in temples and their visits to temples were treated as state occasions.</p> <p>ix. The Raya Gopurams or royal gateways dwarfed the towers of the central shrine and signalled the presence of a temple from a distance.</p> <p>x. There were Mandapas or pavilions and long pillared corridors within the temple complex.</p> <p>xi. The Virupaksha temple was enlarged during the reign of Krishnadeva Raya with the hall in front of the main shrine and the eastern Gopuram.</p> <p>xii. Religious festivities and cultural programmes of dance, music and drama were organised in the halls of the temples.</p> <p>xiii. 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.</p> <p>xiv. Paved streets extended from the temple Gopurams in a straight line, lined with pillared pavilions in which merchants setup shops.</p> <p>xv. Any other relevant point.</p> <p>Any 8 relevant points to be assessed.</p>		
<b>31.</b>	<p style="text-align: center;"><b>A Warning for Europe</b></p> <p><b>31.1. What was Bernier's warning to the European kings?</b></p>	Ch.5, p. 132	1

	<p>i. Bernier warned that if European kings followed the Mughal model. Their kingdoms would be very far from being well-cultivated and peopled.</p> <p>ii. It would also not be so well built, so rich, so polite and flourishing as we see them.</p> <p>iii. They would become kings of deserts and solitudes,</p> <p>iv. They would become kings of beggars and barbarians</p> <p>v. We should find the great Cities and the great Burroughs (boroughs) rendered uninhabitable because of ill air, and</p> <p>vi. The cities would fall to ruine (ruin) without any bodies (anybody) taking care of repairing them;</p> <p>vii. the hillocks would be abandoned, and</p> <p>viii. the fields overspread with bushes, or filled with pestilential marishes (marshes).</p> <p>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.</p> <p>x. Any other relevant point.</p> <p>Any one point to be assessed.</p> <p><b>31.2. How did he compare European kings and the Mughal emperors?</b></p> <p>i. The prosperity of the European model is emphasized while the Mughal Emperors are referred to as kings of barbarians and beggars.</p> <p>ii. The superiority of the European model is emphasized while the Mughal Emperors are referred to as inferior.</p> <p>iii. The Europeans kings are otherwise rich and powerful and they are much better and more royally served.</p> <p>iv. Any other relevant point.</p> <p>Any one point to be assessed.</p> <p><b>31.3. How did Bernier describe the Mughal countryside?</b></p>	1	2
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	<p>i. Bernier paints a dismal condition of the Mughal countryside</p> <p>ii. According to him it was in a pitiable and ruined state;</p> <p>iii. Its fields were “overspread with bushes” and</p> <p>iv. It was full of “pestilential marishes (marshes).</p> <p>v. Bernier saw the Mughal state as an exploitative one, wherein a minority elite oppressed and dominated over a vast mass of subject population,</p> <p>vi. According to him there was no middle class in the Mughal Empire</p> <p>vii. Any other relevant point.</p> <p>Any 2 points to be assessed.</p>		
32.	<p><b>Prabhavati Gupta and the Village of Danguna</b></p> <p><b>32.1. To whom was the land grant made by Prabhavati Gupta?</b></p> <p>i. Land grant was made to Acharya Chanalsvamin for religious merit.</p> <p>ii. Any other relevant point.</p> <p>Any 1 point to be assessed.</p> <p><b>32.2. What does the source inform us about the ownership of property by women?</b></p> <p>i. Queen Prabhavati owned the land and also granted it.</p> <p>ii. Although according to religious texts such as the Dharmshastra and Dharmasutras women were not allowed to own property.</p> <p>iii. This rule was not universal.</p> <p>iv. Any other relevant point</p> <p>Any 1 point to be assessed.</p> <p><b>32.3. What were the privileges given to recipients of the land grant?</b></p> <p>i. The inhabitants of the village of Danguna were instructed to obey the grantee’s all commands.</p> <p>ii. this village was not to be entered by soldiers and policemen;</p> <p>iii. (it is) exempt from (the obligation to provide) grass, (animal) hides as seats, and charcoal (to touring royal officers);</p>	<p>Ch. 2, p. 41</p>	<p>1</p> <p>1</p> <p>2</p>

	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.		
33.	<p style="text-align: center;"><b>There cannot be any divided Loyalty</b></p> <p><b>33.1. Why did G.B. Pant emphasize the importance of self-discipline in democracies?</b></p> <p>i. For the success of democracy one must train himself in the art of self-discipline.</p> <p>ii. In democracies one should care less for himself and more for others.</p> <p>iii. Any other relevant point.</p> <p>Any 1 point to be assessed.</p> <p><b>33.2. What does loyalty mean?</b></p> <p>i. All loyalties must exclusively be centred round the State.</p> <p>ii. One should care less for himself and more for others.</p> <p>iii. There cannot be any divided loyalty.</p> <p>iv. Any other relevant point</p> <p>Any 1 point to be assessed.</p> <p><b>33.3. What according to him is the key to the success of democracy?</b></p> <p>i. Govind Ballabh Pant argued that in order to become success one must train himself in the art of self-discipline.</p> <p>ii. One should care less for himself and more for others.</p> <p>iii. There cannot be any divided loyalty.</p>	Ch. 12, p. 330	<p style="text-align: center;"><b>1</b></p> <p style="text-align: center;"><b>1</b></p> <p style="text-align: center;"><b>2</b></p>

	iv. Loyalty be centred round the State. v. Any other relevant point.  Any 2 point to be assessed.		
	<p style="text-align: center;"><b>SECTION- E</b></p> <p style="text-align: center;"><b>(Map-Based Questions)</b></p>		
	<p>(34.1) On the given political outline map of India, locate and label the following with appropriate symbols:</p> <p>(i) Kalibangan – Harappan site</p> <p>(ii)(a)Vijayanagara- Capital of Vijayanagara Empire- Hampi/Vijayanagara</p> <p><b>OR</b></p> <p>(ii) (b) Delhi – Territory under the Mughals</p> <p>(iv) Amaravati – Buddhist site</p> <p>(34.2) On the same political outline map of India, two places have been marked as ‘A’ and ‘B’, as the centres of the Revolt of 1857. Identify them and write their correct names on the lines drawn near them.</p> <p>A- Jhansi</p> <p>B- Barrackpore/ Calcutta</p> <p><b>Note: The following questions are for the Visually Impaired Candidates only, in lieu of Q. No. 34:</b></p>	Ch-1, p.2          Ch7 p. 174          Ch-8, p.214          Ch- 4, p.95       Ch. 10 p.275	1          1          1          2

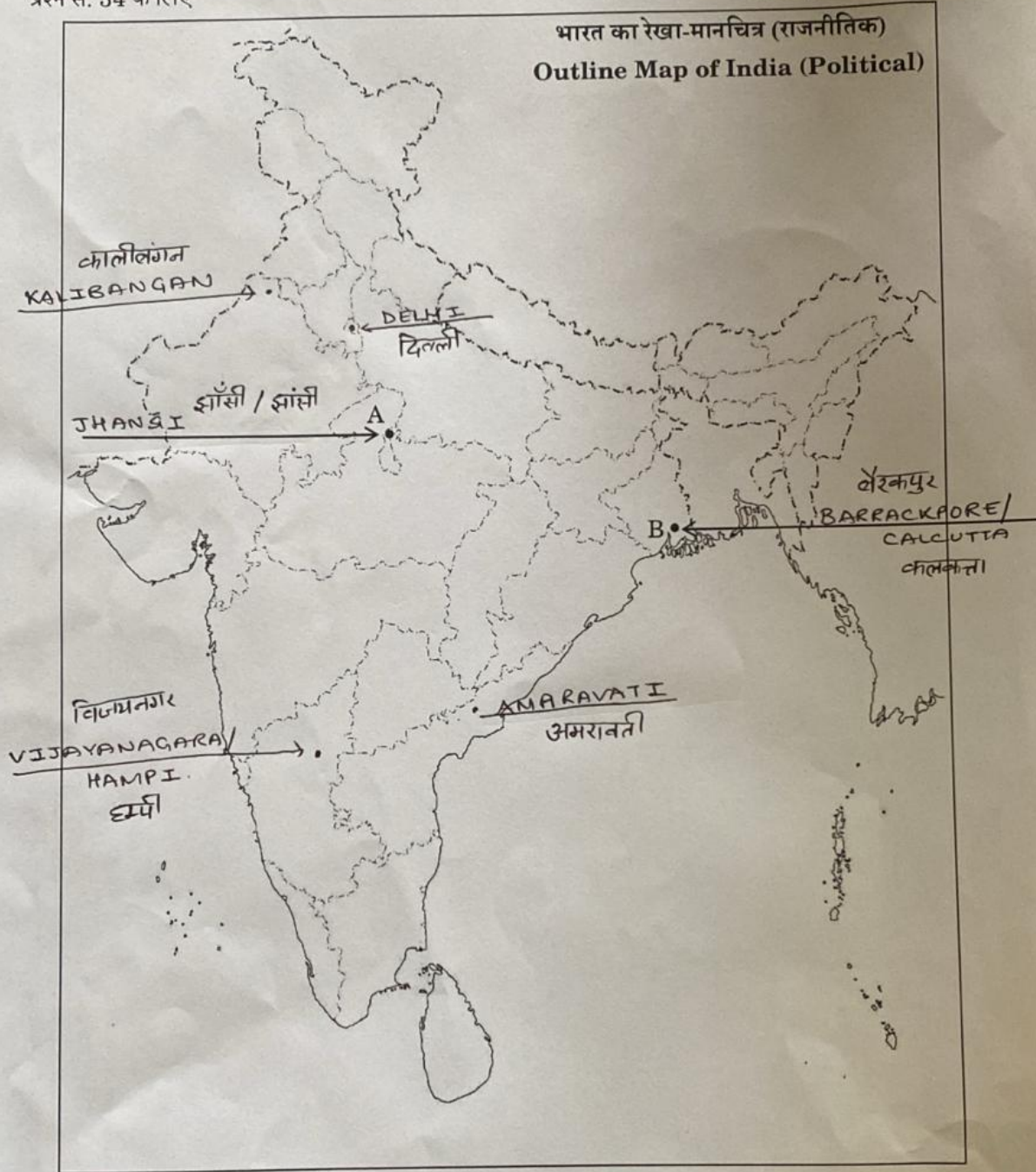
<p>(34.1) Name any two matured Harappan sites.</p> <p>Ans: Harappa/Mohenjodaro/lothal/Rakhigarhi/Kalibangan/Dholavira/Chanhudaro/Nageshwar/ Balakot/Kot Diji/Ambi/Suktagendor/Banawali</p> <p>Any other relevant site</p> <p>(Any 2 to be mentioned)</p>	<p>Ch-1, p. 2</p>	<p>2</p>
<p>(34.2) (a) Name the capital of the Vijayanagara Empire.</p> <p>Ans Hampi/Vijayanagara</p> <p><b>OR</b></p> <p>(34.2) (b) Name any one territory under the Mughal empire.</p> <p>Ans. Agra/Ajmer/Delhi/Panipat/Lahore/ Kabul/Qandhar/Amber</p> <p>Any other relevant point.</p>	<p>Ch.7, p.95</p>	<p>1</p>
<p>(34.3) Name any two centres of the Indian National Movement.</p> <p>Delhi/Kheda/Calcutta/Amritsar/Bardoli/Champaran/Ahmedabad/Nagpur/Madras/ Lucknow</p> <p>Any other relevant point.</p>	<p>Ch. 8 p.214</p>	<p>1</p>
	<p>Ch. 11</p>	<p>2</p>



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For question no. 34



61/S/3

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