

SET - 61/2/1
MARKING SCHEME 2024
HISTORY (027)

MM:80

S.NO	Value Points	Pg No.	Marks
SECTION A (Multiple Choice Type Questions)		21x1=21	
1	(C) S.N. Roy	Pg 20	1
2	(B) I and II	Pg 32	1
3	(D) Gupta dynasty	Pg 36-37	1
4	(B) Grammar	Pg 79	1
5	(D) Deep water reservoirs have been found in Sindh for irrigation	Pg 3-4	1
6	(C) 1 (iv), 2 (i), 3 (ii), 4 (iii)	Pg 105-107	1
7	(D) Anda Visually Impaired Candidates (C) Sanchi	Pg 97 Pg 82-83	1 1
8	(A) Louis XIV	Pg 122	1
9	(C) Amir Khusrau	Pg 158	1
10	(D) Tungabhadra	Pg 177	1
11	(B) I, II and III	Pg 210	1
12	(D) Delhi	Pg 127	1
13	(D) Vijayanagara	Pg171	1
14	(A) Polaj : Land which was cultivated annually	Pg 214	1
15	(A) Both Assertion (A) and Reason (R) are correct and Reason (R) is the correct Explain of the Assertion (A)	Pg 229-230	1
16	(A) II, III, I, IV	Pg 265, 268,271, 284	1
17	(D) Gopal Krishna Gokhale	Pg 287	1
18	(D) 1 (ii), 2 (i), 3 (iv), 4(iii)	Pg 320-	1

		322	
19	(C) The Britishers settled revenue directly with the peasants	Pg 248	1
20	(B) 1 (ii), 2(iii), 3 (i), 4 (iv)	Pg 262	1
21	(D) To draft a framework for the governance of independent Indian	Pg 322	1
Section B (Short-Answer Type Questions)		6x3=18	
22	(a) Why is the Harappan script called an enigmatic script? Explain	Pg. 15	3
	Harappan script i. Not deciphered till date ii. Not alphabetical iii. Had too many signs — (375 — 400) iv. Script written from right to left v. Any other relevant point vi. Any three points to be explained		
	OR		
(b) Why is the Harappan drainage system considered a planned and complete drainage system? Explain.	Pg. 7	3	
	Harappan drainage system i. Well planned Grid system ii. Every house was connected to the street drain. iii. Channels were made of bricks set in mortar iv. Loose Bricks that could be removed for cleaning v. Intervals with sumps for cleaning vi. Solid matters settled into cesspit while waste water flowed down into the street drain. vii. Any other relevant point Any three points to be explained		
23	“Historians have used a variety of sources to reconstruct the history of the Mauryan empire. “ Explain the statement with examples.	Pg. 32	3
	Sources of History of Mauryan Empire i. Kautilya’s Arthashastra ii. Indica of Megasthenes iii. Buddhist, Jaina, Puranic and Sanskrit literary work iv. Ashoka’s Inscription on rocks and pillars v. Archaeological finds especially sculpture vi. Any other relevant point Any three points to be explained		

<p>24</p>	<p>(a) Analyse the role of Krishnadeva Raya as the ruler of Vijayanagara empire.</p> <p>Krishnadeva Raya</p> <ol style="list-style-type: none"> i. His rule was characterized by expansion and consolidation ii. He acquired land between Tungabhadra and Krishna rivers (the Raichur Doab) in 1512. iii. He subdued the rulers of Orissa in 1514. iv. He defeated Sultans of Bijapur in 1520. v. He built some fine temples and added impressive Gopurams to many important South Indian Temples vi. He founded a suburban township near Vijaynagar called Nangalapuram after his mother. vii. He promoted trade and commerce viii. Under his rule the state was in a constant state of military preparedness. ix. During his rule there was unparalleled peace and prosperity. x. Any other relevant point <p>Any three points to be explained</p>	<p>Pg. 173</p>	<p>3</p>
<p>OR</p>			
	<p>(b) Examine the 'Amara-nayaka system' in the military and administrative structure of the Vijayanagara empire.</p> <p>Amara- Nayaka System</p> <ol style="list-style-type: none"> i. Amara Nayaka were military commanders in Vijayanagara Empire. ii. They were given territories to govern by the Rayas. iii. They collected taxes and dues from peasants, crafts persons. iv. They retained part of revenue for personal use and for maintaining contingents of horses and elephants. v. They provided effective fighting force to Vijayanagara Kings. vi. They paid annual tribute to the king of Vijayanagara. vii. Any other relevant point <p>Any three points to be explained</p>	<p>Pg. 175</p>	<p>3</p>
<p>25</p>	<p>"There are some limitations of <i>Ain-i-Akbari</i>." Examine the statement.</p> <p>Limitations of <i>Ain-i-Akbari</i></p> <ol style="list-style-type: none"> i. Numerous errors in totaling in the data ii. Skewed nature of quantitative data iii. Data was not collected uniformly from all Provinces. iv. Any other relevant point <p>Any three points to be explained</p>	<p>Pg. 220</p>	<p>3</p>
<p>26</p>	<p>Critically examine the Fifth Report of 1813.</p> <p>Fifth Report of 1813</p> <ol style="list-style-type: none"> i. It was fifth of a series of reports on the administration of East 	<p>Pg. 233-235</p>	<p>3</p>

	<p>India Company</p> <p>ii. It ran into 1002 pages with 800 pages of appendices</p> <p>iii. It had reports of collectors and petitions of zamindars and ryots</p> <p>iv. It critically analyzed activities of the East Indian Company</p> <p>v. Any other relevant point</p> <p>Any three points to be explained</p>		
27	<p>Describe any three sources to know about the Revolt of 1857.</p> <p>Source to know about the Revolt of 1857</p> <p>i. Official reports</p> <p>ii. Letters of British officials</p> <p>iii. Images and pictures</p> <p>iv. Diaries and daily reports</p> <p>v. Poems and literary sources</p> <p>vi. Any other relevant point</p> <p>Any three points to be explained</p>	Pg. 277-283	3
Section C (Long-Answer Type Questions)		3x8=24	
28	<p>(a) "Historians have studied many rules and varied practices of familial ties during the Mahabharata period." Explain the statement with examples.</p> <p>Familial relations during Mahabharata period</p> <p>i. Kinship and blood relationships</p> <p>ii. Tradition and rituals</p> <p>iii. Gotra system and each gotra named after a vedic seer</p> <p>iv. Endogamy and exogamy</p> <p>v. Polyandry for example marriage of Draupadi with the Pandava and Polygyny for example many Satvahana rulers had more than one wife</p> <p>vi. Metronymics example is the list of successive generations of teachers and students given in the Brihadanyaka Upanishada</p> <p>vii. Eight forms of marriage which recognized by the Dharamshastras and Dharamsutras</p> <p>viii. Guru-Shishya relationships was quite prevelant</p> <p>ix. Importance of sons for the continuity of the patrilineage</p> <p>x. No claims of daughters on the resources of household</p> <p>xi. Kanyadaan was consider as an important religious duty of the father</p> <p>xii. Codes of social behavior were laid down in Dharamshastras and Dharmsutras for example is Manusmriti</p> <p>xiii. Any other relevant point</p> <p>Any eight points to be explained</p>	Pg 56-60	8
OR			
	<p>(b) "There are various elements on which historians have analysed Mahabharata and called it a dynamic text." Explain the statement</p>	Pg 73 & 75	8

	<p>with examples. Mahabharata as Dynamic text</p> <ol style="list-style-type: none"> i. Authors— <ul style="list-style-type: none"> • Composition by charioteer bards/sutas which was circulated orally • Later Brahmans began to commit to writing and the author of Mahabharata is traditionally considered as Sage Vyas ii. Dates—a phase of the composition text between C.200 B.C.E and 200 C.E. iii. Didactic (section that contains rules and regulations about social norms) and Narrative portions (section containing stories) iv. Language—Simpler Sanskrit than that of the Vedas and the Prashastis, later written in variety of languages v. Search for convergence—vivid description of battles, forest, palaces and settlements. vi. Role of the archaeologist, Doctor Dr. B. B. Lal. vii. Episode of Draupadi’s marriage with the pandavas related to polyandry viii. Ongoing dialogue between peoples ix. Stories from Mahabharata reflect in various Performing art <ul style="list-style-type: none"> — Music, Dance, Theatre, —Sculpture —Painting — Narrative — Bhagavad Gita x. Any other relevant point <p>Any eight points to be explained</p>		
29	<p>(a) Describe the philosophy and teachings of Kabir.</p> <p>Kabir</p> <ol style="list-style-type: none"> i. God with different names like Allah, Ram, Karim, Keshav, Hari and Hazrat ii. Advocated communal harmony iii. Shunya and Yoga iv. He described ultimate reality using the terms from Islamic tradition, Vedantic tradition and Yogic tradition v. He described his Mystical experiences through upside-down saying (Ulatbansi) vi. He advocated Caste equality vii. He was against all rituals and idol worship viii. He believed in Nirguna bhakti ix. He used sufi concept of Zikr and Ishq (Love) to express the Hindu practice of Naam-Simran (remembrance of God’s name) x. He gave references from Vedantic traditions—Alakh, Nirakar, Brahman, and Atman and from Yogic Tradition xi. Any other relevant point <p>Any eight points to be explained</p>	Pg. 161	8

	OR		
	<p>(b) Describe the philosophy and teachings of Guru Nanak Dev.</p> <p>Guru Nanak Dev</p> <ol style="list-style-type: none"> i. He advocated Nirguna Bhakti. ii. He rejected sacrifice, rituals and image worship and scriptures of both Hindu and Mulism iii. For Guru Nanak absolute Rab had no gender or form iv. He proposed a simpler way to Connect to the divine v. His Hymns were sung in Punjabi language vi. His Hymns composed in various Ragas vii. He setup rules for congregational worship viii. He appointed his spiritual Successor ix. Gradually ten gurus and formation of Khalsa took place x. Adi Guru Granth Sahib contains his preachings. xi. He stressed on remembering and repeating the divine name through hymns called "Shabad". xii. Any other relevant point <p>Any eight points to be explained</p>	Pg. 163	8
30	<p>(a) "Quit India Movement challenged the British rule and shaped the course of Indian Independence." Justify the statement.</p> <p>Quit India movement</p> <ol style="list-style-type: none"> i. It Gained momentum as it was against the Cripps Mission, Government of India, Act 1935, threat of Japanese aggression, inclusion of India in the second World War ii. Younger activists organized strikes and acts of sabotage all over the country. iii. Underground resistance by socialist members of the congress like Jai Prakash Narayan. iv. Establishment of Independent Government in several districts like Satara in the west and Medinipur in the East. v. Unity among Indian masses vi. Active participation of all states vii. It was generally a Mass movement viii. It Disrupted the functioning of British colonial government ix. It bought political awakening and empowerment in India x. Britishers took more than a year to suppress the movement xi. Any other relevant point <p>Any eight points to be explained</p>	Pg. 303-304	8
	OR		

	<p>(b) "Mahatma Gandhi's role was significant in the Non-Cooperation movement." Justify the statement.</p> <p>Role of Gandhiji in Non-Cooperation Movement</p> <ol style="list-style-type: none"> i. Gandhiji led this movement taking up the causes of: <ul style="list-style-type: none"> • Rowlatt Act • Jallianwala Bagh Tragedy ii. Gandhiji joined hands with the Khilafat movement to bring Hindus & Muslims together to end the Colonial rule iii. Boycott, Swadeshi, Satyagraha and non-violence were the tools advocated by Gandhiji to mobilize the movement. iv. Peaceful Demonstration were carried out under the leadership of Gandhiji v. Gandhiji asked students to stop attending schools and colleges vi. Lawyers refused to attend courts on the Gandhiji's call. vii. Peasants stopped paying taxes. viii. Workers went on strike ix. Peasants in Kumaun refused to carry loads of colonial officials. x. According to the American Biographer Louis Fischer, "Non-cooperation became the name of an epoch in the life of India and of Gandhiji." xi. The movement shook the foundation of British Raj for the first time. xii. Any other relevant point <p>Any eight points to be explained</p>	Pg. 289-291	8
SECTION D (Source-Based Questions)		3x4=12	
31.	<p>Fatalists and materialists?</p> <p>Here is an excerpt from the Sutta Pitaka, describing a conversation between King Ajatasattu, the ruler of Magadha, and the Buddha :</p> <p>On one occasion King Ajatasattu visited the Buddha and described what another teacher, named Makkhali Gosala, had told him : "Though the wise should hope, by this virtue ... by this penance I will gain karma ... and the fool should by the same means hope to gradually rid himself of his karma, neither of them can do it. Pleasure and pain, measured out as it were, cannot be altered in the course of samsara(transmigration). It can neither be lessened or increased ... just as a ball of string will when thrown unwind to its full length, so fool and wise alike will take their course and make an end of sorrow." And this is what a philosopher named Ajita Kesakambalin taught :</p>	Pg. 87	1+1+2 =4

	<p>“There is no such thing, O king, as alms or sacrifice, or offerings ... there is no such thing as this world or the next ...</p> <p>A human being is made up of the four elements. When he dies the earthy in him returns to the earth, the fluid to water, the heat to fire, the windy to air, and his senses pass into space ...</p> <p>The talk of gifts is a doctrine of fools, an empty lie ... fools and wise alike are cut off and perish. They do not survive after death.”</p> <p>The first teacher belonged to the tradition of the Ajivikas. They have often been described as fatalists : those who believe that everything is predetermined. The second teacher belonged to the tradition of the Lokayatas, usually described as materialists. Texts from these traditions have not survived, so we know about them only from the works of other traditions.</p>		
	<p>(31.1) Analyse the views of Makkhali Gosala on karma. 1</p> <p>Views of Makkhali Gosala</p> <ol style="list-style-type: none"> i. Follow all virtues ii. Pleasure and pain are predetermined iii. Any other relevant point <p>Any one point to be explained</p>		
	<p>(31.2) How did Ajita Kesakambalin describe the relations of human beings with the four elements of nature. 1</p> <p>Human beings are made up of four elements: Earth, Water, Fire and Air.</p>		
	<p>(31.3) Differentiate between the views of a Fatalist and a Materialist in reference to this source. 2</p> <p>Fatalist- All events and actions are predetermined -Individuals are passive observers</p> <p>Materialist- Universe as a system by nature -Events and outcome are result of physical process -Emphasis on material wellbeing Any other relevant point</p>		
32	<p>The creation and circulation of ideas about India</p> <p>The writings of European travellers helped produce an image of India for Europeans through the printing and circulation of their books. Later, after 1750, when Indians like Shaikh Itisamuddin and Mirza Abu Talib visited Europe and confronted this image that Europeans had of their society, they tried to influence it by producing their own version of matters and described India as a great nation.</p>	Pg. 123	1+1+2 =4
	<p>(32.1) In what way did Shaikh Itisamuddin and Mirza Abu Talib challenge the version of Europeans towards India ? 1</p>		

	<p>i. They produce their own version through writings</p>		
	<p>(32.2) Give any one example of a book authored by European writers on Medieval India. 1</p> <p>i. Travels in the Mughal Empire (Any other relevant book)</p>		
	<p>(32.3) Explain the significant difference between the image of India presented by Europeans and the versions of Indians. 2</p> <p>i. The Europeans develop the idea of oriental despotism whereas Mirza and Shaikh encouraged deeper understanding of India.</p> <p>ii. According to Karl Marx the surplus production in India was appropriated by the state whereas Abu'l Fazal describes the land revenue as remuneration of sovereignty".</p> <p>iii. Any other relevant point Any two points to be explained</p>		
33	<p>We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be Independent and it is bound to be a republic ... Now, some friends have raised the question: "Why have you not put in the word 'democratic' here?" Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter? The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country. We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to give to that democracy, the fullest democracy, I hope. The House will notice that in this Resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we did not want to use unnecessary words and redundant words, but we have done something much more than using the word. We have given the content of democracy in this Resolution and not only the content of democracy but the content, if I may say so, of economic democracy in this Resolution.</p> <p>Source: CONSTITUENT ASSEMBLY DEBATES (CAD), VOL. I</p>	Pg. 323	1+1+2 =4

	<p>(33.1) Mention the 'firm and solemn resolve' expressed in the passage. 1</p> <p>i. Emphasis on the commitment to democracy. ii. Reflects the will of people iii. Acknowledges the importance of democracy iv. Any other relevant point Any one point to be explained</p>		
	<p>(33.2) How does the passage emphasize the commitment to democracy ? 1</p> <p>i. Economic democracy and Justice ii. Social equality iii. Any other relevant point iv. Any one point to be explained</p>		
	<p>(33.3) How is democracy explained in the context of republic in the passage? 2</p> <p>i. Republic-Commitment to democracy. ii. Aligns with the aspirations of people iii. Guarantee of justice, equality and freedom to its citizens. iv. Any other relevant point Any two points to be explained.</p>		
<p>SECTION E (Map-Based Questions) 5x1=5</p>			
34.	<p>(34.1) On the given political outline map of India (on page 23), locate and label the following with appropriate symbols :</p> <p>i. Dholavira – A Matured Harappan site 1 ii. Ujjain – Mahajanapada 1 iii. (a) Panipat – Territory under the Mughals OR (b) Golconda 1</p>	Pg. 2 Pg. 30 Pg. 214 Pg. 174	3x1=3
	<p>(34.2) On the same outline map, two centres related to the Indian National Movement are marked as A and B. Identify them and write their correct names on the lines drawn near them.</p>	Pg.286-313	2
	<p>Note : The following questions are for the Visually Impaired Candidates, only in lieu of Q. No. 34</p>		
	<p>(34.1) Mention any two Harappan sites.</p> <p>Dholavira, Mohenjodaro, Kotdiji, Balakot, Chanhudaro, Kalibangan, Lothal, Rakhigarhi, Nageshwar, Banawali, Harappa (Any two sites)</p>	Pg. 2	2
	<p>34.2 (a) Mention any one territory under the control of the Mughals. Ajmer, Panipat, Delhi, Lahore, Agra, Amber, Goa (Any one territory)</p>	Pg.214	1

	OR		
	<p>34.2 (b) Mention any one neighbouring state of the Vijayanagara empire.</p> <p>Bijapur, Bidar, Golconda (Any one neighbouring state)</p>	Pg.174	
	<p>34.3 Mention any two centres of the Indian National Movement. Champanan, Dandi, Kheda, Ahmadabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay, Karachi (Any two centres)</p>	Pg. 286-313	2
<p>Please see the attached map.</p>			

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प्रश्न सं. 34 के लिए

For question no. 34

भारत का रेखा-मानचित्र (राजनीतिक)
Outline Map of India (Political)

