

SET - 61/4/3
MARKING SCHEME 2024
HISTORY (027)

MM: 80

S.NO	Value Points	Pg No.	Marks
SECTION A (Multiple Choice Type Questions)		21x1=21	
1	(D) Alexander Cunningham	Pg. 6	1
2	(D) I-d, II-c, III-a, IV-b	Pg. 2	1
3	(B) Kailashnath Temple Visually Impaired Candidates only (C) Aristotle	Pg. 84 Pg.82	1 1
4	(C) Ghatotkatch	Pg. 65	1
5	(A) Both (A) and (R) are true and (R) is the correct explanation of (A).	Pg. 29	1
6	(A) Karaikkal Ammaiyar	Pg. 144	1
7	(B) II, I, III and IV	Pg. 50	1
8	(C) Sarnath	Pg. 96	1
9	(D) Rise of the Chalukyas In Karnataka	Pg. 193	1
10	(B) I-c, II-a, III-b, IV-d	Pg. 176	1
11	(D) Availability of Tractors	Pg. 196-198	1
12	(A) I-d, II-c, III-b, IV-a	Pg. 213-215	1
13	(C) Shaikh Nizamuddin Auliya- Delhi	Pg. 167	1
14	(C) The battle of Tailkota proved disastrous for Vijayanagara empire.	Pg. 172-173	1

15	(B) Augustus Cleveland	Pg. 239	1
16	(D) Gopal Krishna Gokhale	Pg. 287	1
17	(C) Lord Willian Bentinck	Pg. 265	1
18	(D) Satyagraha	Pg. 287	1
19	(C) Lucknow-Birjis Qadr	Pg. 262	1
20	(D) Signing of Constitution by the Constituent Assembly	Pg. 316	1
21	(C) II, IV, III and I	Pg. 253	1

Section B
(Short-Answer Type Questions)

6x3=18

22	<p>(a) Explain how did archaeologists identify the centres of craft production of the Harappan age.</p> <ol style="list-style-type: none"> i. By looking for the raw material such as stones nodules, shells copper ores etc. ii. Looking for unfinished objects- rejects and waste materials iii. By looking for broken material. iv. Waste is best indicators of craft work. v. Any other relevant points. <p>(Any three points to be explained)</p>	Pg. 11-12	3
OR			
	<p>(b) “The most distinctive feature of Harappan cities was Carefully planned drainage system.” Explain the statement.</p> <ol style="list-style-type: none"> i. It seems that streets and drains were laid out first and then houses built along them on “grid” pattern. ii. Streets and drains cross at right angles. iii. Every house was connected to the street drains. iv. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. v. In some cases, limestone was used for the covers. vi. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains. vii. Very long drainage channels were provided at intervals with sumps for cleaning. viii. Little heaps of material, mostly sand, has frequently been found lying alongside drainage channels, which shows that the debris was not always carted away when the drain was cleared. ix. Any other relevant points. <p>(Any three points to be explained)</p>	Pg. 6	3

23	<p>“Buddha regarded the social world as the creation of humans rather than of divine origin.” Explain the statement.</p> <ol style="list-style-type: none"> i. The main source from which the Buddha's teachings were rebuilt was the Sutta Pitaka. ii. The world is fleeting (anicca) and always changing; it is also soulless (anatta) because it contains nothing permanent or eternal. iii. Suffering (dukkha) is an inextricable part of life in the fleeting universe. iv. Humans can rise above their problems by treading a middle road between extreme penance and self-indulgence. v. The Buddha saw the social world as a human creation rather than a divine creation. vi. He encouraged monarchs and gahapatis to be compassionate and ethical. vii. Individual agency and righteous action, according to the Buddha, are the only ways to break the cycle of rebirth and achieve self-realisation. viii. Any other relevant points. (Any three points to be explained) 	Pg. 88-92	3
24	<p>Analyse the role of Krishnadeva Raya in the Vijayanagara empire.</p> <ol style="list-style-type: none"> i. The ruler Krishna deva Raya belonged to the Tuluva Dynasty. ii. His rule was characterised by consolidation & expansion. iii. He was a very powerful ruler iv. he defeated the Bahmani kings & the kings of Orissa. v. He also annexed the Raichur Doab, the land between Tungabhadra & the Krishna River. vi. Krishna Deva Raya is credited with building some fine temples & adding impressive Gopuram to many temples in south India. vii. He also founded a Suburban Township near Vijayanagar called Nagalapuram after his mother. viii. Any other relevant points. (Any three points to be explained) 	Pg. 173-175	3
25	<p>Examine the land revenue system of Mughal India.</p> <ol style="list-style-type: none"> i. Land revenue was the economic mainstay of the Mughal Empire. ii. This was vital for the state to create an administrative system to ensure agricultural production and to fix and collect revenue from across the empire. iii. This system included the office (Daftar) of the diwan who was responsible for supervising the fiscal system of the empire. iv. Revenue officials and record keepers penetrated the agricultural domain and became a decisive agent in shaping agrarian relations. v. The land revenues system consisted of two stages: Jama Hasil collection vi. The Jama was the amount assessed, as opposed to Hasil, the amount collected. vii. 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. viii. While fixing revenue, the attempt of the state was to maximise its 	Pg. 213-215	3

	<p>claims.</p> <ul style="list-style-type: none"> ix. Both cultivated and non-cultivated land were measured in each province. x. The Ain compiled the aggregates of such lands during Akbar's rule. xi. Revenue officials to prepare annual records of the number of cultivators in each village. xii. The Emperor Akbar in his profound sagacity classified xiii. The lands and fixed a different revenue to be paid by each. Polaj , Parauti ,. Chachar ,Banjar xiv. Mansabri system and mansabdars ranks- zat and sawar xv. Any other relevant points. (Any three points to be explained) 		
26	<p>Why did Santhals rebel against the Zamindars, moneylenders and the Britishers? Explain.</p> <ul style="list-style-type: none"> i. Santhals rebeld against the Zamindars, moneylenders and the Britishers due to excessive exploitation by them ii. Rebellion was a reaction to the despotic British revenue system, usury practises, and the zamindari system. iii. Santhals soon discovered that the land they had worked so hard to cultivate was slipping away from them. T iv. he company was taxing their land heavily v. The zamindars were consolidating their hold on the Damin region. Santhals decided it was time to rebel against zamindars, money lenders, and colonial states in 1850. vi. They required their system in which was formed after the revolt led by Sidhu Manjhi vii. Any other relevant points. (Any three points to be explained) 	Pg. 242	3
27	<p>(a) How did British exploit Indian sepoy's?</p> <ul style="list-style-type: none"> i. The British officers developed a sense of superiority ii. They began treating the sepoy's as their ethnic inferiors iii. They disregarded their feelings. iv. Increased abuse and physical violence. v. The gap between sepoy's and officers widened. vi. Suspicion took the place of trust. vii. Tindians sepoy's were given low posts and salaries viii. The Bengal Army recruited the vast bulk of its sepoy's from the villages of Awadh and eastern Uttar Pradesh. ix. Awadh was also called the "nursery of the Bengal Army". x. Any other relevant points. (Any three points to be explained) 	Pg. 269-270	3
	OR		
	<p>(b) How was the Co-existence of different communities glorified during the Revolt of 1857? Explain.</p> <ul style="list-style-type: none"> i. Vision of Unity and the Co-existence of different communities glorified during the Revolt of 1857 	Pg. 271	3

	<ul style="list-style-type: none"> ii. The rebel showed coexistence through proclamations iii. In 1857 repeatedly appealed to all sections of the population, irrespective of their caste and creed. iv. The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain. v. The ishtahars harked back to the pre-British Hindu-Muslim past vi. They glorified the coexistence of different communities under the Mughal Empire. vii. The proclamations completely rejected everything associated with British rule. viii. They condemned the British for the annexations they had carried out and the treaties they had broken. ix. Every aspect of British rule was attacked and the firangi was accused of destroying a way of life that was familiar and cherished. x. The rebels wanted to restore that world. xi. The widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims and converting them to Christianity – a fear that led people to believe many of the rumours that circulated at the time. xii. People were urged to come together and fight to save their livelihood, their faith, their honour, their identity. xiii. Any other relevant points. (Any three points to be explained) 		
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Section C
(Long-Answer Type Questions)

3x8=24

28	<p>(a) “In the ancient India, the Kingship was not only with Kshatriyas but also with Non-Kshatriyas.” Explain the statement with examples</p> <p><u>Kshatriya Rulers</u></p> <ul style="list-style-type: none"> i. According to the shastras only Kshatriyas could be kings ii. Example Mahapadmananda, Ajatshattu, etc. iii. According to the Brahmanas Kings ought to have been Kshatriyas. iv. Pandavas, Kauravas, Pratiharas, Guptas Palas, Rashtrakutas. v. They followed Manusmriti and Dharmashastras. vi. Any other relevant points. <p><u>Non Kshatriya Rulers</u></p> <ul style="list-style-type: none"> i. However, several important ruling lineages were probably had different origins. ii. The social background of Mauryas has been hotly debated and in Brahminical text Mauryas described as low origins. iii. The Shungas and Kanvas the immediate successor of Mauryas were Brahmins/Non-Kshatriyas. iv. Shakas who came from central India were regarded as mlechhas. v. Satavahana ruler claimed to be Brahmin. 	Pg. 62-63	4+4=8
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	<ul style="list-style-type: none"> vi. To put the kings in framework of caste was often difficult. vii. Only those who could have resources and muster support could become the king other than Kshatriyas. viii. Any other relevant point. (To be evaluated four points from each) 		
	OR		
	<p>(b) “In the ancient Indian subcontinent there were populations beyond the influence of Brahminical idea of four Varnas.” Explain this statement with examples.</p> <ul style="list-style-type: none"> i. There were populations whose social practices were not influenced by Brahminical ideas. ii. They were described as odd and uncivilized or even animal like. iii. Many of them were forest dwellers and they were hunters and gatherers. iv. Categories such as Nishad to which eklavya is supposed to have belonged. v. Rakshasa is used to describe people whose practices differed from those laid down in Brahmanical texts. vi. Nomadic pastoralists could not be accommodated in the framework of settled agriculturists. vii. Mlechchas were non–Sanskrit were also considered as low. viii. Social category such as untouchables was developed. Fa-Xian also wrote about the untouchables. ix. Chandals were placed in very bottom of the hierarchy in society. x. Matanga xi. Any other relevant points. (Any eight points to be explained) 	Pg. 64-66	8
29	<p>(a) Examine Bernier’s description of Crown ownership of land and lack of private property during Mughal India.</p> <ul style="list-style-type: none"> i. Bernier was firm believer of virtues of private property. ii. He saw the crown ownership of land as being harmful for both the state and its people. iii. He claimed that the Mughal emperor was the owner of entire land and he distributed the land among his nobles. iv. This had disastrous consequences; both for economy and society. v. Owing to crown ownership, the peasants could not pass the land to their children. vi. They were averse to any long-term investment in the sustenance and expansion of production. vii. The absence of private property in land had, prevented the emergence of the class of “improving” landlords. viii. Some private property must be there for peasants for their personal use. ix. This will help the poor peasant class. 	Pg. 130-131	8

<ul style="list-style-type: none"> x. There is no middle state in India xi. It had led to the uniform ruination of agriculture xii. Excessive oppression of the peasantry xiii. A continuous decline in the living standards of all sections of society, except the ruling aristocracy. xiv. Indian society as consisting of undifferentiated masses of impoverished people, subjugated by a small minority of a very rich and powerful ruling class. xv. Any other relevant points. (Any eight points to be explained) 		
OR		
<p>(b) Examine Ibn-Battuta’s views on Delhi & Daulatabad during his travel.</p> <p>Ibn Battuta found these cities full of exciting opportunities for those who had the necessary drive, resources and skills.</p> <ul style="list-style-type: none"> i. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions. ii. It appears from Ibn Battuta’s account that these cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods. iii. Ibn Battuta described Delhi as a vast city, with a great population, the largest in India. iv. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size. v. The city of Dehli covers a wide area and has a large population. vi. There are store-houses for storing edibles, magazines, ammunition, ballistas and siege machines. vii. The grains that are stored (in these ramparts) can last for a long time, without rotting. In the interior of the rampart. viii. Horsemen as well as infantrymen move from one end of the city to another. ix. There are twenty eight gates of this city which are called darwaza. The Budaun darwaza is the greatest; inside the Mandwi darwaza. x. There is a grain market; adjacent to the Gul darwaza. xi. There is an orchard. xii. In Daulatabad there is a market place for male and female singers, which is known as Tarababad. xiii. It is one of the greatest and most beautiful bazaars. xiv. The shops are decorated with carpets. xv. The female singers come in successive crowds, sing before him and dance until dusk after which he withdraws. xvi. In this bazaar there are mosques for offering prayers. xvii. One of the Hindu rulers alighted at the cupola every time he passed by this market place, and the female singers would sing before him. xviii. Any other relevant points. 	Pg. 127- 128	8

	(Any eight points to be explained)		
30	<p>(a) Explain the views of the members of the Constituent Assembly on federalism.</p> <ol style="list-style-type: none"> i. Topics most vigorously debated in the Constituent Assembly were the respective rights of the Central Government and the states. ii. The Draft Constitution provided for three lists of subjects: Union, State, and Concurrent. iii. The subjects in the first list were to be the preserve of the Central Government, while those in the second list were vested with the states. iv. As for the third list, here Centre and state shared responsibility. v. More items were placed under exclusive Union control than in other federations, and more placed on the Concurrent list too than desired by the provinces. vi. Article 356 gave the Centre the powers to take over a state administration on the recommendation of the Governor. vii. The Constitution also mandated for a complex system of fiscal federalism. viii. Some taxes (for instance, customs duties and Company taxes) the Centre retained all the proceeds; in other cases (such as income tax and excise duties) it shared them with the states. ix. Other cases (for instance, estate duties) it assigned them wholly to the states. x. The states, meanwhile, could levy and collect certain taxes on their own: these included land and property taxes, sales tax, and the hugely profitable tax on bottled liquor. xi. Any other relevant points. (Any eight points to be explained) 	Pg. 334-335	8
	OR		
	<p>(b) “The public opinion had an influence in shaping the discussions within the Constituent Assembly.” Explain the statement.</p> <ol style="list-style-type: none"> i. The discussions within the Constituent Assembly were also influenced by the opinions expressed by the public. ii. As the deliberations continued, the arguments were reported in newspapers. iii. The proposals were publicly debated. iv. Criticisms and counter-criticisms in the press in turn shaped the nature of the consensus that was ultimately reached on specific issues. v. In order to create a sense of collective participation the public was also asked to send in their views on what needed to be done. 	Pg- 319-320	8

	<ul style="list-style-type: none"> vi. Many of the linguistic minorities wanted the protection of their mother tongue. vii. Religious minorities asked for special safeguards. viii. While dalits demanded an end to all caste oppression and reservation of seats in government bodies. ix. Important issues of cultural rights and social justice raised x. In these public discussions were debated on the floor of the Assembly. xi. Any other relevant points. <p>(Any eight points to be explained)</p>		
SECTION D (Source-Based Questions)		3x4=12	
31	<p>Read the following source carefully and answer the questions that follow :</p> <p style="text-align: center;">Charkha</p> <p>Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.</p> <p>What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.</p> <p>YOUNG INDIA, 13 NOVEMBER 1924</p> <p>Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.</p> <p>YOUNG INDIA , 17 March 1927</p>	Pg-292	1+1+2 =4
	<p>31.1 Why was Gandhiji critical of machines? (1)</p> <ul style="list-style-type: none"> i. Gandhi was critical because he thought machine enslaved human beings and thus human labour has been displaced. ii. Any other relevant point Any one point to be explained. 		
	<p>31.2 Why was wheel considered as an exquisite piece of machinery? (1)</p> <ul style="list-style-type: none"> i. Charkha was significant as it was a symbol of human society ii. It could provide the poor with supplementary income. 		

	<ul style="list-style-type: none"> iii. He adopted charkha as he wanted to glorify the dignity of manual labour and not of the machines and technology. iv. Charkha made the people self-reliant. v. Any other relevant point (Any one point to be explained) 		
	<p>31.3 How did Gandhiji glorify charkha? (2)</p> <ul style="list-style-type: none"> i. Gandhiji promoted the use of charkha as a means to promote self-reliance ii. He considered it as the fundamental prerequisite of swaraj. iii. He appealed to the people to boycott English products and urged them to turn to Indigenous goods iv. Through charkha Gandhi ji promoted cottage industries. v. Charkha helped in the creation of employment. vi. Any other relevant point. Any two points to be explained. 		
32.	<p>Read the following source carefully and answer the questions that follow :</p> <p style="text-align: center;">The orders of the king</p> <p>Thus speaks king Devanampiya Piyadassi :</p> <p>In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.</p>	Pg. 47	1+1+2 =4
	<p>32.1 Who was referred to as Devanampiya Piyadassi? (1)</p> <p>King Ashoka was referred to as Devanampiya Piyadassi.</p>		
	<p>32.2 How did Devanampiya's approach differ from past arrangements regarding the handling of affairs? (1)</p> <ul style="list-style-type: none"> i. He started arrangement for disposing all kinds of affairs which were decided by the King/ central authority earlier. ii. He started process of receiving regular reports. iii. Any other relevant point. Any one point to be explained. 		
	<p>32.3 In what way did Devanampiya receive reports and disposed of the affairs of the people? (2)</p> <ul style="list-style-type: none"> i. Devanampiya made arrangements that Pativedakas who used to report to the king. ii. The king made himself available for disposing the affairs of the people at any time of day or night and at any place. 		

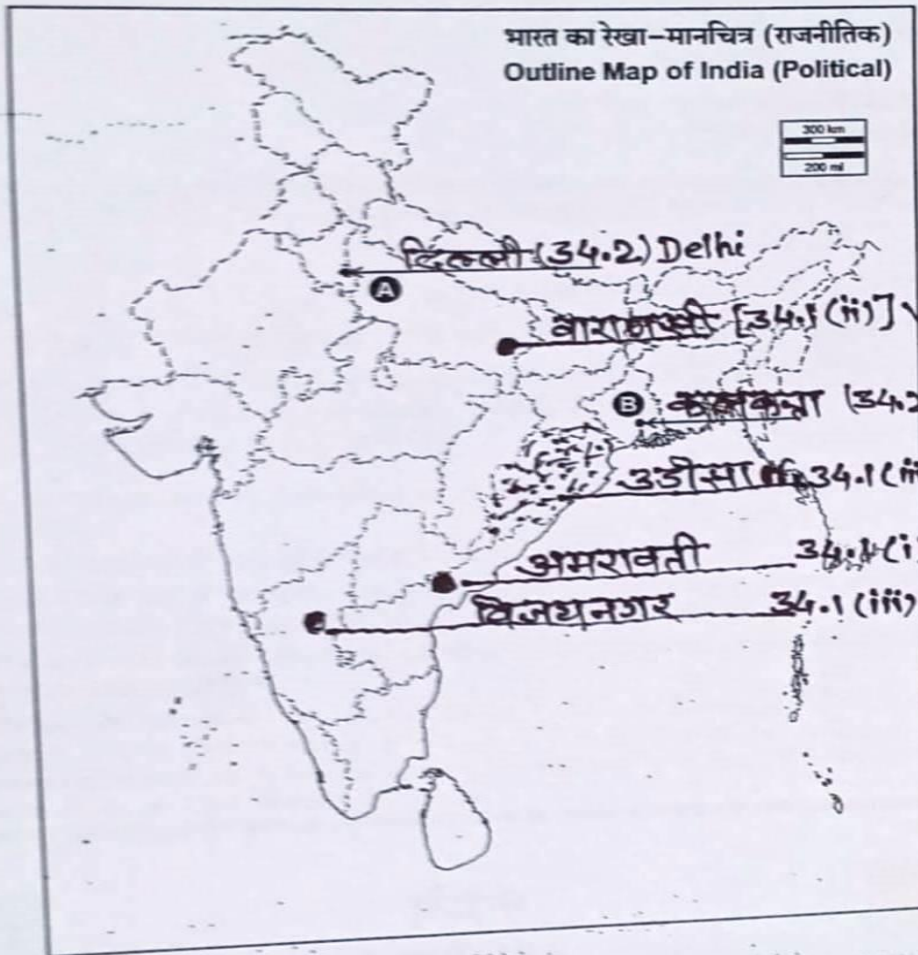
	<p>iii. Any other relevant point. Any two points to be explained.</p>		
33	<p>Read the following source carefully and answer the questions that follow :</p> <p style="text-align: center;">The One Lord</p> <p>Here is a composition attributed to Kabir : Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God is called by many names: Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only words we invent</p>	Pg-161	1+1+2 =4
	<p>33.1 How did Kabir describe the ultimate reality? (1)</p> <p>i. Kabir described the 'Ultimate Reality' by drawing the ranges of traditions based on oneness. ii. He had drawn the Ultimate Reality as Ram, Karim, Keshav , Hari , Khuda, Hazrat and Pir. iii. Several terms from the vedantic traditions, such as Alakh, Nirakar, Brahmana, Atman were also take. iv. Any other relevant point. Any one point to be explained.</p>		
	<p>33.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism? (1)</p> <p>i. Kabir tried to coordinate the religions by giving a universal path which could be followed by all human beings. ii. According to him, every life has a relationship with two spiritual principles . iii. The terms from Vedantic tradition were also used by Kabir, like alakh (the unseen), nirakar (formless), Brahman, Atman, etc. iv. Other terms with mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions. v. Any other relevant point. Any one point to be explained.</p>		

	<p>33.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)</p> <ol style="list-style-type: none"> Kabir believed in oneness of God Kabir believed in the caste equality Kabir's purpose was to preach a universal religion based on love He always urged people to be sympathetic to other living beings He questioned entrenched religious and social institutions, ideas and practices in the search for the divine. He told people to be humane and compassionate. Any other relevant point. Any two points to be explained. 		
<p>SECTION E (Map-Based Questions) 5x1=5</p>			
34	<p>34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs :</p> <ol style="list-style-type: none"> Amravati – Buddhist site Varanasi – Ancient city (a) Vijayanagara – An Empire of 14th century <p style="text-align: center;">OR</p> <ol style="list-style-type: none"> Orissa-Territory of 14th century <p>PLEASE SEE ATTACHED MAP</p>	Pg. 95 Pg.43,56 Pg. 174	1 1 1
	<p>34.2 On the same political outline map of India two places related with the centres of revolt of 1857 one marked as A and B. Identify them and write their names on the lines marked near them.</p> <p>(A) Delhi (B) Calcutta</p> <p>PLEASE SEE ATTACHED MAP</p>	Pg.275	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 one Buddhist site of India.</p> <p>Major Buddhist Sites: Nagarjunakonda, Sanchi, Amaravati, Lumbini, Bharhut, Bodh Gaya, sarnath ,Ajanta & Kushinagar (Any One)</p>	Pg.95	1
	<p>34.2 Name any one ancient city located in the central region of India.</p> <p>Patliputra, Kosala, Kannauj , Mathura, Avanti, Rajgir, Ujjain, Vidisha, Varanasi</p>	Pg.33,43	1

34.3	(a) Name the capital city of Vijayanagara empire. Vijayanagara/ Hampi OR (b) Name any one neighbouring state of Vijayanagara empire. Bidar, Golconda, Brar, Bijapur, Kanchipuram, Ahmednagar, Mysore (Any One)	Pg. 174 Pg. 174	1 1
34.4	Mention any two centres of the Indian National Movement. Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi (Any Two)	Pg.275	2
PLEASE SEE ATTACHED MAP			

प्रश्न सं. 34 के लिए मानचित्र
Map for Q. No. 34

61/4/1
61/4/2
61/4/3



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