

MARKING SCHEME

HISTORY - 027 (DELHI)

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2016-17

CODE NO. 61/1/1, 61/1/2, 61/1/3

General Instructions:

1. Please read the following guidelines carefully and seek clarifications from the Head Examiner in case of any doubt to reduce subjectivity and bias.
2. Every care has been taken to prepare the Marking Scheme. However, it is important to keep in mind that, it is neither exhaustive nor exclusive. Full credit should be given to candidates who give relevant points other than the ones listed in the Marking Scheme as the answers to the questions. The examiners are requested to use their own knowledge and experience wherever necessary.
3. The Marking Scheme carries only suggested value points for an answer. These are only guidelines and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the marks should be awarded accordingly.
4. The Head Examiners have to go through the first five answer-scripts evaluated by each evaluator to ensure that the evaluation has been carried out as per the instruction, given in the Marking Scheme. The remaining answer scripts meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
5. Marking should be neither over-strict nor over-liberal. Marks should not be deducted for spelling errors, wrong proper names, minor inaccuracies or omission of details. **No marks be deducted for overshooting word limit.**
6. If a candidate answers both the options, both should be read and the better one evaluated.
7. Though break-up of value points is given in a number of answers, the examiner may be flexible in marking the different parts, if the answer reflects understanding of the scope of the question.
8. If a question has parts, please award marks in the right hand side for each part. Marks awarded for different parts of the question should then be totalled up and written in the left hand margin and circled. If a question does not have any parts, marks be awarded in the left hand margin and circled.

9. A full scale of marks 0-80 has to be used. Please do not hesitate to award full marks if the answer deserves it.
10. The candidates are now permitted to obtain photocopy of the answer book on request on payment of prescribed fee. All 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.
11. The Examiners should acquaint themselves with the guidelines given in the Guidelines for Spot Evaluation before starting the actual evaluation.
12. Every Examiner should stay upto sufficient reasonable time normally 5-6 hours every day and evaluate 20-25 answer books and should devote minimum 15-20 minutes to evaluate each answer book.
13. Every Examiner should acquaint him/ herself with the marking schemes of all the sets.

MARKING SCHEME
HISTORY - 027 (DELHI-61/1/1)

SENIOR SECONDARY SCHOOL EXAMINATION
MARCH 2016-2017

Q.NO.	EXPECTED ANSWERS/ VALUE POINTS	Page no.	MARKS
1	<p>The Economic and Social differences in Harappa:</p> <p>(i) In Harappan sites the dead were laid in pits.</p> <p>(ii) In some instances the hollowed out spaces were lined with bricks</p> <p>(iii) Some graves contained pottery and ornaments, indicating a belief that these could be used in the afterlife.</p> <p>(iv) Jewellery has been found in burials of both man and woman. (shell rings, a jasper beads and micro beads were found)</p> <p>(v) In some instances the dead were buried with Copper mirrors.</p> <p>(vi) It appears that Harappan did not believe in burying precious things with the dead.</p> <p>Any two to be explained.</p>	9	2
2	<p>Bernier's idea of Crown ownership in Mughal India:</p> <p>(i) He believed in the virtues of Private Property.</p> <p>(ii) He saw crown ownership of land as being harmful for both the state and the people.</p> <p>(iii) Land holders could not pass on their land to their children</p> <p>(iv) They were averse to long term investment expansion of production.</p> <p>(v) The absence of Private property prevented the emergence of class of improving landlords.</p> <p>(vi) It had led to uniform ruination of agriculture.</p> <p>(vii) Excessive oppression of the peasantry and decline in the standard of living.</p> <p>(viii) He warned that if European kings followed the Mughal model their</p>	130-132	2

	<p>kingdoms would be very far from being well cultivated and peopled.</p> <p>(ix) It has led to impoverishment of the peasantry.</p> <p>(x) There was no middle state in India.</p> <p>(xi) He saw the Mughal Emperors as the “king of the Beggars and the Barbarians”.</p> <p>(xii) He considered revenue as the rent because land revenue demands were often very high.</p> <p>Any two to be examined.</p>		
3	<p>Reasons for the Zamindaris auctioned in Bengal</p> <p>(i) The East India Company had fixed the revenue with the zamindars. The estates of those who failed to pay were to be auctioned to recover the revenue or accumulated arrears.</p> <p>(ii) The initial demands of the revenue were very high.</p> <p>(iii) The zamindars could not collect the rent due to agriculture depression.</p> <p>(iv) Due to the Sunset Law (if the payment did not come in by the sunset of the specified date) the zamindaris were liable to be auctioned.</p> <p>(v) Company subdued the authority of zaminadars through collectors.</p> <p>(vi) Jotedars deliberately delayed payments to the zamindars.</p> <p>(vii) Peasants too delayed payments to the jotedars and the zamindars.</p> <p>(viii) Zamindars because of their own reasons delayed payments.</p> <p>Any two to be explained.</p>	258-260	2
4	<p>Evidences to explain the collapse of the Harappa civilization</p> <p>(i) After 1900 BCE there were disappearance of the distinctive artefacts of the civilization – weights, seals, special beads, etc.</p> <p>(ii) Writing, long distance trade and craft specialization also disappeared.</p> <p>(iii) House construction techniques deteriorated.</p> <p>(iv) Large public structure were no longer produced.</p>	17	4

	<p>(v) Artefacts and settlements indicated a rural life called as Late Harappan and Successive Culture.</p> <p>(vi) Disappearance of the seals, the script, distinctive beads and pottery.</p> <p>(vii) There was the shift from a standardized weight system to the use of the local weights.</p> <p>(viii) There were decline and abandonment of cities.</p> <p>(ix) Abandonment of Cholistan.</p> <p>(x) Shift/ expansion of population into new settlements into Gujarat, Haryana , western UP.</p> <p>Any four to be explained.</p>		
5	<p>Sources to reconstruct the history of the Mauryas</p> <p>(i) Archaeological finds, especially sculpture.</p> <p>(ii) Contemporary works, such as the account of Megasthenes.</p> <p>(iii) Arthashastra, probably composed by Kautilya or Chanakya.</p> <p>(iv) The Mauryas are mentioned in later Buddhist and Jaina.</p> <p>(v) Puranic literature, as well as in Sanskrit literary works.</p> <p>(vi) The inscriptions of Asoka on rocks and pillars.</p> <p>(vii) Stupas</p> <p>(viii) Coins</p> <p>(ix) Ashokavadana</p> <p>Any four to be explained.</p>	32,47,97	4
6	<p>Kabir</p> <p>(i) He believed in the Nirguna Bhakti.</p> <p>(ii) The range of traditions Kabir drew on to describe the Ultimate Reality include Islam: as Allah, Khuda, Hazrat and Pir.</p> <p>(iii) Verses ascribed to kabir have been compiled in the Kabir Bijak, Kabir Granthavali and Adi Grantha Sahib.</p> <p>(iv) He also used terms drawn from Vedantic traditions, alakh (the</p>	161-162	4

	<p>unseen), nirakar formless), Brahman, Atman, etc.</p> <p>(v) The terms with mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions.</p> <p>(vi) He questioned entrenched religious and social institutions, ideas and practices in their search for the Divine.</p> <p>(vii) He probably crystallised through dialogue and debate with the traditions of Sufis and Yogis.</p> <p>(viii) He believed in divinity rather than any particular religion.</p> <p>Any four to be explained.</p>		
7	<p>Mughal Nobility</p> <p>(i) The nobility was recruited from diverse ethnic and religious groups.</p> <p>(ii) Nobility was composite one comprising Iranis, Afghans, Rajputs, Shaikhzdas, Deccanis on the basis of their service loyalty to the king.</p> <p>(iii) This ensured that no faction was large enough to challenge the authority of the state.</p> <p>(iv) The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor.</p> <p>(v) People from many races (Arabs, Iranians, Turks, Tajiks, Kurds, Tatars, Russians, Abyssinians, people from Egypt, Syria, Iraq, Arabia, Iran, Khurasan, Turan) –have sought refuge in the imperial court.</p> <p>(vi) Two ruling groups of Indian origin entered the imperial service- Rajputs and the Indian Muslims.</p> <p>(vii) Examples- Raja Todar Mal, who belonged to the Khatri caste was Akbar’s finance minister.</p> <p>(viii) Iranians gained high offices under Jahangir, whose politically influential queen, Nur Jahan (was an Iranian).</p> <p>(ix) Aurangzeb appointed Rajputs to high positions, and under him the Marathas accounted for a sizeable number within the body of officers.</p> <p>Any four to be explained.</p>	244-246	4

8	<p>Limitation Law</p> <p>(i) In 1859 the British passed a Limitation Law that stated that the loan bonds signed between moneylenders and ryots would have validity for only three years.</p> <p>(ii) This law was meant to check the accumulation of interest over time.</p> <p>(iii) Cotton boom and the American civil war.</p> <p>(iv) The ryots were dependant on money lenders for survival.</p> <p>(v) The money lenders refused to extend loans to the ryots.</p> <p>(vi) Money lenders violated the customary norms.</p> <p>(vii) Rural indebtedness.</p> <p>(viii) Ryots saw money lenders as devious and deceitful.</p> <p>(ix) Manipulation and forging of Peasant accounts by money lenders.</p> <p>(x) They complained of money lenders for manipulating laws and in 1859 this law was passed to check the accumulation of interest over time.</p> <p>Any four to be explained.</p>	283-284	4
9	<p>Measures adopted by the rebels of 1857 to ensure unity</p> <p>(i) The rebel proclamations in 1857 repeatedly appealed for unity to all sections of the population, irrespective of their caste and creed.</p> <p>(ii) Many of the proclamations (Azamgarh) were issued by Muslim princes or in their names but even these took care to address the sentiments of Hindus.</p> <p>(iii) The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.</p> <p>(iv) The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.</p> <p>(v) The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.</p> <p>(vi) Every aspect of British rule was attacked and the firangi accused of</p>	301, 291-295	4

	<p>destroying a way of life that was familiar and cherished.</p> <p>(vii) The rebels failed the attempt of the British govt. for inciting Hindu population against Muslims.</p> <p>(viii) The rebels wanted to restore world of peace and unity.</p> <p>(ix) Various sections of the Indian society promoted common good.</p> <p>(x) Fears and suspicion amongst people that the brutish would destroy their faiths and convictions.</p> <p>(xi) Fear and suspicion that British wanted Indian to convert Indian to Christianity.</p> <p>(xii) They maintained communication links with sepoy.</p> <p>(xiii) Local leaders played a significant role in keeping the unity</p> <p>Any four to be explained.</p>		
10	<p>Values</p> <p>(i) Self discipline.</p> <p>(ii) Loyalty to the nation.</p> <p>(iii) Firm believe in democracy.</p> <p>(iv) Nation above selfish ends.</p> <p>(v) Patriotism.</p> <p>(vi) Feeling of collective belonging.</p> <p>(vii) Secularism and tolerance.</p> <p>(viii) Feeling of integrity and dutifulness.</p> <p>(ix) Values of social justice, equality, fraternity.</p> <p>(x) Respecting minorities.</p> <p>(xi) Any other relevant point.</p> <p>Any four to be explained.</p>	419	4
11	<p>The Mahabharata</p> <p>(i) The Mahabharata is a story about kinship describing a feud over land and power between the Kauravas and the Pandavas.</p> <p>(ii) Pandavas became victorious due to their virtues.</p>	55-58	8

<p>(iii) Kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.</p> <p>(iv) Under patriliney, sons could claim the authority of their fathers .</p> <p>(v) Men acquired wealth through means led by the Manusmriti like inheritance, work, etc.</p> <p>(vi) Women acquired wealth through Stridhan(by father, brother, husband).</p> <p>(vii) While sons were important for the continuity of the patriliney, daughters had no claims to the resources of the household.</p> <p>(viii) Various systems followed for the marriage were endogamy, exogamy, polygamy and polyandry.</p> <p>(ix) Members of the same gotra could not marry.</p> <p>(x) One of the most challenging episode in the Mahabharata is Draupadi's marriage with the Pandavas an instance of Polyandry</p> <p>(xi) Bhima marrying Hidimba –an example of exogamy.</p> <p>(xii) Dharamshastras and Dharamasutras recognized as many as eight forms of marriages.</p> <p>(xiii) Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.</p> <p>(xiv) Yudhishtira losing his wife in the game of dice is an example of women being treated as a part of property, putting up a big question on the status of women.</p> <p>(xv) Family shaped the attitude and thinking of the people and geared them towards patriarchy.</p> <p>Any eight to be examined</p> <p style="text-align: center;">OR</p> <p>Brahminical ideas during 600 BCE-600CE</p> <p>(i) In Sanskrit texts populations whose social practices were not influenced by Brahmanical ideas are often described as odd, uncivilised, or even animal-like.</p> <p>(ii) In some instances, these included <i>forest-dwellers</i> –for whom hunting and gathering remained an important means of subsistence.</p> <p>(iii) Categories such as the <i>Nishada</i>, to which Ekalavya is supposed to have</p>	<p>41,62-67</p>	<p>8</p>
--	-----------------	----------

	<p>belonged, are examples of this.</p> <p>(iv) Others who were viewed with suspicion included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled agriculturists who spoke <i>non-Sanskritic languages</i> were labelled as Melachhas.</p> <p>(v) While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchables” but historians have tried to find out whether chandalas accepted the life of degradation prescribed in the shastras.</p> <p>(vi) <i>Hidimba</i> marrying <i>Bhima</i> against the social practices prescribed in the Dharamshastras.</p> <p>(vii) Others who were viewed with suspicion included population such as Pastoralist.</p> <p>(viii) Whenever brahmanical authorities encountered new groups which did not easily fit into the fourfold varna system they classified them as <i>Jatis</i>.</p> <p>(ix) Aspects related with <i>Non-Kshatriyas</i> king</p> <p>(x) Many new questions were raised alternate traditions like <i>Buddhism</i></p> <p>(xi) <i>Jainism</i> appealed to lower class as believe all, things are animated and all are equal</p> <p>(xii) <i>Metonymics</i> was followed the Satavahanas</p> <p>(xiii) The case of chandala named <i>Matanga</i> given in <i>Matanga Jataka</i></p> <p>(xiv) <i>Prabhavati Gupta</i> had access to property unlike other daughters</p> <p>Any eight to be explained.</p>		
12	<p>The Mahanavami Dibba-</p> <p>i. The name comes from the shape of the platform and the Mahanavami festival which was observed there.</p> <p>ii. Rituals Associated with the structure – Dussehra, Durga Puja and Navaratri or Mahanavami</p> <p>iii. The Vijayanagara kings displayed their prestige, power and suzerainty.</p>	181	8

	<p>iv. The ceremonies performed on the occasion included worship of image, worship of the state horse, and the sacrifice of buffaloes and other animals.</p> <p>v. Dances, wrestling match, and procession of horses, elephants and chariots and soldiers.</p> <p>vi. Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.</p> <p>vii. The ruler inspected the army.</p> <p>viii. Nayakas brought gifts and tribute for the kingIt had two of the most impressive platforms, the “Audience Hall” and the “Mahanavami Dibba”.</p> <p>ix. The entire complex was surrounded by high double walls with a street running between them.</p> <p>x. The audience hall was a high platform with slots for wooden pillars at close and regular intervals.</p> <p>xi. It had a staircase going up to the second floor.</p> <p>xii. The pillars were closely spaced.</p> <p>xiii. The “Mahanavami Dibba” was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.</p> <p>xiv. The platform must have supported a wooden structure and other perishable material during festivals.</p> <p>xv. The base of the platform is covered with relief carvings.</p> <p>To be assessed as a whole</p> <p style="text-align: center;">OR</p> <p>The Virupaksha temple:</p> <p>i. The Virupaksha temple was an old temple dedicated to Lord Shiva , the guardian deity.</p> <p>ii. It was enlarged with the establishment of the Vijayanagara Empire.</p> <p>iii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.</p> <p>iv. This was decorated with delicately carved pillars.</p> <p>v. Gopurams, royal gateways that often dwarfed the towers on the</p>	<p>184-188</p>	<p>5+3=8</p>
--	---	----------------	--------------

	<p>central shrines, and signaled the presence of the temple.</p> <p>vi. Central shrine (Garbha griha).</p> <p>vii. There were Mandapas or pillared corridors found in the temple.</p> <p>viii. Social importance –</p> <ul style="list-style-type: none"> - Images of God were placed to witness special programmes of music, dance and dramas. - Used to celebrate the marriages of deities. - Others were meant to swing the deities <p>ix. Vijayanagara rulers/ kings ruled on behalf of Lord Virupaksha.</p> <p>x. Orders were signed in the name of Sri Virupaksha.</p> <p>xi. Rulers indicated close links with God using title “Hindu Suratrana”.</p> <p>xii. Royal portraits sculpture was also displayed in temples.</p> <p>xiii. Kings visits to temples along with Amaranayakas were important occasion.</p> <p>The Vitthala temple</p> <p>(i) The principal deity was Vitthala, a form of Vishnu.</p> <p>(ii) This temple has several halls and a unique shrine designed as a Chariot.</p> <p>(iii) A characteristic feature of the temple complexes is the Chariot Streets that extended from the temple Gopuram in a straight line.</p> <p>(iv) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.</p> <p>(Any five from Virupaksha and any three from Vitthala temple)</p>		
13	<p>Non- Cooperation Movement and</p> <p>(i) Gandhiji led the people to protest against the Rowlatt Act and the Jallianwala Bagh massacre.</p> <p>(ii) He used the mother tongue and not English in communicating nationalist messages</p> <p>(iii) He took up the Khilafat issue in the Non –Cooperation Movement and demanded Swaraj.</p>	350-355	8

	<p>(iv) Renunciation of all voluntary association with the British govt.</p> <p>(v) He became people's leader through self discipline and renunciation.</p> <p>(vi) He also promoted the concept of self rule through the charkha.</p> <p>(vii) Gandhiji displayed a concern for the laboring poor of India, as he believed that salvation for India could come only through the farmers and workers who constituted the majority of the Indian population.(reference to BHU speech)</p> <p>(viii) He wanted Indian nationalism, from being an elite phenomenon- a creation of lawyers doctors and landlords, to nationalism more suitably representative of the Indian people as a whole.</p> <p>(ix) He popularised Satyagraha.</p> <p>(x) Non-Cooperation-a much wider and popular Movement in terms of participation from all sections, widespread over India, participation by both Hindus and Muslims-Khilafat & Non Cooperation, a united challenge to British imperialism like never before under his leadership.</p> <p>(xi) He popularized Ahimsa</p> <p>(xii) Gave emphasis on Swadeshi & Boycott</p> <p>(xiii) Students stopped going to schools and colleges run by the government.</p> <p>(xiv) Lawyers refused to attend court.</p> <p>(xv)The working class went on strike in many towns and cities.</p> <p>(xvi) Hill tribal in northern Andhra violated the forest laws.</p> <p>(xvii)Farmers in Awadh did not pay taxes.</p> <p>(xviii) Peasants in Kumaon refused to carry loads for colonial officials.</p> <p>(xix) He emphasized decentralization through charkha.</p> <p>(xx) Emergence of Gandhian Nationalism.</p> <p>(xxi) His language, dressing style and simplicity helped him connect with the masses.</p> <p>(xxii)Stressed on Hindu Muslim unity, eradication of untouchability, revival of indigenous industries through the symbol of charkha and</p>		
--	--	--	--

	<p>elevation of the status of women.</p> <p>(xxiii) The simple practice of Swadeshi and boycott appealed to the people.</p> <p>(xxiv) Empathised and identified with the common people in dress and lifestyle.</p> <p>(xxv) He carefully reorganized the Congress by setting up new branches in different parts of the country and Praja Mandals in the Princely States.</p> <p>(xxvi) A group of highly talented Indians attached themselves to Gandhiji-Mahadev Desai, Vallabh Bhai Patel, J. B. Kriplani, Jawaharlal Nehru and C. Rajgopalachari. All from different regions and religious traditions.</p> <p>(xxvii) According to American biographer Louis Fischer –“Non Cooperation became the name of an epoch in the life of India and Mahatma Gandhi”.</p> <p>Any eight points to be explained.</p> <p style="text-align: center;">OR</p> <p>Partition as a culmination of communal politics:</p> <p>i. British adopted a policy of divide and rule and encouraged communal politics in India.</p> <p>ii. Scholars have conflicting views regarding the long history of Hindu-Muslim conflict throughout medieval and modern times.</p> <p>iii. Encouragement to formation of Muslim League.</p> <p>iv. Separate Electorate for Muslims given by the British in 1909.</p> <p>v. Govt. of India Act 1919 expanded communal electorate.</p> <p>vi. Development in 1920s. – Tabligh, Tanzim and Shuddhi movement, music before mosque.</p> <p>vii. Opinion of Iqbal.</p> <p>viii. 1937 election results</p> <p>ix. Jinnah’s two nation theory.</p> <p>x. In 1940 in the Lahore session, the Muslim League placed their</p>	383-392	8
--	--	---------	---

	<p>demand for autonomous province with Muslim majority.</p> <p>xi. Aim of the Muslim League was to establish an autonomous state in the north western and eastern parts of India.</p> <p>xii. Indian National Congress began the Quit India Movement but the Muslim League did not support it.</p> <p>xiii. The proposal of the Cabinet Mission was first accepted by the Muslim League and the Congress but soon the Muslim League rejected it and refused to take part in the Interim Govt.</p> <p>xiv. The Muslim League organized the ‘Direct Action Day’.</p> <p>xv. Eruption of communal violence in 1946.</p> <p>xvi. Mountbatten Plan endorsed a separate nation for Muslims and partitioned India.</p> <p>xvii. Hindu Muslim riots after partition of India.</p> <p>xviii. Any other relevant point.</p> <p>Any eight points to be explained.</p>		
<p>14.1</p> <p>14.2</p>	<p>Teaching of Buddha and Mahavira compiled by:</p> <p>(i) Buddha’s teachings were compiled by his followers at a council of elders or senior monks.</p> <p>(ii) Mahavira’s teachings were also recorded / compiled by his disciples.</p> <p>The queen tried to convince her husband to renounce the world by saying that ----</p> <p>(i) If the whole world and all its treasures was his , he would not be satisfied, all this would not be able to save him.</p> <p>(ii) After his death he will have to leave all things behind.</p> <p>(iii) Only dhamma can save him.</p> <p>(iv) She said that she dislike the world as a bird dislike the cage.</p> <p>(v) She wanted to live like a nun without offspring, without desire, without the love of gain and without hatred.....</p> <p>Any two points.</p>		

14.3	<p>The principles of Jainism-----</p> <ul style="list-style-type: none"> (i) The entire world is animated: even stones, rocks and water have life. Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy. (ii) In fact the principle of ahimsa, emphasized within Jainism, has left its mark on Indian thinking as a whole. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma. (iii) Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world; (iv) Monastic existence is a necessary condition of Salvation. (v) Jaina monks and nuns took five vows: <ul style="list-style-type: none"> *To abstain from killing, (Ahimsa) *Stealing (Asteya) * Truth (Satya) *To observe celibacy (Brahmacharya) * To abstain from possessing property. (Aparigraha) <p>Any three points should be explained.</p>	Pg-88	2+2+3
15.1	<p>The irrigation technology as observed by the emperor:</p> <ul style="list-style-type: none"> (i) Young trees water is made to flow by means of buckets or wheels. (ii) People water by means of wheel .Two circles of rope long enough to suit the depths of the well (iii) Between the circles there are fixed strips of wood fastened with pitchers. (iv) The ropes with the wood and attached pitchers are put over the wheel well. (v) At one end of the wheel axle a second wheel is fixed and another on an upright axle. (vi) The bullock turns the last wheel. (vii) A trough is set where the water empties and from this the water is conveyed everywhere. (viii) At the well as they set up a fork of wood having a roller adjusted between the forks, tie a rope to a large bucket pulled by a bullock. 	Pg-199	2+2+3
15.2	<p>The necessity of irrigation was:</p> <ul style="list-style-type: none"> (i) The greater part of Hindustan is situated on level land. (ii) Lack of rainfall. (iii) It nowhere has running water. (iv) To water young trees. 		

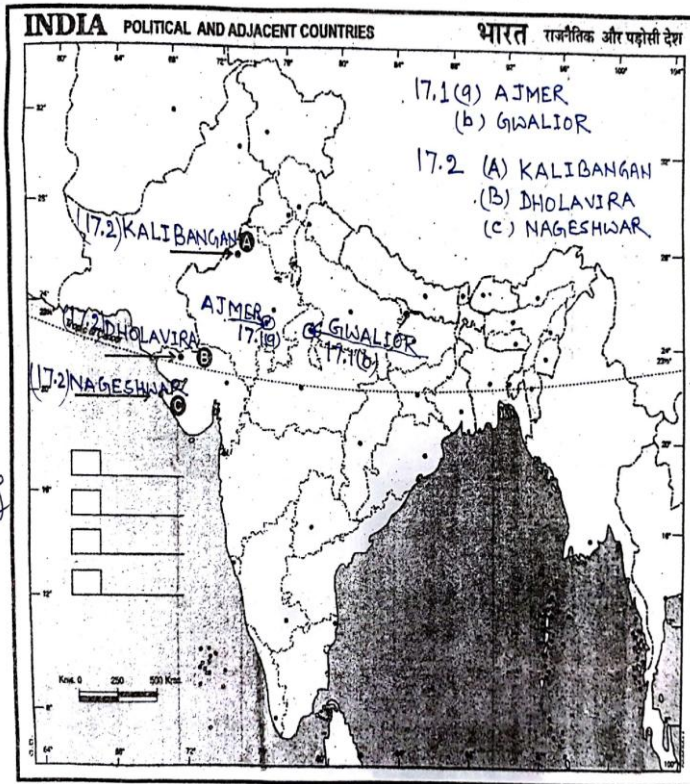
15.3	<p>Three factors which are responsible for the expansion of agriculture in India:</p> <ul style="list-style-type: none"> (i) Its level land which can be cultivated without running water. (ii) Autumn crops can grow by the down pour of the rains. (iii) Spring crops grow even when no rains fall. (iv) Better irrigation technology. (v) The abundance of land. (vi) Availability of labour. (vii) Mobility of peasants. 		
16.1	<p>Mirza Galib and his description:</p> <ul style="list-style-type: none"> (i) Mirza Galib was a famous poet. (ii) He described what the people of Delhi did when the British forces occupied the city in 1857. (iii) The British over ran the city in all directions. (iv) Every road in the city from the Kashmiri gate to Chandni Chowk was a battle field. (v) The rebels held three gates – the Ajmeri , the Turcoman and the Delhi. (vi) It was the naked spectacles of hatred. <p>Any two points should be explained.</p>	Pg-317	2+2+3
16.2	<p>Reasons of British attack on Delhi----</p> <ul style="list-style-type: none"> (i) Rebels recognized the symbolic value of Delhi. (ii) To establish the British control over the rebels. (iii) To uproot the parallel govt. setup by the rebels. (iv) To suppress the revolt of 1857. <p>Any two points should be explained.</p>		
16.3	<p>The people escaped from Delhi and took their shelter:</p> <ul style="list-style-type: none"> (i) They took to precipitate flight through these three gates. (ii) They took shelter in little villages outside the city. (iii) They took shelter in shrines outside the city. 		
17	<p>17.1 MAP</p> <ul style="list-style-type: none"> a. Ajmer b. Gwalior <p>NOTE: The following questions are for the visually impaired candidates only in lieu of Q17</p> <p>17.1 Territory under Mughals</p>	2+3=5	1+1+3=5

Panipat,Agara,Amber,Jaipur,Ajmer,Goa,Lahore (Any One)

17.2 Gwalior,Jabalpur(Any One)

17.3 Any three **Mature Harappa Sites.**

Kot Diji, Lothal, Kalibanga, Harappa, Mohenjodaro, Banawali, Dholavira, Nageshwar, Chanhudaro, Balakot, Rakhigarhi



MARKING SCHEME
HISTORY - 027 (DELHI-61/1/2)

SENIOR SECONDARY SCHOOL EXAMINATION
MARCH 2016-2017

TIME : 3 HRS

MM : 80

Q.NO.	EXPECTED ANSWER	PG	MM
1.	<p>Irrigation methods used in Harappan cities</p> <p>(i) Most Harappan sites are located in semi-aridlands, where irrigation was probably required for agriculture.</p> <p>(ii) Traces of canals eg. Shortugai in Afghanistan</p> <p>(iii) Water reservoirs eg. Dholavira</p> <p>(iv) Wells have been found at the Harappan sites eg. Mohenjodaro..etc indicate that agriculture was practiced</p> <p>Any two to be explained.</p>	3,4	2
2.	<p>Bernier's idea of Crown ownership in Mughal India:</p> <p>(i) He believed in the virtues of Private Property.</p> <p>(ii) He saw crown ownership of land as being harmful for both the state and the people.</p> <p>(iii) Land holders could not pass on their land to their children</p> <p>(iv) They were averse to long term investment expansion of production.</p> <p>(v) The absence of Private property prevented the emergence of class of improving landlords.</p> <p>(vi) It had led to uniform ruination of agriculture.</p> <p>(vii) Excessive oppression of the peasantry and decline in the standard of living.</p> <p>(viii) He warned that if European kings followed the Mughal model their kingdoms would be very far from being well cultivated and peopled.</p> <p>(ix) It has led to impoverishment of the peasantry.</p> <p>(x) There was no middle state in India.</p>	130-132	2

	<p>(xi) He saw the Mughal Emperors as the “king of the Beggars and the Barbarians”.</p> <p>(xii) He considered revenue as the rent because land revenue demands were often very high.</p> <p>Any two to be examined.</p>		
3.	<p>Santhal Rebellion against Zamindars and Colonial rulers.</p> <p>(i) The Santhals had settled in the Damin-i-Koh area. Santhal settlements had expanded rapidly.</p> <p>(ii) Forests were rapidly cleared for agriculture.</p> <p>(iii) As cultivation expanded the Company got more revenue.</p> <p>(iv) The Santhals gradually became dissatisfied. They found they were not getting their due and were being exploited.</p> <p>(v) The state was levying heavy taxes on them.</p> <p>(vi) Moneylenders charged them high rates of interest and took over their land when they were unable to pay.</p> <p>(vii) Zamindars also had began to increase their hold over their Damin area.</p> <p>(viii) They revolted against the exploitation of the zamindar, moneylenders and the state.</p> <p>(ix) After the revolt, the British created the Santhal Pargana from the districts of Bhagalpur and Birbhum. It was believed that the creation of a new state and passing of special laws for their protection would conciliate the Santhals.</p> <p>To be assessed as a whole.</p>	271-272	4
4.	<p>John Marshall’s contributions to Indian Archaeology:</p> <p>(i) John Marshall, the Director-General of the marked a major change in Indian archaeology.</p> <p>(ii) He was the first professional archaeologist to work in India.</p> <p>(iii) He brought his experience of working in Greece and Crete to the field.</p> <p>(iv) He was interested in spectacular finds and patterns of everyday life.</p> <p>(v) Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound.</p>	18,20,83	4

	<p>(vi) He ignored the stratigraphy of the site.</p> <p>(vii) Explained the possibilities of decline of Harappa in his book, Mohenjodaro and the Indus civilization.</p> <p>(viii) As a result, valuable information about Harappan civilisation was irretrievably lost.</p> <p>(ix) S.N. Roy noted in “The Story of Indian Archaeology”, Marshall left India three thousand years older than he had found her.</p> <p>(x) He researched and studied and wrote volumes on Sanchi Stupa.</p> <p>Any four to be explained.</p>		
5.	<p>Mughal Nobility</p> <p>(i) The nobility was recruited from diverse ethnic and religious groups.</p> <p>(ii) Nobility was composite one comprising Iranis, Afghans, Rajputs, Shaikhzdas, Deccanis on the basis of their service loyalty to the king.</p> <p>(iii) This ensured that no faction was large enough to challenge the authority of the state.</p> <p>(iv) The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor.</p> <p>(v) People from many races (Arabs, Iranians, Turks, Tajiks, Kurds, Tatars, Russians, Abyssinians, people from Egypt, Syria, Iraq, Arabia, Iran, Khurasan, Turan) –have sought refuge in the imperial court.</p> <p>(vi) Two ruling groups of Indian origin entered the imperial service- Rajputs and the Indian Muslims.</p> <p>(vii) Examples- Raja Todar Mal, who belonged to the Khatri caste was Akbar’s finance minister.</p> <p>(viii) Iranians gained high offices under Jahangir, whose politically influential queen, Nur Jahan (was an Iranian).</p> <p>(ix) Aurangzeb appointed Rajputs to high positions, and under him the Marathas accounted for a sizeable number within the body of officers.</p> <p>Any four to be explained.</p>	244-246	4
6.	<p>The Chishtis in the Subcontinent adapted to local environment and adopted features of Indian devotional traditions-</p> <p>(i) Life in the Chishti khanqah similar to Ashram-The khanqah was the centre of social life. It comprised several small rooms and a big hall where inmates and visitors lived and prayed. The Shaikh lived in a small room on the roof</p>	154-159	4

of the hall where he met visitors in the morning and evening.

- (ii) There was an open kitchen (langar).
- (iii) From morning till evening people from all walks of life, came to seek the blessings from the Shaikh in various matters.
- (iv) Hindus Jogis and qalandars travellers came seeking discipleship from the Shaikh.
- (v) Visitors, Poets such as Amir Hassan, Amir Khusrau and the court historian Ziyauddin Barani wrote about the Shaikh.
- (vi) Sufi practises in the Khanqah include
 - (a) Bowing before the Shaikh
 - (b) Offering water to visitors
 - (c) Shaving the heads of initiates
 - (d) Yogic exercises
- (vii) Shaikh Nizamuddin appointed several spiritual successors for the spread of teaching practises and organisation.
- (viii) Ziyarat - Pilgrimage called Ziyarat to the tombs of Sufi saints is prevalent all over the Muslim world.
- (ix) Qawwali-The use of music and dance including mystical chants performed by specially trained musicians or qawwals to evoke divine ecstasy is also part of ziyarat.
- (x) The Sufis remember God either by reciting the Zikr(the Divine Names)
- (xi) Evoke God's presence through Sama or Qawwali
- (xii) Silsilah
- (xiii) They received the patronage of royal visitors.
- (xiv) They adopted the local languages.
- (xv) Verses of Baba Farid were incorporated in the Guru Granth Sahib.
- (xvi) Short and long poems like "Prem Akhyan" were attributed to Chishti Sufis.
- (xvii) The Chishtis accepted donations in cash and kind.
- (xviii) They became popular among the masses due to scholarship and their miraculous powers.

Any four to be explained.

<p>7.</p>	<p>Measures adopted by the rebels of 1857 to ensure unity</p> <ul style="list-style-type: none"> (i) The rebel proclamations in 1857 repeatedly appealed for unity to all sections of the population, irrespective of their caste and creed. (ii) Many of the proclamations (Azamgarh) were issued by Muslim princes or in their names but even these took care to address the sentiments of Hindus. (iii) The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain. (iv) The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire. (v) The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir. (vi) Every aspect of British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished. (vii) The rebels failed the attempt of the British govt. for inciting Hindu population against Muslims. (viii) The rebels wanted to restore world of peace and unity. (ix) Various sections of the Indian society promoted common good. (x) Fears and suspicion amongst people that the brutish would destroy their faiths and convictions. (xi) Fear and suspicion that British wanted Indian to convert Indian to Christianity. (xii) They maintained communication links with sepoys. (xiii) Local leaders played a significant role in keeping the unity <p>Any four to be explained.</p>	<p>301, 291-295</p>	<p>4</p>
<p>8.</p>	<p>Circumstances that led the Deccan Ryots to revolt against the moneylenders:</p> <ul style="list-style-type: none"> (i) The Ryotwari settlement was introduced in Bombay Deccan. (ii) As per this system revenue was directly settled with the Ryot. (iii) Revenue demanded was very high and it led to migration and desertion of villages. (iv) Due to poor soil and failure of rains peasants could not pay. (v) But the collectors of revenue in order to prove their efficiency adopted severe means to extract revenue. (vi) In 1830s the prices of agricultural products fell creating further problems. 	<p>275-281</p>	<p>4</p>

- (vii) A famine also struck the countryside in 1832-34 leading to unpaid balances.
- (viii) This led the cultivators to borrow money not only to pay revenue but also to meet their basic needs.
- (ix) This led to indebtedness and was a cause of worry.
- (x) In mid 1840s prices started recovering.
- (xi) British realized that revenue demand was harsh and hence moderated the demand.
- (xii) But to expand agricultural production peasants needed more ploughs and cattle, seeds.
- (xiii) This again turned them to the moneylenders.
- (xiv) Cotton was in great demand in Britain and was imported from America.
- (xv) India was seen as country that could supply cotton due to favorable conditions.
- (xvi) In 1861 the American Civil War broke out, thus affecting cotton supply to Britain.
- (xvii) As a result British to increase cotton supply assessed supplies from India and also encouraged cotton cultivation.
- (xviii) This led to a steep rise in cotton prices and merchants wanted to increase their profit.
- (xix) They gave advances to sahu-kars who in turn extended credit to moneylenders who could bring in the required produce.
- (xx) Ryots got limitless credit for every acre they planted with cotton.
- (xxi) By 1865 the war came to an end and American exports increased while Indian exports declined.
- (xxii) The system of advances was stopped and merchants started demanding repayment of debts.
- (xxiii) By now it was time to increase the revenue and the ryots were not in a position to pay it.
- (xxiv) They had to again turn to the moneylenders.
- (xxv) This time the moneylenders refused to give loans as he did not have confidence in paying capacity of peasants.
- (xxvi) This insensitivity on the part of moneylenders infuriated the peasants.
- (xxvii) Customary norms which so far regulated the relationship between the moneylender and Ryot were violated.
- (xxviii) Moneylender was seen as a devious and deceitful figure, who, manipulated and forged accounts.
- (xxix) In 1859 British passed the Limitation Law stating that loan bonds between moneylenders and Ryots would be valid for only 3 yrs.

	<p>(xxx) Moneylenders turned the law around forcing Ryots to sign a bond every 3 yrs which entered the unpaid balance as the principal with new interest rates.</p> <p>(xxxii) Deeds and bonds became symbols of the oppressive system.</p> <p>(To be assessed as a whole)</p>		
9.	<p>Sources to reconstruct the history of the Mauryas</p> <p>(i) Archaeological finds, especially sculpture.</p> <p>(ii) Contemporary works, such as the account of Megasthenes.</p> <p>(iii) Arthashastra, probably composed by Kautilya or Chanakya.</p> <p>(iv) The Mauryas are mentioned in later Buddhist and Jaina.</p> <p>(v) Puranic literature, as well as in Sanskrit literary works.</p> <p>(vi) The inscriptions of Asoka on rocks and pillars.</p> <p>(vii) Stupas</p> <p>(viii) Coins</p> <p>(ix) Ashokavadana</p> <p>Any four to be explained.</p>	32,47,97	4
10.	<p>Values</p> <p>(i) Self discipline.</p> <p>(ii) Loyalty to the nation.</p> <p>(iii) Firm believe in democracy.</p> <p>(iv) Nation above selfish ends.</p> <p>(v) Patriotism.</p> <p>(vi) Feeling of collective belonging.</p> <p>(vii) Secularism and tolerance.</p> <p>(viii) Feeling of integrity and dutifulness.</p> <p>(ix) Values of social justice, equality, fraternity.</p> <p>(x) Respecting minorities.</p> <p>(xi) Any other relevant point.</p> <p>Any four to be explained.</p>	419	4

11.	<p>The Mahanavami Dibba-</p>	181	8
	<p>i. The name comes from the shape of the platform and the Mahanavami festival which was observed there.</p> <p>ii. Rituals Associated with the structure – Dussehra, Durga Puja and Navaratri or Mahanavami</p> <p>iii. The Vijayanagara kings displayed their prestige, power and suzerainty.</p> <p>iv. The ceremonies performed on the occasion included worship of image, worship of the state horse, and the sacrifice of buffaloes and other animals.</p> <p>v. Dances, wrestling match, and procession of horses, elephants and chariots and soldiers.</p> <p>vi. Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.</p> <p>vii. The ruler inspected the army.</p> <p>viii. Nayakas brought gifts and tribute for the kingIt had two of the most impressive platforms, the “Audience Hall” and the “Mahanavami Dibba”.</p> <p>ix. The entire complex was surrounded by high double walls with a street running between them.</p> <p>x. The audience hall was a high platform with slots for wooden pillars at close and regular intervals.</p> <p>xi. It had a staircase going up to the second floor.</p> <p>xii. The pillars were closely spaced.</p> <p>xiii. The “Mahanavami Dibba” was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.</p> <p>xiv. The platform must have supported a wooden structure and other perishable material during festivals.</p> <p>xv. The base of the platform is covered with relief carvings.</p> <p>To be assessed as a whole</p>		
	<p>OR</p>		
	<p>The Virupaksha temple:</p>		
	<p>i. The Virupaksha temple was an old temple dedicated to Lord Shiva , the guardian deity.</p> <p>ii. It was enlarged with the establishment of the Vijayanagara Empire.</p> <p>iii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.</p> <p>iv. This was decorated with delicately carved pillars.</p> <p>v. Gopurams, royal gateways that often dwarfed the towers on the central shrines, and</p>	184-188	5+3=8

	<p>signaled the presence of the temple.</p> <p>vi. Central shrine (Garbha griha).</p> <p>vii. There were Mandapas or pillared corridors found in the temple.</p> <p>viii. Social importance –</p> <ul style="list-style-type: none"> - Images of God were placed to witness special programmes of music, dance and dramas. - Used to celebrate the marriages of deities. - Others were meant to swing the deities <p>ix. Vijayanagara rulers/ kings ruled on behalf of Lord Virupaksha.</p> <p>x. Orders were signed in the name of Sri Virupaksha.</p> <p>xi. Rulers indicated close links with God using title “Hindu Suratrana”.</p> <p>xii. Royal portraits sculpture was also displayed in temples.</p> <p>xiii. Kings visits to temples along with Amaranayakas were important occasion.</p> <p>The Vitthala temple</p> <p>(i) The principal deity was Vitthala, a form of Vishnu.</p> <p>(ii) This temple has several halls and a unique shrine designed as a Chariot.</p> <p>(iii) A characteristic feature of the temple complexes is the Chariot Streets that extended from the temple Gopuram in a straight line.</p> <p>(iv) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.</p> <p>(Any five from Virupaksha and any three from Vitthala temple)</p>		
12.	<p>The Mahabharata</p> <p>(i) The Mahabharata is a story about kinship describing a feud over land and power between the Kauravas and the Pandavas.</p> <p>(ii) Pandavas became victorious due to their virtues.</p> <p>(iii) Kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.</p> <p>(iv) Under patriliney, sons could claim the authority of their fathers .</p> <p>(v) Men acquired wealth through means led by the Manusmriti like inheritance, work, etc.</p> <p>(vi) Women acquired wealth through Stridhan(by father, brother, husband).</p> <p>(vii) While sons were important for the continuity of the patriliney, daughters had no claims</p>	55-58	8

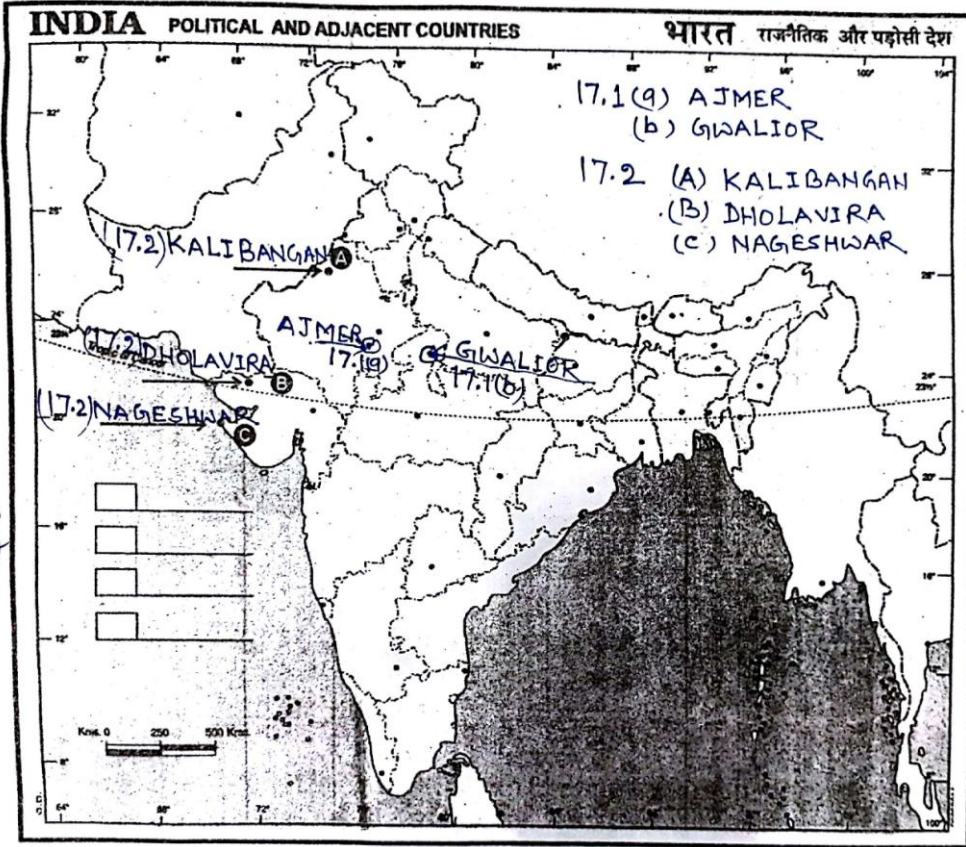
	<p>to the resources of the household.</p> <p>(viii) Various systems followed for the marriage were endogamy, exogamy, polygamy and polyandry.</p> <p>(ix) Members of the same gotra could not marry.</p> <p>(x) One of the most challenging episode in the Mahabharata is Draupadi's marriage with the Pandavas an instance of Polyandry</p> <p>(xi) Bhima marrying Hidimba –an example of exogamy.</p> <p>(xii) Dharamshastras and Dharmasutras recognized as many as eight forms of marriages.</p> <p>(xiii) Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.</p> <p>(xiv) Yudhishtira losing his wife in the game of dice is an example of women being treated as a part of property, putting up a big question on the status of women.</p> <p>(xv) Family shaped the attitude and thinking of the people and geared them towards patriarchy.</p> <p>Any eight to be examined</p> <p style="text-align: center;">OR</p> <p>Brahminical ideas during 600 BCE-600CE</p> <p>(i) In Sanskrit texts populations whose social practices were not influenced by Brahminical ideas are often described as odd, uncivilised, or even animal-like.</p> <p>(ii) In some instances, these included <i>forest-dwellers</i> –for whom hunting and gathering remained an important means of subsistence.</p> <p>(iii) Categories such as the <i>Nishada</i>, to which Ekalavya is supposed to have belonged, are examples of this.</p> <p>(iv) Others who were viewed with suspicion included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled agriculturists who spoke <i>non-Sanskritic languages were labelled as Melachhas</i>.</p> <p>(v) While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchables” but historians have tried to find out whether chandalas accepted the life of degradation prescribed in the shastras.</p> <p>(vi) <i>Hidimba</i> marrying Bhima against the social practices prescribed in the Dharmashastras.</p> <p>(vii) Others who were viewed with suspicion included population such as Pastoralist.</p> <p>(viii) Whenever brahminical authorities encountered new groups which did not easily fit into the fourfold varna system they classified them as <i>Jatis</i>.</p>	41,62-67	8
--	---	----------	---

	<p>(ix) Aspects related with <i>Non- Kshatriyas king</i></p> <p>(x) Many new questions were raised alternate traditions like <i>Buddhism</i></p> <p>(xi) <i>Jainism</i> appealed to lower class as believe all, things are animated and all are equal</p> <p>(xii) <i>Metonymics</i> was followed the Satavahanas</p> <p>(xiii) The case of chandala named Matanga given in <i>Matanga Jataka</i></p> <p>(xiv) <i>Prabhavati Gupta</i> had access to property unlike other daughters</p> <p>Any eight to be explained.</p>		
13.	<p>Quit India Movement:</p> <p>(i) Failure of Cripps Mission led to the launch of Quit India Movement in August 1942 for the liquidation of British imperialism.</p> <p>(ii) Dissatisfaction from the Govt. of India 1935.</p> <p>(iii) Gandhi ji was critical towards Hitler and Nazis.</p> <p>(iv) The mass movement was left to the young people of India.</p> <p>(v) Younger activists organised strikes and acts of sabotage.</p> <p>(vi) Brought into the movement hundreds of Indians.</p> <p>(vii) Socialist members like Jayaprakash Narayan were very active in the underground resistance.</p> <p>(viii) 'Independent' govt. was proclaimed in many districts like Satara, Medinipur etc.</p> <p>(ix) British used force to suppress the movement but failed</p> <p>(x) Quit India Movement was genuinely a mass Movement.</p> <p>(xi) Thousands of ordinary citizens joined the Movement.</p> <p>(xii) Young people participated in large numbers.</p> <p>(xiii) Muslim League was working on expanding its base.</p> <p>(xiv) In 1944, Gandhiji was released from jail.</p> <p>(to be assessed as a whole)</p> <p style="text-align: center;">OR</p> <p>How oral testimonies help in constructing the history of partition:</p> <p>(i) Oral testimonies help to understand the trials and tribulations of ordinary people during partition.</p> <p>(ii) Official or government documents provide only political aspects.</p> <p>(iii) Partition was viewed as a time of suffering, challenge and unexpected alterations in</p>	363-364	8
		400-402	8

	<p>the lives of people.</p> <p>(iv) Oral accounts help us to grasp experiences and memories in detail.</p> <p>(v) They give a description of the experiences of women and even children</p> <p>(vi) It enables historians to write richly textured, vivid accounts of what happened to people at the time of partition.</p> <p>(vii) It allows historians to broaden the boundaries of their discipline (bigger picture) by rescuing from oblivion the lived experiences of the poor and the powerless.</p> <p>(viii) It also succeeds in exploring the experiences of those men and women whose existence till now has been ignored.</p> <p>(ix) Oral testimonies become more important because official reports lack personal experiences.</p> <p>(x) Students may also discuss shortcomings of oral testimonies.</p> <p>(xi) Students may also refer to sources of oral testimonies mentioned in the chapter to explain.</p> <p>To be assessed as a whole.</p>		
<p>14.1</p> <p>14.2</p> <p>14.3</p>	<p>The irrigation technology as observed by the emperor:</p> <p>(i) Young trees water is made to flow by means of buckets or wheels.</p> <p>(ii) People water by means of wheel. Two circles of rope long enough to suit the depths of the well</p> <p>(iii) Between the circles there are fixed strips of wood fastened with pitchers.</p> <p>(iv) The ropes with the wood and attached pitchers are put over the wheel well.</p> <p>(v) At one end of the wheel axle a second wheel is fixed and another on an upright axle.</p> <p>(vi) The bullock turns the last wheel.</p> <p>(vii) A trough is set where the water empties and from this the water is conveyed everywhere.</p> <p>(viii) At the well as they set up a fork of wood having a roller adjusted between the forks, tie a rope to a large bucket pulled by a bullock.</p> <p>The necessity of irrigation was:</p> <p>(i) The greater part of Hindustan is situated on level land.</p> <p>(ii) Lack of rainfall.</p> <p>(iii) It nowhere has running water.</p> <p>(iv) To water young trees.</p> <p>Three factors which are responsible for the expansion of agriculture in India:</p> <p>(i) Its level land which can be cultivated without running water.</p> <p>(ii) Autumn crops can grow by the down pour of the rains.</p> <p>(iii) Spring crops grow even when no rains fall.</p> <p>(iv) Better irrigation technology.</p> <p>(v) The abundance of land.</p>	<p>199</p>	<p>2+2+3</p>

	(vi) Availability of labour. (vii) Mobility of peasants.		
15.1	<p>Mirza Galib and his description:</p> <p>(i) Mirza Galib was a famous poet. (ii) He described what the people of Delhi did when the British forces occupied the city in 1857. (iii) The British over ran the city in all directions. (iv) Every road in the city from the Kashmiri gate to Chandni Chowk was a battle field. (v) The rebels held three gates – the Ajmeri , the Turcoman and the Delhi. (vi) It was the naked spectacles of hatred.</p> <p>Any two points should be explained.</p> <p>Reasons of British attack on Delhi----</p>	317	2+2+3
15.2	<p>(i) Rebels recognized the symbolic value of Delhi. (ii) To establish the British control over the rebels. (iii) To uproot the parallel govt. setup by the rebels. (iv) To suppress the revolt of 1857.</p> <p>Any two points should be explained.</p>		
15.3	<p>The people escaped from Delhi and took their shelter:</p> <p>(i) They took to precipitate flight through these three gates. (ii) They took shelter in little villages outside the city. (iii) They took shelter in shrines outside the city.</p>		
16.1	<p>Teaching of Buddha and Mahavira compiled by:</p> <p>(i) Buddha’s teachings were compiled by his followers at a council of elders or senior monks. (ii) Mahavira’s teachings were also recorded / compiled by his disciples.</p>	88,89	2+2+3
16.2	<p>The queen tried to convince her husband to renounce the world by saying that -----</p> <p>(i) If the whole world and all its treasures was his , he would not be satisfied, all this would not be able to save him. (ii) After his death he will have to leave all things behind. (iii) Only dhamma can save him. (iv) She said that she dislike the world as a bird dislike the cage. (v) She wanted to live like a nun without offspring, without desire, without the love of gain and without hatred.</p> <p>Any two.</p>		
16.3	<p>The principles of Jainism-----</p> <p>(i) The entire world is animated: even stones, rocks and water have life. Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy. (ii) In fact the principle of ahimsa, emphasized within Jainism, has left its mark on</p>		

	<p>Indian thinking as a whole. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.</p> <p>(iii) Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world;</p> <p>(iv) Monastic existence is a necessary condition of Salvation.</p> <p>(v) Jaina monks and nuns took five vows:</p> <ul style="list-style-type: none"> *To abstain from killing, *Stealing * Truth *To observe celibacy * To abstain from possessing property. <p>Any three to be explained.</p>		
17	<p>17.1 MAP</p> <ul style="list-style-type: none"> a. Ajmer b. Gwalior <p>NOTE: The following questions are for the visually impaired candidates only in lieu of Q17</p> <p>17.1 Territory under Mughals Panipat, Agra, Amber, Jaipur, Ajmer, Goa, Lahore (Any One)</p> <p>17.2 Gwalior, Jabalpur (Any One)</p> <p>17.3 Any three Mature Harappa Sites. Kot Diji, Lothal, Kalibanga, Harappa, Mohenjodaro, Banawali, Dholavira, Nageshwar, Chanhudaro, Balakot, Rakhigarhi</p>		<p>2+3=5</p> <p>1+1+3=5</p>



Handwritten signature

6/1/11
6/1/12
6/1/13

प्रश्न सं. 17 के लिए मानचित्र
Map for Q. No. 17

K. S. Tiwari
Prakash

MARKING SCHEME
HISTORY - 027 (DELHI-61/1/3)

SENIOR SECONDARY SCHOOL EXAMINATION
MARCH 2016-2017

TIME: 3 HRS

MM-80

Q.NO	EXPECTED ANSWER	MM	PG
1	<p>Bernier’s idea of Crown ownership in Mughal India:</p> <p>(i) He believed in the virtues of Private Property.</p> <p>(ii) He saw crown ownership of land as being harmful for both the state and the people.</p> <p>(iii) Land holders could not pass on their land to their children</p> <p>(iv) They were averse to long term investment expansion of production.</p> <p>(v) The absence of Private property prevented the emergence of class of improving landlords.</p> <p>(vi) It had led to uniform ruination of agriculture.</p> <p>(vii) Excessive oppression of the peasantry and decline in the standard of living.</p> <p>(viii) He warned that if European kings followed the Mughal model their kingdoms would be very far from being well cultivated and peopled.</p> <p>(ix) It has led to impoverishment of the peasantry.</p> <p>(x) There was no middle state in India.</p> <p>(xi) He saw the Mughal Emperors as the “king of the Beggars and the Barbarians”.</p> <p>(xii) He considered revenue as the rent because land revenue demands were often very high.</p> <p>Any two to be examined.</p>	130-132	2
2	<p>The techniques of craft production (bead making) at Harappa</p> <p>(i) The variety of materials used to make beads is remarkable: stones like carnelian, jasper, crystal, quartz</p>	2	10,11

	<p>and steatite;</p> <ul style="list-style-type: none"> (ii) Metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay. (iii) Steatite, a very soft stone, was easily worked. (iv) Some beads were moulded out of a paste made with steatite powder. (v) Beads were made in a variety of shapes, unlike the geometrical forms were made out of harder stones by chiseling them. (vi) Grinding, polishing and drilling completed the process. (vii) Specialised drills have been found at Chanhudaro and Lothal. <p>Any two to be explained</p>		
<p>3</p>	<p>The Jotedars</p> <ul style="list-style-type: none"> (i) They were rich peasants and were most powerful in Bengal. (ii) Jotedars had acquired vast areas of land. (iii) They controlled local trade (iv) They were moneylenders, (v) They exercised immense power over the poorer cultivators of the region. (vi) A large part of their land was cultivated through sharecroppers (adhiyars or bargadars), and handed over half the produce to the Jotedars after the harvest. (vii) Jotedars exercised direct control over a considerable section of poor villagers (viii) They mobilised ryots and deliberately delayed payments of revenue to the zamindar. (ix) The estates of the zamindars were auctioned for failure to make revenue payment, the Jotedars were often amongst the purchasers. (x) The countryside, they were called haoladars, gantidars or mandals. 	<p>2</p>	<p>261</p>

	Any two to be explained.		
4	<p>The Drainage System of Harappan Cities-----</p> <p>(i) It was the carefully planned drainage system.</p> <p>(ii) Drains were made of burnt bricks.</p> <p>(iii) It seems that streets with drains were laid out first and then houses built along them.</p> <p>(iv) Every house was connected to the street drains</p> <p>(v) Domestic waste water had to flow into the street drains.</p> <p>(vi) The main channels were made of bricks set in mortar</p> <p>(vii) They were covered with loose bricks that could be removed for cleaning.</p> <p>(viii) In some cases, limestone was used for the covers.</p> <p>(ix) It was a perfect system of drainage.</p> <p>(x) Any other point.</p> <p>Any four to be explained.</p>	4	6 , 7
5	<p>Measures adopted by the rebels of 1857 to ensure unity</p> <p>(i) The rebel proclamations in 1857 repeatedly appealed for unity to all sections of the population, irrespective of their caste and creed.</p> <p>(ii) Many of the proclamations (Azamgarh) were issued by Muslim princes or in their names but even these took care to address the sentiments of Hindus.</p> <p>(iii) The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.</p> <p>(iv) The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.</p>	301, 291-295	4

	<p>(v) The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.</p> <p>(vi) Every aspect of British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished.</p> <p>(vii) The rebels failed the attempt of the British govt. for inciting Hindu population against Muslims.</p> <p>(viii) The rebels wanted to restore world of peace and unity.</p> <p>(ix) Various sections of the Indian society promoted common good.</p> <p>(x) Fears and suspicion amongst people that the brutish would destroy their faiths and convictions.</p> <p>(xi) Fear and suspicion that British wanted Indian to convert Indian to Christianity.</p> <p>(xii) They maintained communication links with sepoys.</p> <p>(xiii) Local leaders played a significant role in keeping the unity</p> <p>Any four to be explained.</p>		
6	<p>Islam</p> <p>(i) Islam did not remain confined to ruling elites, it spread amongst different social strata – peasants, artisans, warriors, merchants..etc.</p> <p>(ii) All those who adopted Islam accepted the five “pillars” of the faith:</p> <ul style="list-style-type: none"> • There is one God, Allah, and Prophet • Muhammad is his messenger (shahada) • Offering prayers five times a day (namaz/salat) • Giving alms(zakat) • fasting during the month of Ramzan • Performing the pilgrimage to Mecca (hajj) <p>(iii) It spread as sectarian affiliations such as Sunni and Shi‘a.</p>	151-152	4

	<p>(iv) The local customary practices were imbibed by converts</p> <p>(v) For example, the Khojahs, a branch of the Ismailis (a Shi‘a sect), developed new modes of communication,</p> <p>(vi) Devotional poems in Punjabi, Multani, Sindhi, Kachchi, Hindi and Gujarati were sung in special ragas during daily prayer meetings.</p> <p>(vii) Arab Muslim traders who settled along the Malabar Coast (Kerala) adopted the local language, Malayalam</p> <p>(viii) Arab Muslim traders also adopted local customs such as matriliney, matrilocal residence.</p> <p>(ix) This is exemplified in the architecture of mosques.</p> <p>(x) Any other relevant point.</p> <p>Any four to be explained.</p>		
7	<p>Sources to reconstruct the history of the Mauryas</p> <p>(i) Archaeological finds, especially sculpture.</p> <p>(ii) Contemporary works, such as the account of Megasthenes.</p> <p>(iii) Arthashastra, probably composed by Kautilya or Chanakya.</p> <p>(iv) The Mauryas are mentioned in later Buddhist and Jaina.</p> <p>(v) Puranic literature, as well as in Sanskrit literary works.</p> <p>(vi) The inscriptions of Asoka on rocks and pillars.</p> <p>(vii) Stupas</p> <p>(viii) Coins</p> <p>(ix) Ashokavadana</p> <p>Any four to be explained.</p>	32,47,97	4
8	<p>The Fifth Report</p> <p>(i) A report that was submitted to the British Parliament in 1813.</p> <p>(ii) It was the fifth of a series of reports on the administration and</p>	4	263-265

	<p>activities of the East India Company in India.</p> <p>(iii) It ran into 1002 pages, of which over 800 pages were appendices that reproduced petitions of zamindars and ryots, reports of collectors from different districts</p> <p>(iv) It carried statistical tables on revenue returns, and notes on the revenue and judicial administration of Bengal and Madras.</p> <p>(v) Information about Company misrule and maladministration was hotly debated in Britain .</p> <p>(vi) The British Parliament passed a series of Acts to regulate and control Company rule in India.</p> <p>(vii) It forced the Company to produce regular reports and appointed committees to enquire into the affairs of the Company.</p> <p>(viii) It was one such report produced by a Select Committee.</p> <p>(ix) It exaggerated the collapse of traditional zamindari power.</p> <p>(x) The Report referred the condition of zamindars and the auction of lands. The evidence contained in the Fifth Report is invaluable.</p> <p>Any four to be examined</p>		
9	<p>Mughal Nobility</p> <p>(i) The nobility was recruited from diverse ethnic and religious groups.</p> <p>(ii) Nobility was composite one comprising Iranis, Afghans, Rajputs, Shaikhzdas, Deccanis on the basis of their service loyalty to the king.</p> <p>(iii) This ensured that no faction was large enough to challenge the authority of the state.</p> <p>(iv) The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor.</p> <p>(v) People from many races (Arabs, Iranians, Turks, Tajiks, Kurds, Tatars, Russians, Abyssinians, people from Egypt, Syria, Iraq, Arabia, Iran, Khurasan, Turan) –have sought refuge in the imperial court.</p> <p>(vi) Two ruling groups of Indian origin entered the imperial service- Rajputs and the Indian Muslims.</p> <p>(vii) Examples- Raja Todar Mal, who belonged to the Khatri caste was Akbar’s finance minister.</p>	244-246	4

	<p>(viii) Iranians gained high offices under Jahangir, whose politically influential queen, Nur Jahan (was an Iranian).</p> <p>(ix) Aurangzeb appointed Rajputs to high positions, and under him the Marathas accounted for a sizeable number within the body of officers.</p> <p>Any four to be explained.</p>		
10	<p>Values</p> <p>(i) Self discipline.</p> <p>(ii) Loyalty to the nation.</p> <p>(iii) Firm believe in democracy.</p> <p>(iv) Nation above selfish ends.</p> <p>(v) Patriotism.</p> <p>(vi) Feeling of collective belonging.</p> <p>(vii) Secularism and tolerance.</p> <p>(viii) Feeling of integrity and dutifulness.</p> <p>(ix) Values of social justice, equality, fraternity.</p> <p>(x) Respecting minorities.</p> <p>(xi) Any other relevant point.</p> <p>Any four to be explained.</p>	419	4
11	<p>The Mahabharata</p> <p>(i) The Mahabharata is a story about kinship describing a feud over land and power between the Kauravas and the Pandavas.</p> <p>(ii) Pandavas became victorious due to their virtues.</p> <p>(iii) Kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.</p> <p>(iv) Under patriliney, sons could claim the authority of their fathers .</p> <p>(v) Men acquired wealth through means led by the Manusmriti like inheritance, work, etc.</p> <p>(vi) Women acquired wealth through Stridhan(by father, brother, husband).</p> <p>(vii) While sons were important for the continuity of the patriliney,</p>	55-58	8

	<p>daughters had no claims to the resources of the household.</p> <p>(viii) Various systems followed for the marriage were endogamy, exogamy, polygamy and polyandry.</p> <p>(ix) Members of the same gotra could not marry.</p> <p>(x) One of the most challenging episode in the Mahabharata is Draupadi's marriage with the Pandavas an instance of Polyandry</p> <p>(xi) Bhima marrying Hidimba –an example of exogamy.</p> <p>(xii) Dharamshastras and Dharmasutras recognized as many as eight forms of marriages.</p> <p>(xiii) Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.</p> <p>(xiv) Yudhishtira losing his wife in the game of dice is an example of women being treated as a part of property, putting up a big question on the status of women.</p> <p>(xv) Family shaped the attitude and thinking of the people and geared them towards patriarchy.</p> <p>Any eight to be examined</p> <p style="text-align: center;">OR</p> <p>Brahminical ideas during 600 BCE-600CE</p> <p>(i) In Sanskrit texts populations whose social practices were not influenced by Brahminical ideas are often described as odd, uncivilised, or even animal-like.</p> <p>(ii) In some instances, these included <i>forest-dwellers</i> –for whom hunting and gathering remained an important means of subsistence.</p> <p>(iii) Categories such as the <i>Nishada</i>, to which Ekalavya is supposed to have belonged, are examples of this.</p> <p>(iv) Others who were viewed with suspicion included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled agriculturists who spoke <i>non-Sanskritic languages were labelled as Melachhas</i>.</p> <p>(v) While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchables” but historians have tried to find out whether chandalas accepted the life of degradation</p>	41,62-67	8
--	--	----------	---

	<p>prescribed in the shastras.</p> <p>(vi) <i>Hidimba</i> marrying Bhima against the social practices prescribed in the Dharamshastras.</p> <p>(vii) Others who were viewed with suspicion included population such as Pastoralist.</p> <p>(viii) Whenever brahmanical authorities encountered new groups which did not easily fit into the fourfold varna system they classified them as <i>Jatis</i>.</p> <p>(ix) Aspects related with <i>Non- Kshatriyas king</i>.</p> <p>(x) Many new questions were raised alternate traditions like <i>Buddhism</i>.</p> <p>(xi) <i>Jainism</i> appealed to lower class as believe all, things are animated and all are equal.</p> <p>(xii) <i>Metronymics</i> was followed the Satavahanas.</p> <p>(xiii) The case of chandala named <i>Matanga</i> given in <i>Matanga Jataka</i>.</p> <p>(xiv) <i>Prabhavati Gupta</i> had access to property unlike other daughters.</p> <p>(xv) Any other relevant point.</p> <p>Any eight to be explained.</p>		
12	<p>The Mahanavami Dibba-</p> <p>i. The name comes from the shape of the platform and the Mahanavami festival which was observed there.</p> <p>ii. Rituals Associated with the structure – Dussehra, Durga Puja and Navaratri or Mahanavami</p> <p>iii. The Vijayanagara kings displayed their prestige, power and suzerainty.</p> <p>iv. The ceremonies performed on the occasion included worship of image, worship of the state horse, and the sacrifice of buffaloes and other animals.</p> <p>v. Dances, wrestling match, and procession of horses, elephants and chariots and soldiers.</p> <p>vi. Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.</p>	181	8

<p>vii. The ruler inspected the army.</p> <p>viii. Nayakas brought gifts and tribute for the king It had two of the most impressive platforms, the “Audience Hall” and the “Mahanavami Dibba”.</p> <p>ix. The entire complex was surrounded by high double walls with a street running between them.</p> <p>x. The audience hall was a high platform with slots for wooden pillars at close and regular intervals.</p> <p>xi. It had a staircase going up to the second floor.</p> <p>xii. The pillars were closely spaced.</p> <p>xiii. The “Mahanavami Dibba” was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.</p> <p>xiv. The platform must have supported a wooden structure and other perishable material during festivals.</p> <p>xv. The base of the platform is covered with relief carvings.</p>		
<p>To be assessed as a whole</p>		
<p>OR</p>		
<p>The Virupaksha temple:</p>		
<p>i. The Virupaksha temple was an old temple dedicated to Lord Shiva , the guardian deity.</p> <p>ii. It was enlarged with the establishment of the Vijayanagara Empire.</p> <p>iii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.</p> <p>iv. This was decorated with delicately carved pillars.</p> <p>v. Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signaled the presence of the temple.</p> <p>vi. Central shrine (Garbha griha).</p> <p>vii. There were Mandapas or pillared corridors found in the temple.</p> <p>viii. Social importance –</p> <ul style="list-style-type: none"> - Images of God were placed to witness special programmes of music, dance and dramas. 	<p>184-188</p>	<p>5+3=8</p>

	<ul style="list-style-type: none"> - Used to celebrate the marriages of deities. - Others were meant to swing the deities <p>ix. Vijayanagara rulers/ kings ruled on behalf of Lord Virupaksha.</p> <p>x. Orders were signed in the name of Sri Virupaksha.</p> <p>xi. Rulers indicated close links with God using title “Hindu Suratrana”.</p> <p>xii. Royal portraits sculpture was also displayed in temples.</p> <p>xiii. Kings visits to temples along with Amaranayakas were important occasion.</p> <p>The Vitthala temple</p> <p>(i) The principal deity was Vitthala, a form of Vishnu.</p> <p>(ii) This temple has several halls and a unique shrine designed as a Chariot.</p> <p>(iii) A characteristic feature of the temple complexes is the Chariot Streets that extended from the temple Gopuram in a straight line.</p> <p>(iv) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.</p> <p>(Any five from Virupaksha and any three from Vitthala temple)</p>		
13	<p>Salt March:</p> <p>(i) Mahatma Gandhi led a march against the British monopoly in the manufacture and sale of salt.</p> <p>(ii) He gave his blessing to the all India campaign against in opposition to All White Simon Commission and the Bardoli Satyagraha in 1928</p> <p>(iii) He supported the Lahore session of INC He gave instructions for the observation of ‘Independence Day’ and hoisting of national flag on 26th January 1930</p> <p>(iv) Mobilized a wider discontent against British rule</p> <p>(v) 12 March 1930, Gandhiji broke the salt law Meanwhile, parallel salt marches were being conducted</p> <p>(vi) For Swaraj, Hindus, Muslims, Parsis and Sikhs were united steps</p>	5+3=8	256-260

towards Swaraj.

- (vii) It was the first nationalist activity in which women participated in large numbers.
- (viii) Every strata of people joined the revolt, Students, lawyers, officials, peasants, workers, women, traders all joined movement.
- (ix) It became a mass movement.
- (x) Any other relevant point.
Any five to be explained .

The Salt March was notable for at least three reasons.

- (i). Mahatma Gandhi got the world attention. The march was widely covered by the European and American press.
- (ii). Women participated in large numbers.
- (iii). The Salt March forced upon the British the realization that their Raj would not last forever

OR

The outcome of provincial elections of 1937 and the role of Congress ministries and Muslim league

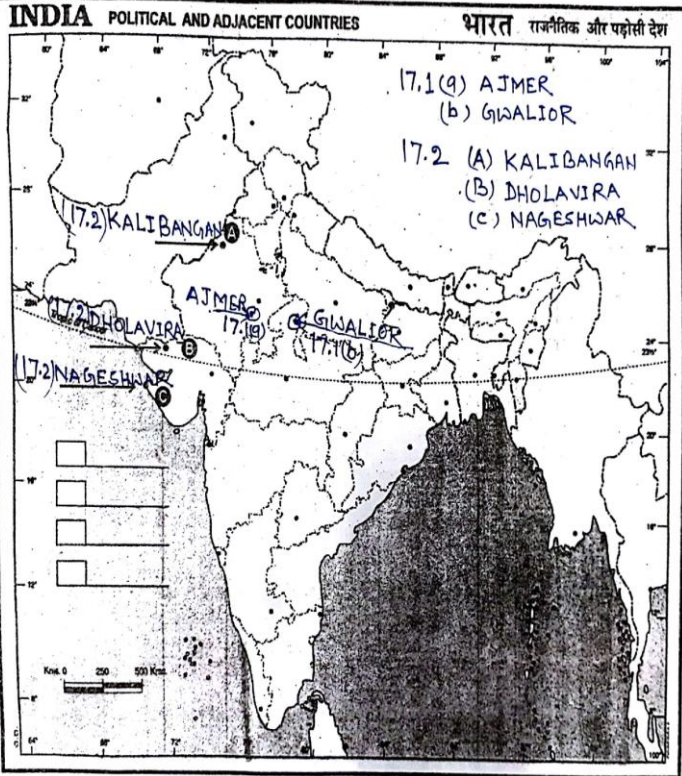
- (i) In 1937, elections to the provincial legislatures were held for the first time.
- (ii) Only about 10 to 12 per cent of the population enjoyed the right to vote.
- (iii) The Congress did well in the elections, winning an absolute majority in five out of eleven provinces and forming governments in seven of them.
- (iv) It did badly in the constituencies reserved for Muslims, but the Muslim League also fared poorly.
- (v) The League failed to win a single seat in the North West Frontier Province (NWFP)
- (vi) In the United Provinces, the Muslim League wanted to form a joint government with the Congress
- (vii) .The Congress had won an absolute majority in the province,

	<p>so it rejected the offer.</p> <p>(viii) Some scholars argue that this rejection convinced the League that if India remained united, then Muslims would find it difficult to gain political power because they would remain a minority.</p> <p>(xi) The League represented Muslim interests</p> <p>(xii) The Congress ministries also contributed to the widening rift.</p> <p>(xiii) In the United Provinces, the party had rejected the Muslim League proposal for a coalition government partly because the League tended to support landlordism, which the Congress wished to abolish,</p> <p>(xiv) The congress ministries resigned in October 1939</p> <p>(xv) Any other relevant point.</p> <p>To be assessed as a whole.</p>		
14.1	<p>Mirza Galib and his description-----</p> <p>(i) Mirza Galib was a famous poet.</p> <p>(ii) He described what the people of Delhi did when the British forces occupied the city in 1857.</p> <p>(iii) The British over ran the city in all directions.</p> <p>(iv) Every road in the city from the Kashmiri gate to Chandni Chowk was a battle field.</p> <p>(v) The rebels held three gates – the Ajmeri , the Turcoman and the Delhi</p> <p>(vi) It was the naked spectacles of hatred.</p> <p>Any two to be explained</p>	2	317
14.2	<p>Reasons of British attack on Delhi----</p> <p>(i) Rebels recognized the symbolic value of Delhi.</p> <p>(ii) To establish the British control over the rebels.</p> <p>(iii) To uproot the parallel govt. setup by the rebels.</p> <p>(iv) To suppress the revolt of 1857.</p>	2	

14.3	<p>Any two to be explained</p> <p>The people escaped from Delhi and took their shelter-----</p> <p>(i) They took to precipitate flight through these three gates.</p> <p>(ii) They took shelter in little villages outside the city.</p> <p>(iii) They took shelter in shrines outside the city.</p>	3	
15.1	<p>Teaching of Buddha and Mahavira compiled by---</p> <p>(i) Buddha's teachings were compiled by his followers at a council of elders or senior monks.</p> <p>(ii) Mahavira's teachings were also recorded / compiled by his disciples.</p>	2	88,91
15.2	<p>The queen tried to convince her husband to renounce the world by saying that -----</p> <p>(i) If the whole world and all its treasures was his , he would not be satisfied, all this would not be able to save him</p> <p>(ii) After his death he will have to leave all things behind.</p> <p>(iii) Only dhamma can save him.</p> <p>(iv) She said that she dislike the world as a bird dislike the cage.</p> <p>(v) She wanted to live like a nun without offspring, without desire, without the love of gain and without hatred.....</p> <p>Any two points</p>	2	88
15.3	<p>The principles of Jainism-----</p> <p>(i) The entire world is animated: even stones, rocks and water have life. Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy.</p> <p>(ii) In fact the principle of ahimsa, emphasized within Jainism, has left its mark on Indian thinking as a whole. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.</p> <p>Asceticism and penance are required to free oneself from the</p> <p>(i) cycle of karma. This can be achieved only by renouncing the</p>	3	89

	<p>world;</p> <p>(ii) Monastic existence is a necessary condition of Salvation.</p> <p>(iii) Jaina monks and nuns took five vows:</p> <ul style="list-style-type: none"> *To abstain from killing, *Stealing * Truth *To observe celibacy * To abstain from possessing property. <p>Any three to be explained</p>		
16.1	<p>The irrigation technology as observed by the Emperor----</p> <p>(i) Young trees water is made to flow by means of buckets or wheels.</p> <p>(ii) People water by means of wheel .Two circles of rope long enough to suit the depths of the well</p> <p>(iii) Between the circles there are fixed strips of wood fastened with pitchers.</p> <p>(iv) The ropes with the wood and attached pitchers are put over the wheel well.</p> <p>(v) At one end of the wheel axle a second wheel is fixed and another on an upright axle.</p> <p>(vi) The bullock turns the last wheel .</p> <p>(vii) A trough is set where the water empties and from this the water is conveyed everywhere.</p> <p>(viii) At the well as they set up a fork of wood having a roller adjusted between the forks, tie a rope to a large bucket pulled by a bullock.</p>	2	198,199
16.2	<p>The necessity of irrigation was-----</p> <p>(i) The greater part of Hindustan is situated on level land</p> <p>(ii) Lack of rainfall.</p> <p>(iii) It nowhere has running water.</p> <p>(iv) To water young trees.</p>	2	
16.3	<p>Three factors which are responsible for the expansion of agriculture in India:-</p>		

	<p>(i) Its level land which can be cultivated without running water.</p> <p>(ii) Autumn crops can grow by the down pour of the rains.</p> <p>(iii) Spring crops grow even when no rains fall.</p> <p>(iv) Better irrigation technology.</p> <p>(v) The abundance of land.</p> <p>(vi) Availability of labour.</p> <p>(vii) Mobility of peasants</p>	3	
17	<p>17.1 MAP</p> <p>a. Ajmer</p> <p>b. Gwalior</p> <p>NOTE: The following questions are for the visually impaired candidates only in lieu of Q17</p> <p>17.1 Territory under Mughals</p> <p>Panipat, Agara, Amber, Jaipur, Ajmer, Goa, Lahore (Any One)</p> <p>17.2 Gwalior, Jabalpur (Any One)</p> <p>17.3 Any three Mature Harappa Sites.</p> <p>Kot Diji, Lothal, Kalibanga, Harappa, Mohenjodaro, Banawali, Dholavira, Nageshwar, Chanhudaro, Balakot, Rakhigarhi</p>	<p>2+3=5</p> <p>1+1+3=5</p>	



Handwritten signature

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

प्रश्न सं. 17 के लिए मानचित्र
Map for Q. No. 17

K. S. Siva
Boob
Rashmi