

**MARKING SCHEME**  
**HISTORY-027 CLASS XII**  
**A I S S C E-March 2018**  
**CODE NO. 61/1**

Q. NO.	EXPECTED ANSWERS/VALUE POINTS	Page No.	Marks
1	<p><b>The basis on which archaeologists identify the centers of craft production are</b></p> <ul style="list-style-type: none"> <li>i. Raw material such as stone nodules, whole shells, copper ore</li> <li>ii. Tool</li> <li>iii. Unfinished objects</li> <li>iv. Rejects and Waste material– waste is one of the best indicators of craftwork. For instance, if shell or stone is cut to make objects, then pieces of these materials will be discarded as waste at the place of production.</li> <li>v. Finished products - Sometimes, larger waste pieces were used up to make smaller objects which suggest that apart from small, specialised centres, craft production was also undertaken in large cities such as Mohenjodaro and Harappa.</li> <li>vi. Any other relevant point.</li> </ul> <p>(Any two points to be examined)</p>	11, 12	2
2	<p><b>The sources of revenue of Village Panchayats during the Mughal rule in India</b></p> <ul style="list-style-type: none"> <li>i. The Panchayat derived its funds from contributions made by individuals to a common financial pool.</li> <li>ii. Panchayats also had the authority to levy fines.</li> <li>iii. Agricultural Taxes</li> <li>iv. Any other relevant point.</li> </ul> <p>(Any one point to be explained)</p>	Page 202, 203, 213	2
3	<p><b>The impact of ‘Limitation Law’ passed by the British in 1859</b></p> <ul style="list-style-type: none"> <li>i. The Limitation Law stated that the loan bonds signed between moneylenders and ryots would have validity for only three years.</li> <li>ii. This law was meant to check the accumulation of interest over time.</li> <li>iii. The money lenders manipulated and forced the ryots to sign a new bond every three years.</li> <li>iv. When a new bond was signed, the unpaid balance – that is, the original</li> </ul>	Page: 283, 284	2

	<p>loan and the accumulated interest – was entered as the principal on which a new set of interest charges was calculated.</p> <ul style="list-style-type: none"> <li>v. Moneylenders refused to give receipts when loans were repaid, entered fictitious figures in bonds, acquired the peasants’ harvest at low prices, moneylenders ultimately took over peasants’ property.</li> <li>vi. Deeds and bonds appeared as symbols of the new oppressive system.</li> <li>vii. Peasants came to associate the misery of their lives with the new regime of bonds and deeds.</li> <li>viii. Peasants had no choice because to survive they needed loans and moneylenders were unwilling to give loans without legal bonds.</li> <li>ix. Any other relevant point.</li> </ul> <p>(Any two points to be examined)</p>		
4	<p><b>There are indications of complex decisions being taken and implemented in Harappan society</b></p> <ul style="list-style-type: none"> <li>i. A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it.</li> <li>ii. A stone statue was labelled and continues to be known as the “priest-king”.</li> <li>iii. Some archaeologists are of the opinion that Harappan society had no rulers, and that everybody enjoyed equal status.</li> <li>iv. Others feel there was no single ruler but several, that Mohenjodaro had a separate ruler, Harappa another, and so forth.</li> <li>v. Historians argue that there was a single state, given the similarity in artefacts - such as pottery seals, weights and bricks, the evidence- for planned settlements such as the standardised ratio of brick size, and the establishment of settlements near sources of raw material.</li> <li>vi. According to some scholars the last theory seems the most plausible, as it is unlikely that entire communities could have collectively made and implemented such complex decisions.</li> <li>vii. There was extraordinary uniformity of Harappan artefacts.</li> <li>viii. The bricks, though obviously not produced in any single centre, were of a uniform ratio throughout the region, from Jammu to Gujarat.</li> <li>ix. Settlements were strategically set up in specific locations for various reasons.</li> <li>x. Labour was mobilised for making bricks and for the construction of massive walls and platforms. A planned urban centre with well laid out drainage system.</li> <li>xi. Any other relevant point.</li> </ul> <p>(Any four points to be examined)</p>	Page 16, 17	4

5	<p><b>The economic and social conditions of the people in rural areas from c 600 BCE to 600 CE</b></p> <p><u>A Economic condition:</u></p> <ol style="list-style-type: none"> <li>i. According to Jataka and Panchatantra the relationship between a king and his subjects, could often be strained – kings frequently tried to fill their coffers by demanding high taxes. The peasants particularly found demands oppressive. Escaping into the forest remained an option.</li> <li>ii. Different strategies such as (a) shift to plough agriculture, (b) iron ploughshare for the growth in agricultural productivity, (c) the use of irrigation, through wells and tanks, and less commonly, canals were adopted for increasing production.</li> <li>iii. From the early centuries of the Common Era, the grants of land being made. For example the inscriptions of Prabhavati Gupta.</li> <li>iv. Some historians feel that land grants were part of a strategy adopted by ruling lineages to extend agriculture to new areas.</li> <li>v. Others suggest that land grants were indicative of weakening political power: as kings were losing control over their samantas, they tried to win allies by making grants of land. They also feel that kings tried to project themselves as supermen.</li> <li>vi. Land grants provide some insight into the relationship between cultivators and the state.</li> <li>vii. There were people who were often beyond the reach of officials or samantas: pastoralists, fisherfolk and hunter-gatherers, mobile or semi-sedentary artisans and shifting cultivators.</li> <li>viii. Any other relevant point.</li> </ol> <p><u>B Social condition:</u></p> <ol style="list-style-type: none"> <li>i. There was a growing differentiation amongst people engaged in agriculture –landless agricultural labourers, small peasants, as well as large landholders.</li> <li>ii. The large landholders, as well as the village headman emerged as powerful figures, and often exercised control over other cultivators.</li> <li>iii. Early Tamil literature (the Sangam texts) also mentions different categories of people living in the villages – large landowners or vellalar, ploughmen or uzhavar and slaves or adimai.</li> <li>iv. It is likely that these differences were based on differential access to land, labour and some of the new technologies.</li> <li>v. Gahapati was the owner, master or head of the household and also owner of the resources – land, animals and other things – that belonged to the household.</li> <li>vi. Sometimes the term was used as a marker of status for men belonging to the urban elite, including wealthy merchants.</li> <li>vii. Gendered access to property.</li> <li>viii. A variety of occupations followed by the people belonging to different</li> </ol>	Page 38,39, 40,41	4
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	<p>caste /varnas.</p> <p>ix. Buddhist literature tells us about people belonging to different caste / varnas acquiring wealth and power (becoming kings).</p> <p>x. Patriline and Polygamy</p> <p>xi. Any other relevant point.</p> <p>(Any four points to be examined)</p>		
6	<p><b>Ibn Battuta found cities in the subcontinent full of exciting opportunities</b></p> <p>i. According to him the city of Delhi covered a wide area and had a large population.</p> <p>ii. The rampart round the city was without parallel. The breadth of its wall was eleven cubits, and inside it were houses for the night sentry and gate-keepers.</p> <p>iii. There were twenty eight Gates of this city and of these, the Budaun darwaza is the greatest, inside the Mandwi darwaza there is a grain market, adjacent to the Gul darwaza there is an orchard.</p> <p>iv. The city of Delhi has a fine cemetery in which graves have domes over them.</p> <p>v. The city was densely populated and prosperous.</p> <p>vi. The cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.</p> <p>vii. The bazaars were the hubs of social and cultural activities. Most bazaars had a mosque and a temple, public performances by dancers, musicians and singers.</p> <p>viii. The towns derived a significant portion of their wealth through the appropriation of surplus from villages.</p> <p>ix. Music in the market (Tarababad).</p> <p>x. A Unique system of communication (uluq and dawa).</p> <p>xi. The coconut and the paan.</p> <p>(Any four points to be explained)</p>	<p>Page 126,127, 128 and Source 8</p>	4
7	<p><b>Sufism</b></p> <p>i. Sufi turned to asceticism and mysticism to protest against materialism.</p> <p>ii. The sufis laid emphasis on seeking salvation through intense devotion and love for God.</p> <p>iii. They sought an interpretation of the Qur'an on the basis of their personal experience.</p> <p>iv. They were critical of the definitions and scholastic methods of interpreting the Qur'an adopted by theologians.</p> <p>v. By the eleventh century Sufism evolved into a well- developed movement with a body of literature on Quranic studies and sufi practices.</p> <p>vi. The sufis began to organise communities around the hospice or khanqah controlled by a teaching master known as sheikh, pir or murshid.</p>	<p>Page 153</p>	4

	<ul style="list-style-type: none"> <li>vii. One of the groups of Sufis, the Chishtis migrated to India in the late twelfth century were the most influential.</li> <li>viii. The prominent sufi teachers were Sheikh Moin-udd-in Sijzi, Sheikh Nizamuddin Auliya etc.</li> <li>ix. The sufi silsila was a kind of chain or link between master and disciple for seeking spiritual power and blessings.</li> <li>x. Special rituals of initiation were developed like wearing patched cloths, shaving their head, open kitchen run on charity</li> <li>xi. The practice of Qawwali and Zikir</li> <li>xii. Pilgrimage or ziyarat, particularly on death anniversary of shaikh or <i>urs</i> to tomb-shrine became the actions of devotion for his followers.</li> <li>xiii. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the sheikh revered as wali.</li> <li>xiv. Any other relevant point.</li> </ul> <p>(Any four points to be explained)</p>		
8	<p><b>The participation of Taluqdars of Awadh in the Revolt of 1857</b></p> <ul style="list-style-type: none"> <li>i. The annexation of Awadh dispossessed the taluqdars of the region.</li> <li>ii. The countryside of Awadh was dotted with the estates and forts of taluqdars who for many generations had controlled land and power in the countryside.</li> <li>iii. The British were unwilling to tolerate the power of the taluqdars.</li> <li>iv. After the annexation, the taluqdars were disarmed and their forts destroyed.</li> <li>v. The Summary Settlement proceeded to remove the taluqdars wherever possible.</li> <li>vi. In pre-British times, taluqdars had held 67 per cent of the total number of villages in Awadh, by the Summary Settlement this number had come down to 38 per cent.</li> <li>vii. The taluqdars of southern Awadh were the hardest hit and some lost more than half of the total number of villages they had previously held.</li> <li>viii. British land revenue officers believed that by removing taluqdars they would be able to settle the land with the actual owners of the soil.</li> <li>ix. Large areas of Awadh were actually heavily over assessed.</li> <li>x. The increase of revenue demand in some places was from 30 to 70 per cent. Thus neither taluqdars nor peasants had any reasons to be happy with the annexation.</li> <li>xi. Dispossession of taluqdars meant the breakdown of social order.</li> <li>xii. In areas like Awadh where resistance during 1857 was intense and long lasting, taluqdars and their peasants carried out the fighting.</li> <li>xiii. Many of these taluqdars were loyal to the Nawab of Awadh, and they joined Begum Hazrat Mahal in Lucknow to fight the British; some even remained with her in defeat.</li> <li>xiv. Any other relevant point.</li> </ul> <p>(Any four points to be examined)</p>	Page 297, 298, 299	4

9	<p><b>Hill stations were a distinctive feature of colonial urban development.</b></p> <ol style="list-style-type: none"> <li>i. The founding and settling of hill stations was initially connected with the needs of the British army such as Shimla, Mount Abu, and Darjeeling.</li> <li>ii. Hill stations became strategic places for billeting troops, guarding frontiers and launching campaigns against enemy rulers.</li> <li>iii. The temperate and cool climate of the Indian hills was seen as an advantage, particularly since the British associated hot weather with epidemics. Cholera and malaria were particularly feared and attempts were made to protect the army from these diseases.</li> <li>iv. The overwhelming presence of the army made these stations a new kind of cantonment in the hills.</li> <li>v. These hill stations were also developed as sanitariums, i.e., places where soldiers could be sent for rest and recovery from illnesses.</li> <li>vi. Hill stations became an attractive destination for the new rulers.</li> <li>vii. It became a practice for viceroys to move to hill stations during the summer months.</li> <li>viii. In the hill stations the British and other Europeans sought to recreate settlements that were reminiscent of home.</li> <li>ix. The buildings were deliberately built in the European style. Individual houses followed the pattern of detached villas and cottages set amidst gardens.</li> <li>x. Social calls, teas, picnics, fetes, races and visits to the theatre became common among colonial officials in the hill stations.</li> <li>xi. The introduction of the railways made hill stations more accessible to a wide range of people including Indians.</li> <li>xii. Upper and middle-class Indians such as maharajas, lawyers and merchants were drawn to these stations because they afforded them a close proximity to the ruling British elite.</li> <li>xiii. Hill stations were important for the colonial economy. With the setting up of tea and coffee plantations in the adjoining areas, an influx of immigrant labour from the plains began.</li> <li>xiv. Any other relevant point.</li> </ol> <p>(Any four points to be explained)</p>	Page 327, 328	4
10	<p><b>The Values upheld by Gandhiji</b></p> <ol style="list-style-type: none"> <li>i. Love and respect for the common man</li> <li>ii. Peaceful co-existence</li> <li>iii. Honesty and integrity to achieve aims</li> <li>iv. Love for the nation</li> <li>v. Simplicity</li> <li>vi. Satyagrah</li> <li>vii. Passive resistance</li> <li>viii. Ahimsa</li> </ol>	Page 351	4

	<ul style="list-style-type: none"> <li>ix. Empathy</li> <li>x. Communal harmony</li> <li>xi. Equality</li> <li>xii. Dignity and integrity</li> <li>xiii. Promotion of swadeshi goods</li> <li>xiv. Any other Relevant points</li> </ul> <p>(Any four points to be examined)</p>		
11	<p><b>The Growth of Buddhism</b></p> <ul style="list-style-type: none"> <li>i. Buddhism grew rapidly both during the lifetime of the Buddha and after his death.</li> <li>ii. It appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.</li> <li>iii. The importance attached to conduct and values rather than claims of superiority based on birth, the emphasis placed on metta (fellow feeling) and karuna (compassion), especially for those who were younger and weaker than oneself, were ideas that drew men and women to Buddhist teachings.</li> <li>iv. Buddhism grew due to Buddhist text- Tipitaka (the Vinaya Pitaka, Sutta Pitaka, Abhidhamma Pitaka), the Dipavamsa &amp; Mahavamsa, Ashokavadana, Jatakas and Buddhist hagiography.</li> <li>v. Buddhist Sanghas, Bhikkhus and Bhikkhunis spread the message.</li> <li>vi. Stupas</li> <li>vii. Ashokan pillars and inscriptions</li> <li>viii. Dhamma – mahamattas</li> <li>ix. Buddhist sects – Hinayana and Mahayana</li> <li>x. Support of Rulers</li> <li>xi. Foreign pilgrims</li> <li>xii. Any other relevant point.</li> </ul> <p>(Any four points to be explained)</p> <p><b>The Main Teachings of Buddha</b></p> <ul style="list-style-type: none"> <li>i. The world is transient (anicca) and constantly changing.</li> <li>ii. It is soulless (anatta) as there is nothing permanent or eternal in it.</li> <li>iii. Sorrow (dukkha) is intrinsic to human existence.</li> <li>iv. The path of moderation between severe penance and self-indulgence.</li> <li>v. Social world as the creation of humans rather than of divine origin.</li> <li>vi. Advised kings and gahapatis to be humane and ethical.</li> <li>vii. Individual effort was expected to transform social relations.</li> <li>viii. Emphasis on individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana</li> </ul>	Page 86 to 103	4+4

- ix. Extinguish ego and desire to end the cycle of suffering.
- x. Any other relevant point.  
(Any four points to be explained)

**OR**

**How were Stupas built?**

- i. Stupas were regarded as sacred as it contained relics of the Buddha such as his bodily remains or objects used by him were buried there.
- ii. According to a Buddhist text, the Ashoka vadana, Ashoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them.
- iii. By the second century BCE, Bharhut, Sanchi and Sarnath, had been built.
- iv. Donations made by kings such as the Satavahanas
- v. By guilds (ivory workers financed gateways at Sanchi).
- vi. Hundreds of donations were made by women and men who mention their names, sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.
- vii. Bhikkhus and bhikkhunis also contributed towards building these monuments.  
(Any four points to be explained)

**Why did Sanchi survive while Amaravati did not?**

The Sanchi Stupa survives because

- i. The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum provided money for its preservation
- ii. Funded the museum
- iii. Funded the guesthouse where John Marshall lived and wrote the volumes.
- iv. She also funded the publication of the volumes.
- v. Sanchi Stupa escaped from the eyes of railway contractors, builders and those looking for finds to carry away to the museums of Europe.
- vi. Instead of taking the original gateways of Sanchi, both the French and the English took its plaster-cast copies.
- vii. H. H.Cole was against the looting of original works of ancient art.
- viii. Nineteenth-century Europeans were very interested in the Stupa at Sanchi.

**The Amravati could not survive because**

- i. Amaravati was discovered before scholars understood the value of its preservations.
- ii. In 1854, Walter Elliot, collected several sculpture panels and took them away to Madras.

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4+4



	<ul style="list-style-type: none"> <li>iii. By the 1850s, some of the slabs from Amaravati had begun to be taken to different places - to the Asiatic Society of Bengal at Calcutta, to the India Office in Madras and some even to London.</li> <li>iv. British officials continued to remove sculptures from the site on the grounds that earlier officials had done the same.</li> <li>v. Local rajas also took remains of Amravati Stupa to build their temple.</li> <li>vi. Any other relevant point. (To be assessed as a whole)</li> </ul>		
12	<p><b>Nobility was recruited from different races and religious groups by the Mughal rulers in India</b></p> <ul style="list-style-type: none"> <li>i. The nobility was recruited from diverse ethnic and religious groups.</li> <li>ii. This ensured that no faction was large enough to challenge the authority of the state.</li> <li>iii. The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor.</li> <li>iv. In Akbar's imperial service, Turani and Iranian nobles were present from the time of Humayun.</li> <li>v. People from many races have sought refuge in the imperial court.</li> <li>vi. Men with knowledge and skills as well as warriors were the part of nobility.</li> <li>vii. Rajputs and Indian Muslims entered the imperial services during the time of Akbar.</li> <li>viii. Iranian gained high offices under Jahangir.</li> <li>ix. Aurangeb appointed Rajputs to highest position.</li> <li>x. Rajput clans as well as the Mughals marriage was an another way of cementing political relationships and forging alliances.</li> <li>xi. The Marathas accounted for a sizeable number within the body of officers.</li> <li>xii. The ideal of sulh-ikul was implemented through state policies.</li> <li>xiii. The nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis – all of whom were given positions and awards purely on the basis of their service and loyalty to the king.</li> <li>xiv. The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces</li> <li>xv. The nobles were mansabdars of Mughal rulers.</li> <li>xvi. The mansabdars had two numerical designations: zat which was an indicator of position in the imperial hierarchy, and sawar.</li> <li>xvii. For members of the nobility, imperial service was a way of acquiring</li> </ul>	Page 244	8

- power, wealth and the highest possible reputation. For example mirbakhshi, diwan-i-alam, and sadr-us sudur.
- xviii. Members of Hindu castes inclined towards education and accountancy were also promoted, a famous example being Akbar's finance minister, Raja Todar Mal, who belonged to the Khatri caste.
- xix. Any other relevant points.

**OR**

**The Role played by Women of the Imperial Household**

- i. The Mughal household consisted of the emperor's wives and concubines, his near and distant relatives and female servants and slaves.
- ii. The term "harem" means a sacred place is frequently used to refer to the domestic world of the Mughals.
- iii. Polygamy was practiced.
- iv. The gift of territory was often accompanied by the gift of a daughter in marriage.
- v. Hierarchical relationship between ruling groups continued.
- vi. A distinction was maintained between wives who came from royal families (begams), and other wives (aghas) who were not of noble birth.
- vii. The begams, married after receiving huge amounts of cash and valuables as dower (mahr), naturally received a higher status and greater attention from their husbands than did aghas.
- viii. The concubines (aghacha or the lesser *agha*) occupied the lowest position in the hierarchy
- ix. They all received monthly allowances in cash, supplemented with gifts according to their status.
- x. The lineage- based family structure was not entirely static.
- xi. The agha and the aghacha could rise to the position of a begam depending on the husband's will.
- xii. Love and motherhood played important roles in elevating status.
- xiii. Apart from wives, numerous male and female slaves populated the Mughal household.
- xiv. Slave eunuchs (khwajasara) moved between the external and internal life of the household as guards, servants, and also as agents for women dabbling in commerce.
- xv. After NurJahan, Mughal queens and princesses began to control significant financial resources.
- xvi. Shah Jahan's daughters Jahanara and Roshanara enjoyed an annual income often equal to that of high imperial mansabdars.
- xvii. Jahanara received revenues from the port city of Surat.
- xviii. Control over resources enabled important women of the Mughal

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	<p>household to commission buildings and gardens.</p> <p>xix. The Humayun Nama <i>was</i> written by Gulbadan Begum on imperial household</p> <p>xx. Gulbadan described in great detail the conflicts and tensions among the princes and kings and the important mediating role elderly womenof the family played in resolving some of these conflicts.</p> <p>xxi. Jahanara designed the bazaar of Chandni Chowk, the throbbing centre of Shahjahanabad.</p> <p>xxii. Any other relevant point.</p> <p>(To be assessed as whole)</p>		
13	<p><b>The Communal politics during the early decades of 20<sup>th</sup> Century</b></p> <p>i. Separate electorate in the Government of India Act 1909, 1919 and 1935.</p> <p>ii. Religious identity acquired functional use in the political system.</p> <p>iii. Over emphasis in communal identities.</p> <p>iv. Muslims angered by music before mosque and Hindus by cows slaughter.</p> <p>v. Efforts of Arya Samaj by Shuddhi movement.</p> <p>vi. Rapid spread of Tabligh and Tanzim among Muslims.</p> <p>vii. Riftness between Hindu Mahasabha and Muslim League.</p> <p>viii. The provincial elections of 1937</p> <p>ix. The Cripps Mission 1942</p> <p>x. The Pakistan Resolution by the Muslim League</p> <p>xi. Jinnah’s unrelenting demand for separate nation</p> <p>xii. The Cabinet Mission and the recommendation of loose three tier confederation</p> <p>xiii. Direct Action day</p> <p>xiv. Communal riots</p> <p>xv. Any other relevant point</p> <p>(To be assessed as a whole)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Opposition to the Idea of Separate Electorate</b></p> <p>i. Nationalists were haunted by the continued civil war and riots during partition days.</p> <p>ii. B. Pocker Bahadur made a strong plea for separate electorate for Muslims in</p>	<p>Page 383-391</p> <p>Page 416,417, 418,419</p>	<p>8</p> <p>8</p>

the constituent assembly.

- iii. The idea of separate electorate provoked anger and dismay amongst most nationalists in the constituent assembly.
- iv. This was considered as poison that entered into the body politics.
- v. It was seen as a measure introduced by British to divide Indians.
- vi. This was the demand, which turned one community against other.
- vii. It divided the people on communal levels. It strained relation and cause blood.
- viii. This was harmful for nation.
- ix. It was against the principle of democracy.
- x. It was suicidal for the nation according to G B Pant.
- xi. To build political unity each group had to be assimilated within the nation.
- xii. Separate electorate could lead to divide loyalties and difficult to forge a strong nation and a strong state.
- xiii. Isolating the minorities would deprive them of any effective say within the government.
- xiv. Any other relevant point.

(To be assessed as a whole)

14	<p><b>14.1 Why did Drone refuse to have Eklavya as his pupil?</b></p> <ol style="list-style-type: none"> <li>i. Ekalavya was a forest- dwelling nishada .</li> <li>ii. Drona (a Brahmana), knew the dharma, so he as following the Dharma refused to have Ekalavya as he was a person of low origin- Nishada.</li> <li>iii. Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils.</li> </ol> <p><b>14.2 How had Drona kept his word given to Arjuna ?</b></p> <ol style="list-style-type: none"> <li>i. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher.</li> <li>ii. Drona demanded his right thumb as his fee,Ekalavya unhesitatingly cut it off and offered it.</li> <li>iii. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word that no one was better than Arjuna.</li> </ol> <p><b>14.3 Do you think Drona’s behavior with Eklavya was justified?</b></p> <p>(This is an <b>open-ended question</b>. The student should be <b>given due weightage</b> for their logical reasoning and understanding).</p> <p>The answer could be as follows:</p> <ol style="list-style-type: none"> <li>i. No, I don’t think that Drona was justified. His behaviour was partial to Arjun who was his disciple.</li> </ol> <p style="text-align: center;"><b>OR</b></p> <ol style="list-style-type: none"> <li>ii. Yes, Drona knew his Dhamma. Since he was a brahmana and the Guru of the royal families, he could not take a disciple form a low origin. The Dharmasutras and Dharmashastras also contained rules about the ideal “occupations” of the four categories or varnas. Brahmanas were supposed to study and teach the Vedas. Shudras were assigned only one occupation – that of serving the three “higher” varnas.</li> </ol>	Page 62	2+2+3
15	<p><b>15.1 Who was Colin Mackenzie?</b></p> <ol style="list-style-type: none"> <li>i. Colin Mackenzie became famous as an engineer, surveyor and cartographer of the EIC</li> <li>ii. In 1815 he was appointed the first Surveyor General of India.</li> </ol> <p><b>15.2 How did Mackenzie try to rediscover the Vijaynagara Empire?</b></p> <ol style="list-style-type: none"> <li>i. He embarked on collecting local histories.</li> <li>ii. He surveyed historic sites.</li> <li>iii. He wanted to understand India’s past and make governance of the colony</li> </ol>	Page 171	2+2+3

	<p>easier.</p> <p>iv. He says, “It struggled long under the miseries of bad management ... before the South came under the benign influence of the British government”.</p> <p><b>15.3 How was the study of the Vijayanagara empire useful to the East India Company?</b></p> <p>i. Mackenzie believed that the East India Company could gain much useful information on many of Vijaynagara’s (a) institutions, (b) laws and (c) customs.</p> <p>ii. It’s influence still prevails among the various Tribes of Natives forming the general mass of the population.</p>		
16	<p><b>16.1 What were the apprehensions of Mahatma Gandhi when he started his Dandi March?</b></p> <p>i. Gandhi was apprehensive that he might not be allowed to reach Dandi</p> <p>ii. Government might perhaps let the party come as far as Dandi, but not Gandhi certainly.</p> <p>iii. He will be arrested on the way.</p> <p><b>16.2 Why did Gandhiji say that the Government deserved to be congratulated ?</b></p> <p>i. Government displayed patience and forbearance and allowed Gandhi to reach Dandi.</p> <p>ii. That is why Gandhi said that the Government reserved to be congratulated on not arresting, even if it desisted only from fear of world opinion.</p> <p><b>16.3 Why was the ‘ Salt March’ very significant?</b></p> <p>i. Salt march was significant because it brought Gandhi into limelight and attracted the world’s attention.</p> <p>ii. In this movement women also participated.</p> <p>iii. It forced the British to think that their British Raj will not continue further.</p> <p>iv. Gandhi mobilised a wider discontent against British rule. The whole nation is roused.</p>	Page 358	2+2+3
17	<p><b>For Visually Impaired Candidates:</b></p> <p>17 .1 Amritsar/Chauri chaura/ Champaran/Kheda/Bombay/ Calcutta/Ahmedabad/Dandi/Madras/Delhi/Banaras/Lahore/Bardoli/Karachi</p> <p><b>ANY ONE</b></p> <p>17.2 Agra/ Amber /Ajmer/Goa/Panipat/Delhi/Lahore</p> <p><b>ANY ONE</b></p>	Page 95,214	1+1+3  2+3

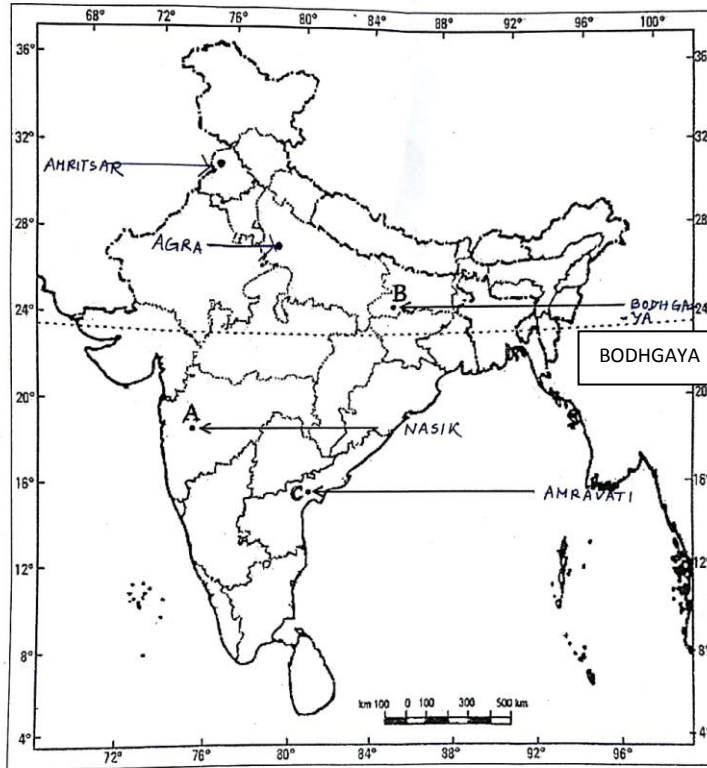
17.3 Ajanta/Nasik/Bodhgaya (Any three Buddhist sites from Page 95)

For Other Students: Filled in map attached.

प्रश्न सं. 17.1 और 17.2 के लिए

For question no. 17.1 and 17.2

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



REF:- PAGE 95 FOR A,B,C  
15

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NOTE:- The map given in the text book (page-95) is not on scale, hence the students may be awarded marks for labelling  
point A :- KARLE/AJANTA/JUNNAR  
B :- NAGARJUNAKONDA as well.