

Series QSS4R/4

Set – 3



प्रश्न-पत्र कोड  
Q.P. Code **61/4/3**

अनुक्रमांक  
Roll No.

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परीक्षार्थी प्रश्न-पत्र कोड को उत्तर-पुस्तिका के मुख-पृष्ठ पर अवश्य लिखें।

Candidates must write the Q.P. Code on the title page of the answer-book.

- कृपया जाँच कर लें कि इस प्रश्न-पत्र में मुद्रित पृष्ठ 32 (मानचित्र सहित) हैं।
- कृपया जाँच कर लें कि इस प्रश्न-पत्र में 34 प्रश्न हैं।
- प्रश्न-पत्र में दाहिने हाथ की ओर दिए गए प्रश्न-पत्र कोड को परीक्षार्थी उत्तर-पुस्तिका के मुख-पृष्ठ पर लिखें।
- कृपया प्रश्न का उत्तर लिखना शुरू करने से पहले, उत्तर-पुस्तिका में प्रश्न का क्रमांक अवश्य लिखें।
- इस प्रश्न-पत्र को पढ़ने के लिए 15 मिनट का समय दिया गया है। प्रश्न-पत्र का वितरण पूर्वाह्न में 10.15 बजे किया जाएगा। 10.15 बजे से 10.30 बजे तक परीक्षार्थी केवल प्रश्न-पत्र को पढ़ेंगे और इस अवधि के दौरान वे उत्तर-पुस्तिका पर कोई उत्तर नहीं लिखेंगे।
- Please check that this question paper contains 32 printed pages (Including Map).
- Please check that this question paper contains 34 questions.
- Q.P. Code given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
- Please write down the serial number of the question in the answer-book before attempting it.
- 15 minute time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the candidates will read the question paper only and will not write any answer on the answer-book during this period.



## इतिहास HISTORY



निर्धारित समय : 3 घण्टे

Time allowed : 3 hours

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अधिकतम अंक : 80

Maximum Marks : 80

P.T.O.

सामान्य निर्देश :

निम्नलिखित निर्देशों को ध्यानपूर्वक पढ़िए और उनका पालन कीजिए :

- (i) इस प्रश्न-पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।
- (ii) प्रश्न-पत्र पाँच खण्डों में विभाजित है – क, ख, ग, घ एवं ङ।
- (iii) खण्ड-क : प्रश्न संख्या 1 से 21 बहुविकल्पीय प्रकार के प्रश्न हैं। प्रत्येक प्रश्न 1 अंक का है।
- (iv) खण्ड-ख : प्रश्न संख्या 22 से 27 लघु-उत्तरीय प्रकार के प्रश्न हैं। प्रत्येक प्रश्न 3 अंकों का है। प्रत्येक प्रश्न का उत्तर 60 से 80 शब्दों में लिखिए।
- (v) खण्ड-ग : प्रश्न संख्या 28 से 30 दीर्घ-उत्तरीय प्रकार के प्रश्न हैं प्रत्येक प्रश्न 8 अंकों का है। प्रत्येक प्रश्न का उत्तर 300 से 350 शब्दों में लिखिए।
- (vi) खण्ड-घ : प्रश्न संख्या 31 से 33 तीन उपप्रश्नों वाले स्रोत आधारित प्रश्न हैं। प्रत्येक प्रश्न 4 अंकों का है।
- (vii) खण्ड-ङ : प्रश्न संख्या 34 मानचित्र आधारित प्रश्न हैं जिसमें महत्वपूर्ण परीक्षण, वस्तुओं की पहचान और स्थान शामिल हैं। यह प्रश्न 5 अंकों का है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।
- (viii) प्रश्न-पत्र में समग्र विकल्प नहीं दिया गया है। यद्यपि, खण्ड ख, खण्ड ग तथा खण्ड घ में आंतरिक विकल्प का प्रावधान दिया गया है। परीक्षार्थी को इन प्रश्नों में से किसी एक प्रश्न का उत्तर लिखना है।
- (ix) इसके अतिरिक्त, ध्यान दें कि दृष्टिबाधित परीक्षार्थियों के लिए फोटो तथा मानचित्र आदि आधारित प्रश्नों के स्थान पर एक अन्य प्रश्न दिया गया है। इन प्रश्नों के उत्तर केवल दृष्टिबाधित परीक्षार्थी ही लिखें।



**General Instructions :**

**Read the following instructions carefully and follow them :**

- (i) This question paper contains **34** questions. **All** questions are **compulsory**.
- (ii) Question paper is divided into **five** Sections – Section **A, B, C, D** and **E**.
- (iii) **Section A** – question number **1** to **21** are Multiple Choice type Questions. Each question carries **1** mark.
- (iv) **Section B** – question number **22** to **27** are Short Answer type Questions. Each question carries **3** marks. Write answer to each question in **60** to **80** words.
- (v) **Section C** – question number **28** to **30** are Long Answer (LA) type Questions. Each question carries **8** marks. Write answer to each question in **300** to **350** words.
- (vi) **Section D** – question number **31** to **33** are Source Based Questions having **three** sub questions. Each question carries **4** marks.
- (vii) **Section E** – question number **34** is Map Based Question that includes the identification and location of significant test items. This question carries **5** marks. Attach the Map with the answer-book.
- (viii) There is no overall choice. However, an internal choice has been provided in section B, C and D of question paper. A candidate has to write answer for only **one** of the alternatives in such questions.
- (ix) In addition to this, **NOTE** that a separate question has been provided for Visually Impaired Candidates in lieu of questions having visual inputs, Map etc. Such questions are to be attempted by Visually Impaired Candidates only.



खण्ड – क

(बहुविकल्पीय प्रकार के प्रश्न)

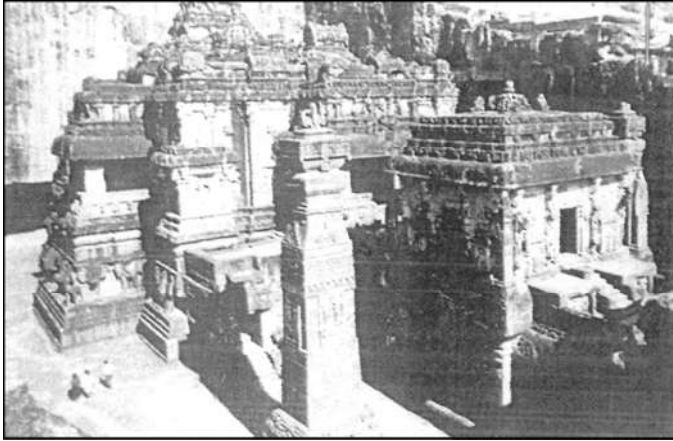
21 × 1 = 21

1. निम्नलिखित में से कौन भारतीय पुरातत्त्व सर्वेक्षण (A.S.I.) के पहले महानिदेशक थे ? 1  
(A) एस.एन. राय (B) जॉन मार्शल  
(C) दया राम साहनी (D) एलेक्सेंडर कर्नीघम
2. स्तंभ-I का मिलान स्तंभ-II से कीजिए और निम्नलिखित में से सही विकल्प का चयन कीजिए : 1

स्तंभ-I (हड़प्पा पुरास्थल)	स्तंभ-II (वर्तमान क्षेत्र)
I. मांडा	a. गुजरात
II. राखीगढ़ी	b. राजस्थान
III. नागेश्वर	c. हरियाणा
IV. कालीबंगन	d. जम्मू

विकल्प :

- I II III IV  
(A) c a b d  
(B) a b d c  
(C) b d c a  
(D) d c a b
3. दिए गए विकल्पों में से प्राचीन मंदिर के इस चित्र की पहचान कीजिए । 1



- (A) देवगढ़ मंदिर (B) कैलाशनाथ मंदिर  
(C) बृहदेश्वर मंदिर (D) महाबलीपुरम् मंदिर

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SECTION – A

(Multiple Choice Questions)

21 × 1 = 21

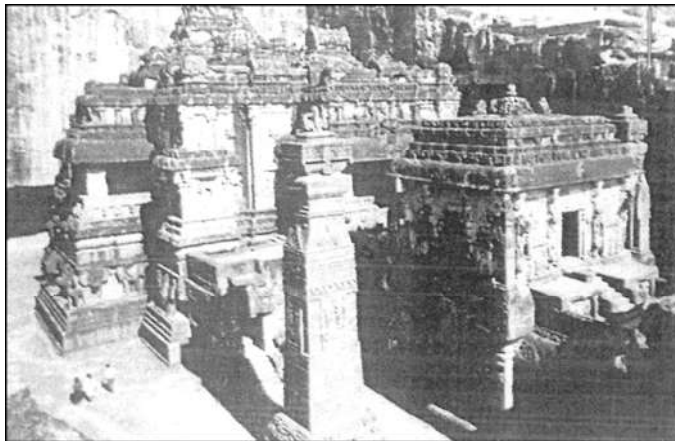
1. Who among the following was the first Director General of Archaeological Survey of India (A.S.I.) ? 1
- (A) S.N. Roy (B) John Marshall  
(C) Daya Ram Sahni (D) Alexander Cunningham

2. Match Column-I with Column-II and choose the correct option from the following : 1

Column-I (Harappan Sites)	Column-II (Present region)
I. Manda	a. Gujarat
II. Rakhigarhi	b. Rajasthan
III. Nageshwar	c. Haryana
IV. Kalibangan	d. Jammu

Options :

- I II III IV
- (A) c a b d  
(B) a b d c  
(C) b d c a  
(D) d c a b
3. Identify the given image of the ancient temple from the given options : 1



- (A) Deogarh Temple (B) Kailashnath Temple  
(C) Brihadeshwara Temple (D) Mahabalipuram Temple

नोट : निम्नलिखित प्रश्न केवल दृष्टिबाधित परीक्षार्थियों के लिए प्रश्न सं. 3 के स्थान पर है ।

निम्नलिखित प्राचीन विद्वानों में से कौन यूनान का था ?

1

- (A) जराथूस्र (B) कांगज़ी  
(C) अरस्तू (D) लाओ-त्से-तुंग

4. निम्नलिखित जानकारी की सहायता से महाभारत के पात्र की पहचान कीजिए :

1

- वह भीम का पुत्र था ।
- वह मातृ पक्ष से राक्षस वंश से था ।

- (A) दुर्योधन (B) अभिमन्यु  
(C) घटोत्कच (D) भीष्म

5. नीचे दो कथन दिए गए हैं – अभिकथन (A) और कारण (R) । इनको ध्यानपूर्वक पढ़िए और सही विकल्प का चयन कीजिए ।

1

**अभिकथन (A) :** आरंभिक भारतीय इतिहास में छठी शताब्दी ई.पू. को एक महत्वपूर्ण परिवर्तनकारी काल माना जाता है ।

**कारण (R) :** इस काल को आरंभिक राज्यों, नगरों, लोहे के बढ़ते प्रयोग, सिक्कों के विकास एवं बुद्ध धर्म तथा जैन धर्म के विकास के साथ जोड़ा जाता है ।

- (A) (A) और (R) दोनों सही हैं और (R), (A) की सही व्याख्या है ।  
(B) (A) और (R) दोनों सही हैं परन्तु (R), (A) की सही व्याख्या नहीं है ।  
(C) (A) सही है, परन्तु (R) गलत है ।  
(D) (A) गलत है, परन्तु (R) सही है ।



**Note : The following question is for the Visually Impaired Candidates only in lieu of Q. No. 3.**

Who among the following ancient scholar belonged to Greece ? 1

- (A) Zarathustra (B) Kang zi  
(C) Aristotle (D) Lao-Tse-tung

4. Identify the character of Mahabharata with the help of following information : 1

- He was the son of Bheema.
- He belonged to Rakshasa clan from maternal side.

- (A) Duryodhan (B) Abhimanyu  
(C) Ghatotkatch (D) Bheeshama

5. Given below are two statements as Assertion (A) and Reason (R). Read them carefully and choose the correct option. 1

**Assertion (A) :** The sixth century BCE is often regarded as a major turning point in early Indian history.

**Reason (R) :** This was an era associated with early states, cities, use of iron, development of coinage and growth of Buddhism and Jainism.

- (A) Both (A) and (R) are true and (R) is the correct explanation of (A).  
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).  
(C) (A) is true but (R) is untrue.  
(D) (A) is not true but (R) is true.

6. नीचे दी गई जानकारी की सहायता से प्रारंभिक भक्ति परंपरा की स्त्री भक्त के नाम की पहचान कीजिए : 1

- वह शिव भक्त थीं ।
- उन्होंने अपने उद्देश्य प्राप्ति हेतु घोर तपस्या का मार्ग अपनाया ।

- (A) करइक्काल अम्मइयार (B) मीराबाई  
(C) अंडाल (D) मुक्ताबाई

7. निम्नलिखित घटनाओं को कालक्रमिक क्रम से व्यवस्थित कीजिए और सही विकल्प का चयन कीजिए : 1

- I. गुप्त शासन की शुरुआत  
II. मौर्य साम्राज्य का अंत  
III. तमिलनाडु में पल्लवों का उदय  
IV. कन्नौज के राजा के रूप में हर्षवर्धन का उदय

**विकल्प :**

- (A) I, III, II और IV (B) II, I, III और IV  
(C) III, IV, I और II (D) IV, I, II और III

8. दिए गए में से उचित विकल्प अपनी उत्तर पुस्तिका में लिखिए । 1

बुद्ध का पहला उपदेश \_\_\_\_\_ में दिया गया था ।

- (A) बोधगया (B) अमरावती  
(C) सारनाथ (D) साँची

9. विजयनगर साम्राज्य के समकालीन राज्यों के संदर्भ में कौन सा विकल्प सही नहीं है ? 1

- (A) उड़ीसा के गजपति राज्य की स्थापना  
(B) मालवा की सल्तनतों की स्थापना  
(C) बीजापुर की सल्तनतों का उदय  
(D) कर्नाटक में चालुक्यों का उदय





6. Identify the name of a woman devotee of early Bhakti tradition with the help of information given below : 1

- She was a devotee of Lord Shiva.
- She adopted a path of extreme asceticism to attain her goal.

- (A) Karraikal Ammaiyar (B) Mirabai  
(C) Andal (D) Muktabai

7. Arrange the following events in a chronological order and choose the correct option : 1

- I. Beginning of Gupta rule  
II. End of Mauryan Empire  
III. Rise of Pallavas in Tamil Nadu  
IV. Rise of Harshavardhana as a king of Kannauj

**Options :**

- (A) I, III, II and IV (B) II, I, III and IV  
(C) III, IV, I and II (D) IV, I, II and III

8. Write the appropriate option from the given in your answer sheet. 1

The first Sermon of the Buddha was delivered at \_\_\_\_\_.

- (A) Bodh Gaya (B) Amravati  
(C) Sarnath (D) Sanchi

9. Which one of the following option is NOT correct regarding the contemporaries of Vijayanagara empire ? 1

- (A) Establishment of the Gajapati Kingdom of Orissa  
(B) Establishment of the Sultanates of Malwa  
(C) Emergence of Sultanates of Bijapur  
(D) Rise of the Chalukyas in Karnataka



10. विजयनगर साम्राज्य के संदर्भ में स्तंभ-I का मिलान स्तंभ-II से कीजिए और सही विकल्प का चयन कीजिए :

1

स्तंभ-I (यात्री जिन्होंने विजयनगर साम्राज्य की यात्रा की)	स्तंभ-II (देश जिससे वह संबंधित थे)
I. निकोलो दे कॉन्ती	a. फ़ारस
II. अब्दुर रज़्जाक	b. पुर्तगाल
III. दुआर्ते बरबोसा	c. इटली
IV. अफानसी निकितन	d. रूस

विकल्प :

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | a | c  | d   | b  |
| (B) | c | a  | b   | d  |
| (C) | d | b  | c   | a  |
| (D) | b | d  | a   | c  |

11. मुगल राज्य में कृषि के निरंतर विस्तार में निम्नलिखित में से कौन सा एक प्रमुख कारक नहीं था ।

1

- |                         |                            |
|-------------------------|----------------------------|
| (A) भूमि की प्रचुरता    | (B) श्रम की उपलब्धता       |
| (C) किसानों की गतिशीलता | (D) ट्रैक्टरों की उपलब्धता |

12. मुगलों की भू-राजस्व प्रणाली के संदर्भ में स्तंभ-I का मिलान स्तंभ-II के साथ कीजिए :

1

स्तंभ-I	स्तंभ-II
I. जमा	a. सचमुच वसूली गई रकम
II. खेत बटाई	b. फसल काटने के बाद उसे अपने में बाँटना
III. लाँग बटाई	c. बीज बोने के बाद खेत बाँटना
IV. हासिल	d. निर्धारित रकम

विकल्प :

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | d | c  | b   | a  |
| (B) | a | b  | c   | d  |
| (C) | d | c  | a   | b  |
| (D) | c | b  | a   | d  |



10. Match Column-I with Column-II regarding Vijayanagara empire and choose the correct option : 1

Column-I (Travellers who visited Vijayanagara Empire)	Column-II (Country they belonged)
I. Nicolo de Conti	a. Persia
II. Abdur Razzak	b. Portugal
III. Duarte Barbosa	c. Italy
IV. Afanasi Nikitin	d. Russia

**Options :**

- |     |          |           |            |           |
|-----|----------|-----------|------------|-----------|
|     | <b>I</b> | <b>II</b> | <b>III</b> | <b>IV</b> |
| (A) | a        | c         | d          | b         |
| (B) | c        | a         | b          | d         |
| (C) | d        | b         | c          | a         |
| (D) | b        | d         | a          | c         |
11. Which one of the following was not a major factor that accounted for the constant expansion of agriculture in the Mughal state ? 1
- (A) Abundance of land (B) Availability of labour  
 (C) Mobility of peasants (D) Availability of tractors

12. With reference to the land revenue system of the Mughals, match Column-I with that of Column-II : 1

Column-I	Column-II
I. Jama	a. The amount actually collected
II. Khet Batai	b. After cutting the crops, putting it in heaps and divided equally
III. Lang Batai	c. Field is divided when it is sown for levying revenue
IV. Hasil	d. The amount of revenue assessed

**Options :**

- |     |          |           |            |           |
|-----|----------|-----------|------------|-----------|
|     | <b>I</b> | <b>II</b> | <b>III</b> | <b>IV</b> |
| (A) | d        | c         | b          | a         |
| (B) | a        | b         | c          | d         |
| (C) | d        | c         | a          | b         |
| (D) | c        | b         | a          | d         |

13. निम्नलिखित में से कौन सा जोड़ा सुमेलित है ?

1

सूफी संत	दरगाह का स्थान
(A) शेख मुइनुद्दीन चिश्ती	– अजोधन (पाकिस्तान)
(B) ख्वाजा कुतुबुद्दीन बख्तियार काकी	– आगरा
(C) शेख निजामुद्दीन औलिया	– दिल्ली
(D) शेख फरीदुद्दीन गंज-ए-शकर	– अजमेर

14. विजयनगर साम्राज्य के संबंध में निम्नलिखित विकल्पों में से सही कथन का चयन कीजिए :

1

- (A) इस साम्राज्य की स्थापना सुलुव वंश द्वारा की गई ।
- (B) कृष्णदेव राय की मृत्यु के पश्चात यह साम्राज्य शक्तिशाली हो गया ।
- (C) तालीकोटा का युद्ध इस साम्राज्य के लिए विनाशकारी साबित हुआ ।
- (D) इनकी भू-राजस्व प्रणाली मनसबदारी प्रणाली से ली गई थी ।

15. 1770 में निम्नलिखित में से किसने भागलपुर में पहाड़ियों के साथ 'शांति की नीति' का प्रस्ताव दिया ?

1

- (A) विलियम होज़
- (B) अगस्टस क्लीवलैंड
- (C) जॉर्ज चिनरे
- (D) कैप्टन कूक



13. Which one of the following pairs is correctly matched ?

1

Sufi teachers	Location of Dargah
(A) Shaikh Moinuddin Chishti	– Ajodhan (Pakistan)
(B) Khwaja Qutubuddin Bakhtiyar Kaki	– Agra
(C) Shaikh Nizamuddin Auliya	– Delhi
(D) Shaikh Fariduddin Ganj-i-Shakar	– Ajmer

14. Choose the correct statement from the following options with reference to Vijayanagara empire :

1

- (A) This empire was founded by the rulers of Saluva dynasty.
- (B) This empire became powerful after the death of Krishnadeva Raya.
- (C) The battle of Talikota proved disastrous for Vijayanagara empire.
- (D) Their land revenue system was taken from Mansabdari system.

15. Who among the following proposed a 'Policy of Pacification' with the Paharias in 1770 in Bhagalpur ?

1

- (A) William Hodge
- (B) Augustus Cleveland
- (C) George Chinray
- (D) Captain Cook

16. निम्नलिखित में से किसकी सलाह पर गांधीजी ने ब्रिटिश भारत में भ्रमण करते हुए भूमि और यहाँ के लोगों के बारे में जानने का प्रयास किया ?

1

- (A) बाल गंगाधर तिलक
- (B) बिपिन चंद्र पाल
- (C) लाला लाजपत राय
- (D) गोपाल कृष्ण गोखले

17. नीचे दी गई जानकारी की सहायता से ब्रिटिश अधिकारी की पहचान कीजिए ।

1

- उन्होंने पश्चिमी शिक्षा की शुरुआत करके भारतीय समाज में सुधार की नीतियाँ अपनाईं ।
- उन्होंने सती प्रथा को खत्म करने के लिए कानून बनाए ।
- उन्होंने हिंदू विधवा विवाह को वैधता दी ।

- (A) लॉर्ड माउंटबैटन
- (B) लॉर्ड वैलेज़ली
- (C) लॉर्ड विलियम बेंटिक
- (D) लॉर्ड रिपन

18. निम्नलिखित में से किस शब्द का उपयोग गांधीजी के 'अहिंसा' के दर्शन का वर्णन करने के लिए किया जाता है ?

1

- (A) स्वराज
- (B) सर्वोदय
- (C) बहिष्कार
- (D) सत्याग्रह



16. On whose advice among the following did Gandhiji attempt to visit British India and learn about the land and its people ? 1

- (A) Bal Gangadhar Tilak
- (B) Bipin Chandra Pal
- (C) Lala Lajpat Rai
- (D) Gopal Krishna Gokhale

17. Identify the name of a British official from the information given below. 1

- He adopted policies of reforming Indian society by introducing western education.
- He established laws to abolish Sati system.
- He permitted remarriage of Hindu widows.

- (A) Lord Mountbatten
- (B) Lord Wellesley
- (C) Lord William Bentinck
- (D) Lord Ripon

18. Which of the following terms is used to describe Gandhiji's philosophy of 'Non-violence' ? 1

- (A) Swaraj
- (B) Sarvodaya
- (C) Boycott
- (D) Satyagraha

19. निम्नलिखित में से कौन सा जोड़ा सुमेलित है ?

1

स्तंभ-I (क्षेत्र)	स्तंभ-II (1857 के विद्रोह के नेता)
(A) कानपुर	– कुँवर सिंह
(B) बिहार	– गोनू
(C) लखनऊ	– बिरजिस कद्र
(D) सिंहभूम	– नाना साहेब

20. निम्नलिखित विकल्पों में से संविधान सभा के संबंध में 26 नवंबर, 1949 के महत्व का चयन कीजिए :

1

- (A) प्रारूप समिति का गठन
- (B) संविधान सभा की शुरुआत
- (C) भारत के राष्ट्रीय ध्वज को डिजाइन करना
- (D) संविधान सभा द्वारा संविधान पर हस्ताक्षर

21. निम्नलिखित को कालानुक्रमिक क्रम में व्यवस्थित कीजिए और सही विकल्प का चयन कीजिए ।

1

- I. अंग्रेजों द्वारा पारित किया परिसीमन कानून
- II. बंगाल में इस्तमरारी बंदोबस्त का प्रारंभ
- III. संथाल विद्रोह
- IV. बॉम्बे दक्कन में रैयतवारी प्रणाली

विकल्प :

- (A) I, II, III और IV
- (B) II, III, I और IV
- (C) II, IV, III और I
- (D) III, IV, I और II





19. Which one of the following pairs is correctly matched ? 1

<b>List-I (Regions)</b>	<b>List -II (Leaders of the Revolt of 1857)</b>
(A) Kanpur	– Kunwar Singh
(B) Bihar	– Gonoo
(C) Lucknow	– Birjis Qadr
(D) Singhbhum	– Nana Saheb

20. Select the significance of 26 November, 1949 in relation to the Constituent Assembly from the following options : 1

- (A) Formation of the Drafting Committee  
(B) Commencement of the Constituent Assembly  
(C) Designing of the National Flag of India  
(D) Signing of Constitution by the Constituent Assembly

21. Arrange the following in chronological order and choose the correct option. 1

- I. Limitation Law passed by the British  
II. Starting of Permanent Settlement in Bengal  
III. Santhal Rebellion  
IV. Ryotwari settlement in Bombay Deccan

**Options :**

- (A) I, II, III, and IV  
(B) II, III, I and IV  
(C) II, IV, III and I  
(D) III, IV, I and II

**खण्ड – ख**  
(लघु-उत्तरीय प्रकार के प्रश्न)

6 × 3 = 18

22. (a) पुरातत्वविदों ने हड़प्पा युग के शिल्प उत्पादन केंद्रों की पहचान किस प्रकार की, स्पष्ट कीजिए। 3

अथवा

(b) 'हड़प्पा शहरों की सबसे अनूठी विशेषताओं में से एक ध्यानपूर्वक नियोजित जल निकास प्रणाली थी।' इस कथन की व्याख्या कीजिए। 3

23. "बुद्ध ने सामाजिक संसार को दैवीय उत्पत्ति के बजाय मनुष्यों की रचना माना।" इस कथन की व्याख्या कीजिए। 3

24. विजयनगर साम्राज्य में कृष्णदेव राय की भूमिका का विश्लेषण कीजिए। 3

25. मुगल भारत में भू-राजस्व प्रणाली की परख कीजिए। 3

26. संथालों ने जमींदारों, साहूकारों और अंग्रेजों के खिलाफ विद्रोह क्यों किया ? स्पष्ट कीजिए। 3

27. (a) 1850 के दशक के दौरान अंग्रेजों ने भारतीय सिपाहियों का शोषण किस प्रकार किया ? स्पष्ट कीजिए। 3

अथवा

(b) 1857 के विद्रोह के दौरान विभिन्न समुदायों ने सह-अस्तित्व का गौरव-गान किस प्रकार किया ? स्पष्ट कीजिए। 3

**SECTION – B**

**(Short Answer Type Questions)**

**6 × 3 = 18**

22. (a) Explain how did archaeologists identify the centres of craft production of the Harappan age. **3**

**OR**

- (b) “The most distinctive feature of Harappan cities was carefully planned drainage system.” Explain the statement. **3**

23. “Buddha regarded the social world as the creation of humans rather than of divine origin.” Explain the statement. **3**

24. Analyse the role of Krishnadeva Raya in the Vijayanagara empire. **3**

25. Examine the land revenue system of Mughal India. **3**

26. Why did Santhals rebel against the Zamindars, moneylenders and the Britishers ? Explain. **3**

27. (a) How did the Britishers exploit Indian Sepoys during 1850s ? Explain. **3**

**OR**

- (b) How was the Co-existence of different communities glorified during the Revolt of 1857 ? Explain. **3**

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**खण्ड – ग**  
**(दीर्घ-उत्तरीय प्रकार के प्रश्न)**

**3 × 8 = 24**

28. (a) “प्राचीन भारत में राजसत्ता क्षत्रियों के साथ गैर-क्षत्रियों के पास भी होती थी।” इस कथन को उदाहरणों सहित स्पष्ट कीजिए। 4 + 4 = 8

**अथवा**

- (b) “प्राचीन भारतीय उपमहाद्वीप में चार वर्णों के ब्राह्मणवादी विचार के प्रभाव के परे भी कुछ समुदाय थे।” इस कथन को उदाहरणों सहित स्पष्ट कीजिए। 8

29. (a) मुगल भारत के दौरान भूमि के राजकीय स्वामित्व और निजी संपत्ति की कमी के बर्नियर के विवरण की परख कीजिए। 8

**अथवा**

- (b) अपनी यात्रा के दौरान दिल्ली और दौलताबाद पर इब्न-बतूता के विचारों की परख कीजिए। 8

30. (a) संघवाद पर संविधान सभा के सदस्यों के विचारों को स्पष्ट कीजिए। 8

**अथवा**

- (b) “संविधान सभा के भीतर चर्चाओं को आकार देने में जनता की राय का प्रभाव था।” इस कथन की व्याख्या कीजिए। 8

**SECTION – C**

**(Long Answer Type Questions)**

**3 × 8 = 24**

28. (a) “In the ancient India, the Kingship was not only with Kshatriyas but also with Non-Kshatriyas.” Explain the statement with examples. **4 + 4 = 8**

**OR**

- (b) “In the ancient Indian subcontinent there were populations beyond the influence of Brahminical idea of four Varnas.” Explain this statement with examples. **8**

29. (a) Examine Bernier’s description of Crown ownership of land and lack of private property during Mughal India. **8**

**OR**

- (b) Examine Ibn-Battuta’s views on Delhi & Daulatabad during his travels. **8**

30. (a) Explain the views of the members of the Constituent Assembly on federalism. **8**

**OR**

- (b) “The public opinion had an influence in shaping the discussions within the Constituent Assembly.” Explain the statement. **8**



खण्ड – घ

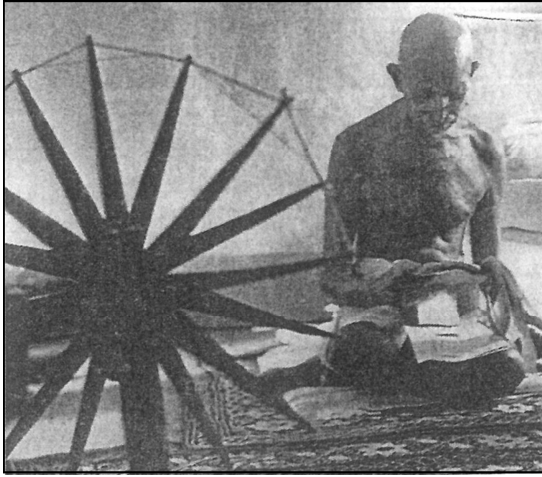
(स्रोत-आधारित प्रश्न)

3 × 4 = 12

31. निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और दिए गए प्रश्नों के उत्तर लिखिए :

चरखा

महात्मा गाँधी आधुनिक युग, जिसमें मशीनों ने मानव को गुलाम बनाकर श्रम को हटा दिया था, के घोर आलोचक थे। उन्होंने चरखा को एक ऐसे, मानव समाज के प्रतीक रूप में देखा, जिसमें मशीनों और प्रौद्योगिकी को बहुत महिमामंडित नहीं किया जाएगा। इससे भी अधिक चरखा गरीबों को पूरक आमदनी प्रदान कर सकता था तथा उन्हें स्वावलम्बी बना सकता था।



मेरी आपत्ति मशीन के प्रति सनक से है। यह सनक श्रम बचाने वाली मशीनरी के लिए है। ये तब तक 'श्रम बचाते' रहेंगे जब तक कि हजारों लोग बिना काम के और भूख से मरने के लिए सड़कों पर न फेंक दिए जाएँ। मैं मानव समुदाय के किसी एक हिस्से के लिए नहीं बल्कि सभी के लिए समय और श्रम बचाना चाहता हूँ : मैं धन का केंद्रीकरण कुछ ही लोगों के हाथों में नहीं बल्कि सभी के हाथों में करना चाहता हूँ।

यंग इंडिया, 13 नवंबर 1924

खद्दर मशीनरी को नष्ट नहीं करना चाहता बल्कि यह इसके प्रयोग को नियमित करता है और इसके विकास को नियंत्रित करता है। यह मशीनरी का प्रयोग सर्वाधिक गरीब लोगों के लिए उनकी अपनी झोपड़ियों में करता है। पहिया अपने आप में ही मशीनरी का एक उत्कृष्ट नमूना है।

यंग इंडिया, 17 मार्च 1927

- |   |   |
|---|---|
| 31.1 गांधीजी मशीन के आलोचक क्यों थे ?                         | 1 |
| 31.2 पहिये को मशीनरी का एक उत्कृष्ट नमूना क्यों माना गया था ? | 1 |
| 31.3 गांधीजी ने चरखे को कैसे महिमामंडित किया है ?             | 2 |



## SECTION – D

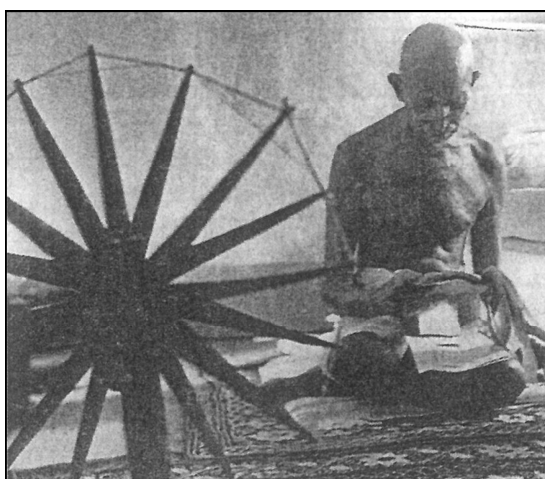
(Source Based Questions)

3 × 4 = 12

31. Read the following source carefully and answer the questions that follow :

### Charkha

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the *charkha* as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.



What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on “saving labour”, till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of

wealth, not in the hands of few, but in the hands of all.

*YOUNG INDIA, 13 NOVEMBER 1924*

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

*YOUNG INDIA, 17 MARCH 1927*

- 31.1 Why was Gandhiji critical of machines ? 1
- 31.2 Why was wheel considered as an exquisite piece of machinery ? 1
- 31.3 How did Gandhiji glorify charkha ? 2

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32. निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर लिखिए :

### राजा के आदेश

राजन् देवनामपिय पियदस्सी यह कहते हैं :

अतीत में मसलों को निपटाने और नियमित रूप से सूचना एकत्र करने की व्यवस्थाएँ नहीं थीं। लेकिन मैंने निम्नलिखित (व्यवस्था) की हैं। लोगों के समाचार हम तक पतिवेदक सदैव पहुँचाएँ। चाहे मैं कहीं भी हूँ, खाना खा रहा हूँ, अन्तःपुर में हूँ, विश्राम कक्ष में हूँ, गोशाला में हूँ, या फिर पालकी में मुझे ले जाया जा रहा हो अथवा वाटिका में हूँ। मैं लोगों के विषयों का निराकरण हर स्थल पर करूँगा।

- 32.1 देवनामपिय पियदस्सी किसे कहा गया है ? 1
- 32.2 देवनामपिय का दृष्टिकोण पूर्व के प्रकरण के निपटान की व्यवस्थाओं की तुलना में किस प्रकार अलग था ? 1
- 32.3 देवनामपिय ने किस तरह से सूचना प्राप्त की और लोगों के मसलों को निपटाया ? 2

33. निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और नीचे दिए गए प्रश्नों के उत्तर लिखिए :

### एक ईश्वर

यह रचना कबीर की मानी जाती है :

हे भाई यह बताओ, किस तरह हो सकता है

कि संसार के एक नहीं दो स्वामी हों ?

किसने तुम्हें भ्रमित किया है ?

ईश्वर को अनेक नामों से पुकारा जाता है : जैसे अल्लाह, राम, करीम, केशव, हरि तथा हज़रत।

विभिन्नताएँ तो केवल शब्दों में हैं जिनका आविष्कार हम स्वयं करते हैं।



32. Read the following source carefully and answer the questions that follow :

**The orders of the king**

Thus speaks king Devanampiya Piyadassi :

In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.

- 32.1 Who was referred to as Devanampiya Piyadassi ? 1
- 32.2 How did Devanampiya's approach differ from past arrangements regarding the handling of affairs ? 1
- 32.3 In what way did Devanampiya receive reports and disposed of the affairs of the people ? 2

33. Read the following source carefully and answer the questions that follow :

**The One Lord**

Here is a composition attributed to Kabir :

Tell me, brother, how can there be

No one lord of the world but two ?

Who led you so astray ?

God is called by many names

Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat.

Gold may be shaped into rings and bangles.

Isn't it gold all the same ?

Distinctions are only words we invent...

- 33.1 कबीर ने परम सत्यता का विवरण कैसे किया है ? 1
- 33.2 कबीर का दर्शन अध्यात्म की व्यापक समझ में कैसे योगदान देता है ? 1
- 33.3 कबीर ने किस प्रकार मानवता के प्रति समावेशी और दयालु दृष्टिकोण की बात की है ? 2

**खण्ड – ड**

**(मानचित्र-आधारित प्रश्न)**

**5 × 1 = 5**

34. 34.1 भारत के दिए गए राजनीतिक रेखा-मानचित्र में निम्नलिखित को उपयुक्त चिह्नों से अंकित कीजिए और उनके नाम लिखिए :

- (i) अमरावती – बौद्ध स्थल 1
- (ii) वाराणसी – प्राचीन नगर 1
- (iii) (a) विजयनगर – 14वीं सदी का एक साम्राज्य 1

**अथवा**

- (b) उड़ीसा – 14वीं सदी का क्षेत्र 1

34.2 भारत के इसी राजनीतिक रेखा-मानचित्र पर दो स्थानों को A और B, 1857 के विद्रोह के केन्द्रों में चिह्नित किया गया है। इनको पहचानिए और उनके सही नाम उनके निकट खींची गई रेखाओं पर लिखिए। 2



- 33.1 How did Kabir describe the ultimate reality ? 1
- 33.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism ? 1
- 33.3 How has Kabir advocated an inclusive and compassionate view of humanity ? 2

**SECTION – E**

**(Map Based Question)**

**5 × 1 = 5**

34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs :
- (i) Amravati – Buddhist site 1
- (ii) Varanasi – Ancient city 1
- (iii) (a) Vijayanagara – An Empire of 14<sup>th</sup> century 1

**OR**

- (b) Orissa – Territory of 14<sup>th</sup> century 1
- 34.2 On the same political outline map of India two places related with the centres of revolt of 1857 are marked as A and B. Identify them and write their names on the lines marked near them. 2



नोट : निम्नलिखित प्रश्न केवल दृष्टिबाधित परीक्षार्थियों के लिए प्रश्न संख्या 34 के स्थान पर हैं ।

34.1 भारत में किसी एक बौद्ध स्थल का उल्लेख कीजिए । 1

34.2 भारत के मध्य क्षेत्र में स्थित किसी एक प्राचीन नगर का नाम लिखिए । 1

34.3 (a) विजयनगर साम्राज्य की राजधानी का नाम लिखिए । 1

अथवा

(b) विजयनगर साम्राज्य के किसी एक पड़ोसी राज्य का नाम लिखिए । 1

34.4 भारतीय राष्ट्रीय आंदोलन के किन्हीं दो केन्द्रों के नाम लिखिए । 2

\_\_\_\_\_

**Note : The following questions are for the Visually Impaired  
Candidates only in lieu of Q. No. 34.**

- 34.1 Mention any one Buddhist site of India. **1**
- 34.2 Name any one ancient city located in the central region of India. **1**
- 34.3 (a) Name the capital city of Vijayanagara empire. **1**

**OR**

- (b) Name any one neighbouring state of Vijayanagara empire. **1**
- 34.4 Mention any two centres of the Indian National Movement. **2**
- 

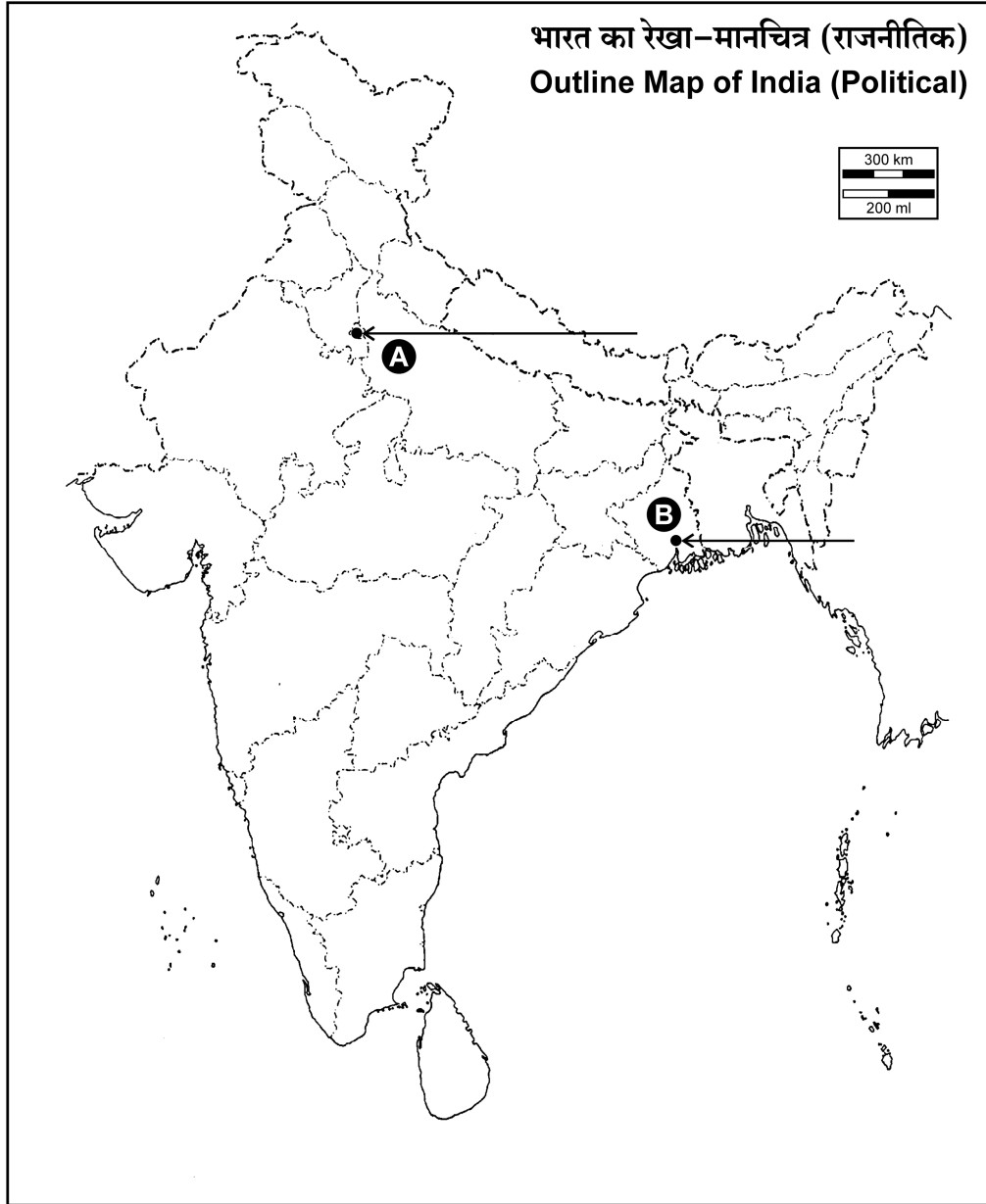


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Page 30 of 32

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

----- Cut Here ----- यहाँ से काटें ----- Cut Here ----- यहाँ से काटें -----



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**211 C**

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Marking Scheme  
Strictly Confidential  
(For Internal and Restricted use only)  
Senior School Certificate Examination, 2024  
HISTORY (SUBJECT CODE 027) (PAPER CODE 61/4/1)

General Instructions:

1	You were aware that evaluation was the most important process in the actual and correct assessment of the candidates. A small mistake in evaluation may lead to serious problems which may affect the future of the candidates, education system and teaching profession. To avoid mistakes, it was requested that before starting evaluation, you must read and understand the spot evaluation guidelines carefully.
2	“Evaluation policy was a confidential policy as it was related to the confidentiality of the examinations conducted, Evaluation done and several other aspects. Its’ leakage to the public in any manner could lead to derailment of the examination system and affect the life and future of millions of candidates. Sharing the policy/ document to anyone, publishing in any magazine and printing in News Paper/ Website etc. may invite action under various rules of the Board and IPC.”
3	Evaluation was to be done as per instructions provided in the Marking Scheme. It should not be done according to one’s own interpretation or any other consideration. Marking Scheme should be strictly adhered to and religiously followed. However, while evaluating answers which were based on latest information or knowledge and/or were innovative, they may be assessed for their correctness otherwise and due marks be awarded to them. In class-XII, while evaluating two competency-based questions, please try to understand the given answer and even if the reply was not from the marking scheme but correct competency was enumerated by the candidate, due marks should be awarded.
4	The Marking scheme carries only suggested value points for the answers These were in the nature of Guidelines only and do not constitute the complete answer. The students can have their own expression and if the expression was correct, the due marks should be awarded accordingly.
5	The Head-Examiner must go through the first five answer books evaluated by each evaluator on the first day, to ensure that evaluation has been carried out as per the instructions given in the Marking Scheme. If there was any variation, the same should be zero after deliberation and discussion. The remaining answer books meant for evaluation shall be given only after ensuring that there was no significant variation in the marking of individual evaluators.
6	Evaluators will mark (√) wherever the answer was correct. For wrong answer CROSS ‘X’ be marked. Evaluators will not put right (✓) while evaluating which gives an impression that answer was correct and no marks were awarded. This was the most common mistake which evaluators were committing.
7	If a question has parts, please award marks on the right-hand side for each part. Marks awarded for different parts of the question should then be totalled up and written in the left-hand margin and encircled. This may be followed strictly.

8	If a question does not have any parts, marks must be awarded in the left-hand margin and encircled. This may also be followed strictly.
9	If a student has attempted an extra question, the answer of the question deserving more marks should be retained and the other answer scored out with a note "Extra Question".
10	No marks to be deducted for the cumulative effect of an error. It should be penalised only once.
11	A full scale of marks 80 (example 0 to 80/70/60/50/40/30 marks as given in Question Paper) has to be used. Please do not hesitate to award full marks if the answer deserves it.
12	Every examiner has to necessarily do evaluation work for full working hours i.e., 8 hours every day and evaluate 20 answer books per day in main subjects and 25 answer books per day in other subjects (Details were given in Spot Guidelines).
13	Ensure that you do not make the following common types of errors committed by the Examiner in the past:- <ul style="list-style-type: none"> <li>● Leaving the answer or part thereof unassessed in an answer book.</li> <li>● Giving more marks for an answer than assigned to it.</li> <li>● Wrong totalling of marks awarded on an answer.</li> <li>● Wrong transfer of marks from the inside pages of the answer book to the title page.</li> <li>● Wrong question wise totalling on the title page.</li> <li>● Wrong totalling of marks of the two columns on the title page.</li> <li>● Wrong grand total.</li> <li>● Marks in words and figures not tallying/not same.</li> <li>● Wrong transfer of marks from the answer book to online award list.</li> <li>● Answers marked as correct, but marks not awarded. (Ensure that the right tick mark was correctly and clearly indicated. It should merely be a line. Same was with the x for incorrect answers.)</li> <li>● Half or a part of the answer marked correct and the rest as wrong, but no marks awarded.</li> </ul>
14	While evaluating the answer books, if the answer was found to be totally incorrect, it should be marked as cross (x) and awarded zero (0)Marks.
15	Any un-assessed portion, non-carrying over of marks to the title page, or totalling error detected by the candidate shall damage the prestige of all the personnel engaged in the evaluation work as also of the Board. Hence, in order to uphold the prestige of all concerned, it was again reiterated that the instructions be followed meticulously and judiciously
16	The Examiners should acquaint themselves with the guidelines given in the "Guidelines for spot Evaluation" before starting the actual evaluation.
17	Every Examiner shall also ensure that all the answers were evaluated, marks carried over to the title page, correctly totalled and written in figures and words.
18	The candidates were entitled to obtain a photocopy of the Answer Book on request on payment of the prescribed processing fee. All Examiners/Additional Head Examiners/Head Examiners were once again reminded that they must ensure that evaluation was carried out strictly as per value points for each answer as given in the Marking Scheme.

SET - 61/4/1  
MARKING SCHEME 2024  
HISTORY (027) MM: 80

S.NO	Value Points	Pg No.	Marks
<b>SECTION A</b> <b>(Multiple Choice Type Questions)</b> <span style="float: right;"><b>21x1=21</b></span>			
1	(D) Alexander Cunningham	Pg. 6	1
2	(D) I-d, II-c, III-a, IV-b	Pg. 2	1
3	(B) II, I, III and IV	Pg. 50	1
4	(B) Kailashnath Temple <b>Visually Impaired Candidates only</b> (C) Aristotle	Pg. 84 Pg. 82	1 1
5	(C) Sarnath	Pg. 96	1
6	(C) Ghatotkatch	Pg. 65	1
7	(A) Both (A) and (R) were true and (R) was the correct explanation of (A).	Pg. 29	1
8	(A) Karaikkal Ammaiya	Pg. 144	1
9	(D) Rise of the Chalukyas In Karnataka	Pg. 193	1
10	(C) The battle of Tailkota proved disastrous for Vijayanagara empire.	Pg. 172-173	1
11	(B) I-c, II-a, III-b, IV-d	Pg. 176	1
12	(D) Availability of Tractors	Pg. 196-198	1
13	(A) I-d, II-c, III-b, IV-a	Pg. 213-215	1
14	(C) Shaikh Nizamuddin Auliya- Delhi	Pg. 167	1
15	(B) Augustus Cleveland	Pg. 239	1
16	(C) II, IV, III and I	Pg. 253	1
17	(D) Signing of Constitution by the Constituent Assembly	Pg. 316	1
18	(C) Lucknow-Birjwas Qadr	Pg. 262	1
19	(D) Satyagraha	Pg. 287	1
20	(C) Lord Willian Bentinck	Pg. 265	1
21	(D) Gopal Krishna Gokhale	Pg. 287	1



**Section B  
(Short-Answer Type Questions)**

**6x3=18**

22	<p><b>(a) Explain how archaeologists identified the centres of craft production of the Harappan age.</b></p> <ol style="list-style-type: none"> <li>i. By looking for the raw material such as stones nodules, shells copper ores etc.</li> <li>ii. Looking for unfinished objects- rejects and waste materials</li> <li>iii. By looking for broken material.</li> <li>iv. Waste was use for craft work.</li> <li>v. Large waste pieces for making small objects.</li> <li>vi. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 11-12	3
<b>OR</b>			
	<p><b>(b) “The most distinctive feature of Harappan cities was carefully planned drainage system.” Explain the statement.</b></p> <ol style="list-style-type: none"> <li>i. It seems that streets and drains were laid out first and then houses built along them on “grid” pattern.</li> <li>ii. Streets and drains cross at right angles.</li> <li>iii. Every house was connected to the street drains.</li> <li>iv. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning.</li> <li>v. In some cases, limestone was used for the covers.</li> <li>vi. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains.</li> <li>vii. Very long drainage channels were provided at intervals with sumps for cleaning.</li> <li>viii. Little heaps of material, mostly sand, has frequently been found lying alongside drainage channels, which shows that the debris was not always carted away when the drain was cleared.</li> <li>ix. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 6	3
23	<p><b>“According to Jaina teachings, the birth and rebirth was shaped through Karma.” Explain the statement.</b></p> <ol style="list-style-type: none"> <li>i. According to Jaina philosophy, our karma shapes our birth and rebirth.</li> <li>ii. We can free ourselves from the cycle of birth and rebirth through asceticism and penance.</li> <li>iii. For this purpose we have to renounce the world.</li> <li>iv. For renunciation we have to enter the monastic life.</li> <li>v. Monastic existence was a necessary condition of salvation</li> <li>vi. The entire world was animated: even stones, rocks and water have life.</li> <li>vii. Non-injury to living beings, especially to humans, animals, plants and insects, was central to Jaina philosophy.</li> <li>viii. Renouncing the world; therefore, monastic existence was a</li> </ol>	Pg. 88	3



	<p>necessary condition of salvation.</p> <p>ix. Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.</p> <p>x. Any other relevant points. (Any three points to be explained)</p>		
24	<p><b>Analyse how the ruins of Hampi were brought to light in 1800 by Colin Mackenzie.</b></p> <p>i. Colin Mackenzie was an engineer, antiquarian and employee of East India Company.</p> <p>ii. He prepared the first survey map of site of Hampi.</p> <p>iii. He received information from the memories of priests of Virupaksha temple and the shrine of Pampadevi.</p> <p>iv. He collected several dozen inscriptions, picture and studied them.</p> <p>v. He got information from the records of foreign travellers and collated the information from other sources i.e. Telugu, Kannada, Tamil and Sanskrit literature and constructed the history of city.</p> <p>vi. He embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier.</p> <p>vii. Any other relevant points. (Any three points to be explained)</p>	Pg. 170	3
25	<p><b>Explain why women were considered an important resource in agrarian society during sixteenth and seventeenth centuries.</b></p> <p>i. Women worked shoulder to shoulder with men in the fields.</p> <p>ii. Women acted as farm labour.</p> <p>iii. She sowed, weeded, threshed and winnowed the harvest.</p> <p>iv. They were the child bearers for the society.</p> <p>v. They looked after the household</p> <p>vi. Great demand of women's labour was required in agrarian society.</p> <p>vii. Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour.</p> <p>viii. Women went to the houses of their employers or to the markets if necessary.</p> <p>ix. They were child bearers in a society dependent on labour.</p> <p>x. Women had the right to inherit property as well.</p> <p>xi. Women in Bengal Muslim inherited zamindari, which they could sell or mortgage.</p> <p>xii. Any other relevant points. (Any three points to be explained)</p>	Pg. 206	3



26	<p><b>Analyse how Santhals settled in the periphery of Raj Mahal hills in the beginning of nineteenth century.</b></p> <ol style="list-style-type: none"> <li>i. Santhals began to reach Raj Mahal hills around 1780.</li> <li>ii. The Zamindars hired them for reclaiming the land and expend cultivation.</li> <li>iii. The British official invited them to come and settled in the jungle mahal.</li> <li>iv. Failing to subdue Paharias, the British turned to the Santhals.</li> <li>v. The Santhals appeared to be ideal settler, clearing forest and ploughing the land with vigor.</li> <li>vi. By 1832 a large area of land demarcated as Damin-i koh and declared as land of santhals in the foothills of Raj Mahals</li> <li>vii. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 240-241	3
27	<p><b>(a) How did the rumours play a role in moving the people to revolt against the British during 1857? Explain.</b></p> <ol style="list-style-type: none"> <li>i. It was rumoured that the Cartridges were greased with pig or cow fat. It would corrupt their cast and Religion.</li> <li>ii. The rumours spread fast and at Meerut, people/sepoy moved to revolt.</li> <li>iii. Rumours circulated that the British had put cow and pig bone dust into the flour sold in the market. Sepoys and simple people in towns and cantonments refused to touch the atta.</li> <li>iv. Chapatis were also provided in several communities throughout North India.</li> <li>v. Fears and suspicions abounded that the British were attempting to convert Indians to Christianity.</li> <li>vi. The prophecy that British control would end on the anniversary of the Battle of Plassey, on June 23, 1857, bolstered the response to the call to action</li> <li>vii. British Govt. had hatched a gigantic conspiracy to destroy the cast and religion of Hindu and Muslims.</li> <li>viii. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 264-265	3
<b>OR</b>			
	<p><b>(b) Why were the British so keen to acquire Awadh? Explain.</b></p> <ol style="list-style-type: none"> <li>i. Awadh was a fertile land and rich in agricultural productivity.</li> <li>ii. Soil was good for producing indigo and cotton.</li> <li>iii. Awadh was coming up as a principal market in upper India.</li> <li>iv. Major part of India had been conquered and kingdom of</li> </ol>	Pg. 266-267	3





	<p>Awadh was the heart of north India.</p> <p>v. Control of Awadh could paved the way for the further success of British</p> <p>vi. Youngmen of Awadh could be taken as army personnel.</p> <p>vii. So British were keen to annex/ acquire Awadh.</p> <p>viii. Any other relevant points. (Any three points to be explained)</p>			
<b>Section C</b> <b>(Long-Answer Type Questions)</b>				<b>3x8=24</b>
28	<p><b>(a) “In the ancient India, the Kingship was not only with Kshatriyas but also with Non-Kshatriyas.” Explain the statement with examples</b></p> <p><b><u>Kshatriya Rulers</u></b></p> <ol style="list-style-type: none"> <li>According to the shastras only Kshatriyas could be kings</li> <li>Example Mahapadmananda, Ajatshattu, etc.</li> <li>According to the Brahmanas Kings ought to have been Kshatriyas.</li> <li>Pandavas, Kauravas, Pratiharas, Guptas Palas, Rashtrakutas.</li> <li>They followed Manusmriti and Dharmashastras.</li> </ol> <p><b><u>Non Kshatriya Rulers</u></b></p> <ol style="list-style-type: none"> <li>However, several important ruling lineages were probably had different origins.</li> <li>The social background of Mauryas has been hotly debated and in Brahminical text Mauryas described as low origins.</li> <li>The Shungas and Kanvas the immediate successor of Mauryas were Brahmins/Non-Kshatriyas.</li> <li>Shakas who came from central India were regarded as mlechhas.</li> <li>Satavahana ruler claimed to be Brahmin.</li> <li>To put the kings in framework of caste was often difficult.</li> <li>Only those who could have resources and muster support could become the king other than Kshatriyas.</li> <li>Any other relevant points. (Any four points from each to be explained)</li> </ol>	Pg. 62-63	4+4=8	
<b>OR</b>				
	<p><b>(b) “In the ancient Indian subcontinent there were populations beyond the influence of Brahminical idea of four Varnas.” Explain the statement with examples.</b></p> <ol style="list-style-type: none"> <li>There were populations whose social practices were not influenced by Brahminical ideas.</li> <li>They were described as odd and uncivilized or even</li> </ol>	Pg. 64-66	8	

	<p>animal like.</p> <p>iii. Many of them were forest dwellers and they were hunters and gatherers.</p> <p>iv. Categories such as Nishad to which eklavya was supposed to have belonged.</p> <p>v. Rakshasa was used to describe people whose practices differed from those laid down in Brahmanical texts.</p> <p>vi. Nomadic pastoralists could not be accommodated in the framework of settled agriculturists.</p> <p>vii. Mlechchas were non–Sanskrit were also considered as low.</p> <p>viii. Social category such as untouchables were developed. Fa-Xian also wrote about the untouchables.</p> <p>ix. Chandals were placed in very bottom of the hierarchy in society.</p> <p>x. Matanga</p> <p>xi. Any other relevant points. (Any eight points to be explained)</p>		
29	<p><b>(a) Examine Bernier’s description of Crown ownership of land and lack of private property during Mughal India.</b></p> <p>i. Bernier was firm believer of virtues of private property.</p> <p>ii. He saw the crown ownership of land as being harmful for both the state and its people.</p> <p>iii. He claimed that the Mughal emperor was the owner of entire land and he distributed the land among his nobles.</p> <p>iv. This had disastrous consequences; both for economy and society.</p> <p>v. Owing to crown ownership, the peasants could not pass the land to their children.</p> <p>vi. They were averse to any long-term investment in the sustenance and expansion of production.</p> <p>vii. The absence of private property in land had, prevented the emergence of the class of “improving” landlords.</p> <p>viii. Some private property must be there for peasants for their personal use.</p> <p>ix. There was no middle state in India</p> <p>x. It had led to the uniform ruination of agriculture</p> <p>xi. Excessive oppression of the peasantry</p> <p>xii. A continuous decline in the living standards of all sections of society, except the ruling aristocracy.</p> <p>xiii. Indian society as consisting of undifferentiated masses of impoverished people, subjugated by a small minority of a very rich and powerful ruling class.</p> <p>xiv. Any other relevant points. (Any eight points to be explained)</p>	Pg. 130-131	8
	<b>OR</b>		





**(b) Examine Ibn-Battuta's views on Delhi & Daulatabad during his travel.**

Pg.  
127-128

8

Ibn Battuta found these cities full of exciting opportunities for those who had the necessary drive, resources and skills.

- i. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.
- ii. It appears from Ibn Battuta's account that these cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.
- iii. Ibn Battuta described Delhi as a vast city, with a great population, the largest in India.
- iv. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.
- v. The city of Delhi covers a wide area and has a large population.
- vi. There were store-houses for storing edibles, magazines, and ammunition, ballista and siege machines.
- vii. The grains that were stored (in these ramparts) can last for a long time, without rotting. In the interior of the rampart.
- viii. Horsemen as well as infantrymen move from one end of the city to another.
- ix. There were twenty eight gates of this city which were called darwaza. The Budaun darwaza was the greatest; inside the Mandwi darwaza.
- x. There was a grain market; adjacent to the Gul darwaza.
- xi. There was an orchard.
- xii. In Daulatabad there was a market place for male and female singers, which was known as Tarababad.
- xiii. It was one of the greatest and most beautiful bazaars.
- xiv. The shops were decorated with carpets.
- xv. There were mosques for offering prayers.
- xvi. There was fine cemetery in which graves either had domes over them or had an arch.
- xvii. The bazaars of the city were not only places of economic activity but also a hub of social and cultural activity.
- xviii. Some bazaars had special spaces marked for public performances by dancers, singers and musicians.
- xix. Ibn Battuta noticed that appropriation of surplus from villages was the reason of prosperity of many towns.
- xx. A Unique System of Communication- Almost all trade routes were well supplied with inns and guest houses. Ibn
- xxi. Battuta was also amazed by the efficiency of the postal system (by horse and uluk) which allowed Merchants to not only send information and remit credit across long distances, but also to dispatch goods.
- xxii. Any other relevant points.  
(Any eight points to be explained)

30	<p><b>(a) Why did some members of Constituent Assembly argue for a strong Centre? Explain.</b></p> <ol style="list-style-type: none"> <li>i. Jawaharlal Nehru advocated for strong centre.</li> <li>ii. He emphasised that a weak centre would be incapable of ensuring peace.</li> <li>iii. To speak up in the international sphere a strong centre was a must.</li> <li>iv. The rights of the states were most eloquently defended by K. Santhanam from Madras.</li> <li>v. A reallocation of powers was necessary, he felt, to strengthen not only the states but also the Centre.</li> <li>vi. He described that the centre might break down with many responsibilities.</li> <li>vii. Ambedkar also supported him for strong and united Centre.</li> <li>viii. According to him riots in the country could be controlled through strong Centre.</li> <li>ix. Foreign aggression could be controlled if the Centre was strong.</li> <li>x. Foreign affairs could be guided in a balanced way if the Centre was strong.</li> <li>xi. Santhanam felt the proposed power sharing would cripple the states.</li> <li>xii. Reminding the members of the nation's riots and violence, many members stated that the Centre's powers needed to be greatly strengthened to stop the communal frenzy.</li> <li>xiii. Gopalaswami Ayyangar declared that "the Centre should be strengthened".</li> <li>xiv. Balakrishna Sharma, from the United Provinces, argued that only a strong central government could plan for the country's future, mobilise economic resources, establish a proper administration, and defend it against foreign aggression.</li> <li>xv. Any other relevant points. (Any eight points to be explained)</li> </ol>	Pg. 334-335	8
<b>OR</b>			
	<p><b>(b) Explain the important role played by some members in the Constituent Assembly.</b></p> <ol style="list-style-type: none"> <li>i. The Constituent Assembly had 300 members.</li> <li>ii. Three were representatives of the Congress, namely,</li> <li>iii. Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad.</li> <li>iv. Nehru who moved the crucial "Objectives Resolution", as well as the resolution proposing that the National Flag of India be a "horizontal tricolour of saffron, white and dark green in equal proportion", with a wheel in navy blue at the centre.</li> <li>v. Patel worked mostly behind the scenes, playing a key role in the drafting of several reports, and working to reconcile opposing points of view.</li> </ol>	Pg-320	8



	<ul style="list-style-type: none"> <li>vi. Rajendra Prasad's role was as President of the Assembly, where he had to steer the discussion along constructive lines while making sure all members had a chance to speak</li> <li>vii. B.R. Ambedkar on the advice of Mahatma Gandhi, was asked at Independence to join the Union Cabinet as law minister</li> <li>viii. K.M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, both of whom gave crucial inputs in the drafting of the Constitution.</li> <li>ix. These six members were given vital assistance by two civil servants.</li> <li>x. One was B. N. Rau, Constitutional Advisor to the Government of India, who prepared a series of background papers based on a close study of the political systems obtaining in other countries.</li> <li>xi. The other was the Chief Draughtsman, S. N. Mukherjee, who had the ability to put complex proposals in clear legal language.</li> <li>xii. Ambedkar himself had the responsibility of guiding the Draft Constitution through the Assembly.</li> <li>xiii. Any other relevant points. (Any eight points)</li> </ul>		
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**SECTION D**  
**(Source-Based Questions)**

**3x4=12**

31	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The orders of the king</b></p> <p>Thus speaks king Devanampiya Piyadassi :</p> <p>In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.</p>	Pg. 47	1+1+2 =4
	<p><b>31.1 Who was referred to as Devanampiya Piyadassi? (1)</b></p> <p>King Ashoka was referred to as Devanampiya Piyadassi.</p>		
	<p><b>31.2 How did Devanampiya's approach differ from past arrangements regarding the handling of affairs? (1)</b></p> <ul style="list-style-type: none"> <li>i. He started arrangement for disposing all kinds of affairs which were decided by the King/ central authority earlier.</li> <li>ii. He started process of receiving regular reports.</li> <li>iii. Any other relevant point Any one point</li> </ul>		

	<p><b>31.3 In what way did Devanampiya receive reports and disposed of the affairs of the people? (2)</b></p> <ol style="list-style-type: none"> <li>Devanampiya made arrangements that Pativedakas who used to report to the king.</li> <li>The king made himself available for disposing the affairs of the people at any time of day or night and at any place.</li> <li>Any other relevant point Any two points to be explained.</li> </ol>		
32.	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The One Lord</b></p> <p>Here was a composition attributed to Kabir :</p> <p>Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God was called by many names: Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions were only words we invent</p>	Pg-161	1+1+2 =4
	<p><b>32.1 How did Kabir describe the ultimate reality? (1)</b></p> <ol style="list-style-type: none"> <li>Kabir described the 'Ultimate Reality' by drawing the ranges of traditions based on oneness.</li> <li>He had drawn the Ultimate Reality as Ram, Karim, Keshav , Hari , Khuda, Hazrat and Pir.</li> <li>Several terms from the Vedanta traditions, such as Alakh, Nirakar, Brahmana, Atman were also take.</li> <li>Any other relevant point Any one point</li> </ol>		
	<p><b>32.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism? (1)</b></p> <ol style="list-style-type: none"> <li>Kabir tried to coordinate the religions by giving a universal path which could be followed by all human beings.</li> <li>According to him, every life has a relationship with two spiritual principles.</li> <li>The terms from Vedantic tradition were also used by Kabir, like alakh (the unseen), nirakar (formless), Brahman, Atman, etc.</li> <li>Other terms with mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions.</li> <li>Any other relevant point Any one point to be explained.</li> </ol>		
	<p><b>32.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)</b></p> <ol style="list-style-type: none"> <li>Kabir believed in oneness of God</li> </ol>		



	<ul style="list-style-type: none"> <li>ii. Kabir believed in the caste equality</li> <li>iii. Kabir's purpose was to preach a universal religion based on love</li> <li>iv. He always urged people to be sympathetic to other living beings</li> <li>v. He questioned entrenched religious and social institutions, ideas and practices in the search for the divine.</li> <li>vi. He told people to be humane and compassionate.</li> <li>vii. Any other relevant point</li> </ul> <p>Any two points to be explained.</p>		
33	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>Charkha</b></p> <p>Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.</p> <p>What I object to, was the craze for machinery as such. The craze was for what they call labour-saving machinery. Men go on "saving labour", till thousands were without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.</p> <p>YOUNG INDIA, 13 NOVEMBER 1924</p> <p>Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel was itself an exquisite piece of machinery.</p> <p>YOUNG INDIA , 17 March 1927</p>	Pg-292	1+1+2 =4
	<p><b>33.1 Why was Gandhiji critical of machines? (1)</b></p> <ul style="list-style-type: none"> <li>i. Gandhi was critical because he thought machine enslaved human beings and thus human labour has been displaced.</li> <li>ii. Any other relevant point</li> </ul> <p>Any one point to be explained.</p>		
	<p><b>33.2 Why was wheel considered as an exquisite piece of machinery? (1)</b></p> <ul style="list-style-type: none"> <li>i. Charkha was significant as it was a symbol of human society</li> <li>ii. It could provide the poor with supplementary income.</li> <li>iii. He adopted charkha as he wanted to glorify the dignity of manual labour and not of the machines and technology.</li> <li>iv. Charkha made the people self-reliant.</li> <li>v. Any other relevant point</li> </ul> <p>Any one point to be explained.</p>		
	<p><b>33.3 How did Gandhiji glorify charkha? (2)</b></p> <ul style="list-style-type: none"> <li>i. Gandhiji promoted the use of charkha as a means to promote</li> </ul>		



	<p>self-reliance</p> <p>ii. He considered it as the fundamental prerequisite of swaraj.</p> <p>iii. He appealed to the people to boycott English products and urged them to turn to Indigenous goods</p> <p>iv. Through charkha Gandhi ji promoted cottage industries.</p> <p>v. Charkha helped in the creation of employment.</p> <p>vi. Any other relevant point</p> <p>Any two points to be explained.</p>		
<b>SECTION E</b> <b>(Map-Based Questions)</b>		<b>5x1=5</b>	
34	<p>34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs :</p> <p>(i) Amravati – Buddhist site</p> <p>(ii) Varanasi – Ancient city</p> <p>(iii) (a) Vijayanagara – An Empire of 14th century</p> <p style="text-align: center;">OR</p> <p>(b) Orissa-Territory of 14th century</p> <p><b>PLEASE SEE ATTACHED MAP</b></p>	<p>Pg. 95</p> <p>Pg.43, 56</p> <p>Pg. 174</p> <p>Pg. 267</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p>
	<p>34.2 On the same political outline map of India two places related with the centres of revolt of 1857 one marked as A and B. Identify them and write their names on the lines marked near them.</p> <p>(A) Delhi</p> <p>(B) Calcutta</p> <p><b>PLEASE SEE ATTACHED MAP</b></p>	Pg.275	2
	Note : The following questions were for the Visually Impaired Candidates only in lieu of Q. No. 34.		
	<p>34.1 Mention any one Buddhist site of India.</p> <p>Major Buddhist Sites: Nagarjunakonda, Sanchi, Amaravati, Lumbini, Bharhut, Bodh Gaya, sarnath ,Ajanta &amp; Kushinagar</p> <p>(Any One )</p>	Pg.95	1
	<p>34.2 Name any one ancient city located in the central region of India.</p> <p>Patliputra, Kosala, Kannauj , Mathura, Avanti, Rajgir, Ujjain, Vidisha, Varanasi</p>	Pg.33, 43	1
	<p>34.3 (a) Name the capital city of Vijayanagara empire.</p> <p>Vijayanagara/ Hampi</p> <p style="text-align: center;">OR</p>	Pg. 174	1



	<p>(b) Name any one neighbouring state of Vijayanagara empire.</p> <p>Bidar, Golconda, Brar, Bijapur, Kanchipuram, Ahmednagar, Mysore (Any One)</p>	Pg. 174	1
	<p>34.4 Mention any two centres of the Indian National Movement.</p> <p>Champanan, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi ( Any Two)</p>	Pg.275	2

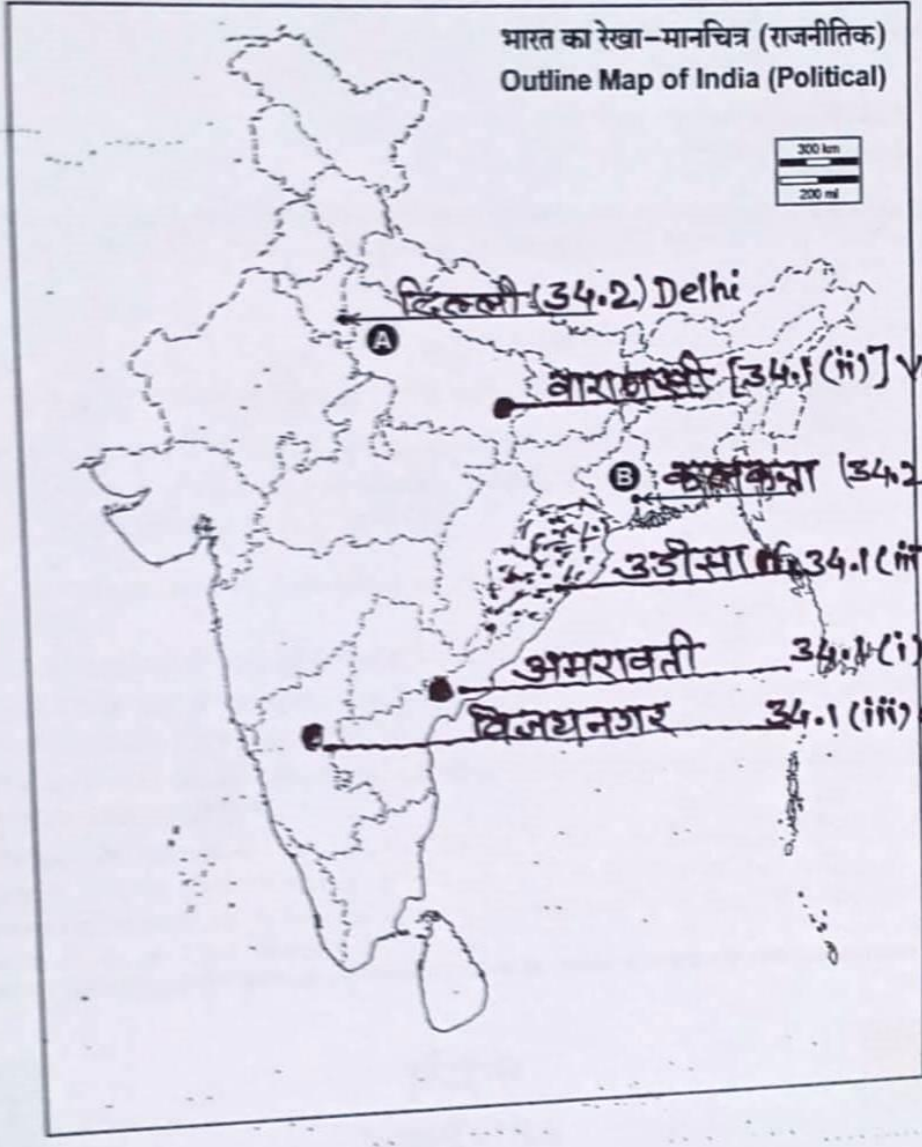
**PLEASE SEE ATTACHED MAP**



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

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



61/4/3/21/QSS4R

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**Marking Scheme**  
**Strictly Confidential**  
 (For Internal and Restricted use only)  
 Senior School Certificate Examination, 2024  
 HISTORY (SUBJECT CODE 027) (PAPER CODE **61/4/2**)

**General Instructions:**

1	You are aware that evaluation is the most important process in the actual and correct assessment of the candidates. A small mistake in evaluation may lead to serious problems which may affect the future of the candidates, education system and teaching profession. To avoid mistakes, it is requested that before starting evaluation, you must read and understand the spot evaluation guidelines carefully.
2	“Evaluation policy is a confidential policy as it is related to the confidentiality of the examinations conducted, Evaluation done and several other aspects. Its’ leakage to the public in any manner could lead to derailment of the examination system and affect the life and future of millions of candidates. Sharing this policy/ document to anyone, publishing in any magazine and printing in News Paper/ Website etc may invite action under various rules of the Board and IPC.”
3	Evaluation is to be done as per instructions provided in the Marking Scheme. It should not be done according to one’s own interpretation or any other consideration. Marking Scheme should be strictly adhered to and religiously followed. However, while evaluating answers which are based on latest information or knowledge and/or are innovative, they may be assessed for their correctness otherwise and due marks be awarded to them. In class-XII, while evaluating two competency-based questions, please try to understand the given answer and even if the reply is not from the marking scheme but correct competency is enumerated by the candidate, due marks should be awarded.
4	The Marking scheme carries only suggested value points for the answers These are in the nature of Guidelines only and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the due marks should be awarded accordingly.
5	The Head-Examiner must go through the first five answer books evaluated by each evaluator on the first day, to ensure that evaluation has been carried out as per the instructions given in the Marking Scheme. If there is any variation, the same should be zero after deliberation and discussion. The remaining answer books meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
6	Evaluators will mark (√) wherever the answer is correct. For wrong answer CROSS ‘x’ be marked. Evaluators will not put right (✓) while evaluating which gives an impression that answer is correct and no marks are awarded. This is the most common mistake which evaluators are committing.
7	If a question has parts, please award marks on the right-hand side for each part. Marks awarded for different parts of the question should then be totaled up and written in the left-hand margin and encircled. This may be followed strictly.
8	If a question does not have any parts, marks must be awarded in the left-hand margin and encircled. This may also be followed strictly.
9	If a student has attempted an extra question, the answer of the question deserving more marks should be retained and the other answer scored out with a note “Extra Question”.
10	No marks to be deducted for the cumulative effect of an error. It should be penalised only once.



11	A full scale of marks 80 (example 0 to 80/70/60/50/40/30 marks as given in Question Paper) has to be used. Please do not hesitate to award full marks if the answer deserves it.
12	Every examiner has to necessarily do evaluation work for full working hours i.e., 8 hours every day and evaluate 20 answer books per day in main subjects and 25 answer books per day in other subjects (Details are given in Spot Guidelines).
13	<p>Ensure that you do not make the following common types of errors committed by the Examiner in the past:-</p> <ul style="list-style-type: none"> <li>● Leaving the answer or part thereof unassessed in an answer book.</li> <li>● Giving more marks for an answer than assigned to it.</li> <li>● Wrong totaling of marks awarded on an answer.</li> <li>● Wrong transfer of marks from the inside pages of the answer book to the title page.</li> <li>● Wrong question wise totaling on the title page.</li> <li>● Wrong totaling of marks of the two columns on the title page.</li> <li>● Wrong grand total.</li> <li>● Marks in words and figures not tallying/not same.</li> <li>● Wrong transfer of marks from the answer book to online award list.</li> <li>● Answers marked as correct, but marks not awarded. (Ensure that the right tick mark is correctly and clearly indicated. It should merely be a line. Same is with the X for incorrect answers.)</li> <li>● Half or a part of the answer marked correct and the rest as wrong, but no marks awarded.</li> </ul>
14	While evaluating the answer books, if the answer is found to be totally incorrect, it should be marked as cross (x) and awarded zero (0)Marks.
15	Any un-assessed portion, non-carrying over of marks to the title page, or totaling error detected by the candidate shall damage the prestige of all the personnel engaged in the evaluation work as also of the Board. Hence, in order to uphold the prestige of all concerned, it is again reiterated that the instructions be followed meticulously and judiciously
16	The Examiners should acquaint themselves with the guidelines given in the “Guidelines for spot Evaluation” before starting the actual evaluation.
17	Every Examiner shall also ensure that all the answers are evaluated, marks carried over to the title page, correctly totaled and written in figures and words.
18	The candidates are entitled to obtain a photocopy of the Answer Book on request on payment of the prescribed processing fee. All Examiners/Additional Head Examiners/Head Examiners are once again reminded that they must ensure that evaluation is carried out strictly as per value points for each answer as given in the Marking Scheme.

**SET - 61/4/2**  
**MARKING SCHEME 2024**  
**HISTORY (027)**

MM: 80

S.NO	Value Points	Pg No.	Marks
<b>SECTION A</b> <b>(Multiple Choice Type Questions)</b>		<b>21x1=21</b>	
1	(B) II,I,III and IV	Pg. 50	1
2	(D) I-d, II-c, III-a, IV-b	Pg. 2	1
3	(D) Alexander Cunningham	Pg. 6	1
4	(C) Sarnath	Pg. 96	1
5	(C) Ghatotkatch	Pg. 65	1
6	(A) Both (A) and (R) are true and (R) is the correct explanation of (A).	Pg. 29	1
7	(A) Karaikkal Ammaiyar	Pg. 144	1
8	(B) Kailashnath Temple <b>Visually Impaired Candidates only</b> (C) Aristotle	Pg. 84 Pg. 82	1 1
9	(D) Rise of the Chalukyas In Karnataka	Pg. 193	1
10	(C) Shaikh Nizamuddin Auliya- Delhi	Pg. 167	1
11	(A) I-d, II-c, III-b, IV-a	Pg. 213-215	1
12	(B) I-c, II-a, III-b, IV-d	Pg. 176	1
13	(D) Availability of Tractors	Pg. 196-198	1
14	(C) The battle of Tailkota proved disastrous for Vijayanagara empire.	Pg. 172-173	1
15	(B) Augustus Cleveland	Pg. 239	1



16	(D) Satyagraha	Pg. 287	1
17	(C) Lucknow-Birjis Qadr	Pg. 262	1
18	(D) Signing of Constitution by the Constituent Assembly	Pg. 316	1
19	(C) II, IV, III and I	Pg. 253	1
20	(D) Gopal Krishna Gokhale	Pg. 287	1
21	(C) Willian Bentinck	Pg. 265	1
<b>Section B</b> <b>(Short-Answer Type Questions)</b> <span style="float: right;"><b>6x3=18</b></span>			
22	<p><b>(a) Explain how archaeologists identified the centres of craft production of the Harappan age.</b></p> <ul style="list-style-type: none"> <li>i. By looking for the raw material such as stones nodules, shells copper ores etc.</li> <li>ii. Looking for unfinished objects- rejects and waste materials</li> <li>iii. By looking for broken material.</li> <li>iv. Waste was used for craft work.</li> <li>v. Any other relevant points. (Any three points to be explained )</li> </ul>	Pg. 11-12	3
<b>OR</b>			
	<p><b>(b) “The most distinctive feature of Harappan cities was Carefully planned drainage system.” Explain the statement.</b></p> <ul style="list-style-type: none"> <li>i. It seems that streets and drains were laid out first and then houses built along them on “grid” pattern.</li> <li>ii. Streets and drains cross at right angles.</li> <li>iii. Every house was connected to the street drains.</li> <li>iv. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning.</li> <li>v. In some cases, limestone was used for the covers.</li> <li>vi. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains.</li> <li>vii. Very long drainage channels were provided at intervals with sumps for cleaning.</li> <li>viii. Little heaps of material, mostly sand, has frequently been found lying alongside drainage channels, which shows that the debris was not always carted away when the drain was cleared.</li> <li>ix. Any other relevant points. (Any three points to be explained )</li> </ul>	Pg. 6	3

23	<p><b>Explain how Jainism spread to many parts of India.</b></p> <ol style="list-style-type: none"> <li>i. The teachings of Mahavira were recorded by his Disciples in the form of stories that could appeal to ordinary people.</li> <li>ii. A wealth of literature was produced by the Jaina Scholars in the Variety of languages such as Prakrit, Sanskrit &amp; Tamil.</li> <li>iii. Manuscripts of these texts were carefully preserved in the libraries attached to temples.</li> <li>iv. Jainism got spread in many parts of India, including Maharashtra, Karnataka &amp; Tamil Nadu.</li> <li>v. The Devotees of the Jaina Tirthankaras made many stone sculptures, which has been recovered from several sites throughout the subcontinent.</li> <li>vi. E.g: Gopalchal rock-cut Jain Mountain is situated in Gwalior, Madhya Pradesh.</li> <li>vii. Any other relevant points. (Any three points to be explained )</li> </ol>	Pg. 88-89	3
24	<p><b>Why was 'Amar-Nayakas system' called as Political innovation of Vijayanagara empire? Explain.</b></p> <ol style="list-style-type: none"> <li>i. The amara-nayakas were military commanders who were given territories to govern by the raya.</li> <li>ii. They collected taxes and other dues from peasants, craftsmen and traders in the area.</li> <li>iii. They retained part of the revenue for personal use and for</li> <li>iv. maintaining a stipulated contingent of horses and elephants.</li> <li>v. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.</li> <li>vi. Some of the revenue was also used for the maintenance of temples and irrigation works.</li> <li>vii. The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.</li> <li>viii. Kings occasionally asserted their control over them by transferring them from one place to another.</li> <li>ix. However, during the course of the seventeenth century, many of these nayakas established independent kingdoms. This hastened the collapse of the central imperial structure.</li> <li>x. Any other relevant points. (Any three points to be explained)</li> </ol>	Pg. 175	3
25	<p><b>Analyse the role of village artisans in Mughal India.</b></p> <ol style="list-style-type: none"> <li>i. There was the elaborate relationship of exchange between different producers.</li> <li>ii. At times, however, the distinction between artisans and peasants in village society was a fluid one, as many groups performed the tasks of both.</li> <li>iii. Cultivators and their families would also participate in craft</li> </ol>	Pg. 204- 205	3



	<p>production</p> <ul style="list-style-type: none"> <li>iv. Dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements.</li> <li>v. Between sowing and weeding or between weeding and harvesting, were a time when cultivators could engage in artisanal production.</li> <li>vi. Village artisans – potters, blacksmiths, carpenters, barbers, even goldsmiths – provided specialized services in return for which they were compensated by villagers by a variety of means.</li> <li>vii. The most common way of sharing of the harvest was decided by the panchayat.</li> <li>viii. In Maharashtra such lands became the artisans’ miras or watan – their hereditary holding.</li> <li>ix. Sometimes artisans and individual peasant households entered into a mutually negotiated system of remuneration, most of the time goods for services.</li> <li>x. Zamindars in Bengal remunerated blacksmiths, carpenters, even goldsmiths for small daily allowance and diet money or jajmani system,</li> <li>xi. Cash remuneration was not entirely unknown either.</li> <li>xii. Any other relevant points. (Any three points to be explained )</li> </ul>		
26	<p><b>Why did Ryots of Deccan India revolt against the moneylenders during the colonial period? Explain.</b></p> <ul style="list-style-type: none"> <li>i. The Ryotwari revenue settlement in the Bombay Deccan was made in the 1820s.</li> <li>ii. The revenue that was demanded was high</li> <li>iii. Poor soil and fluctuating rainfall made the problem acute.</li> <li>iv. When rains failed and harvests were poor, peasants found it impossible to pay the revenue.</li> <li>v. The collectors went about extracting payment with utmost severity.</li> <li>vi. When someone failed to pay, his crops were seized and a fine was imposed on the whole village.</li> <li>vii. Prices of agricultural products fell sharply after 1832 and did not recover for over a decade and a half.</li> <li>viii. This meant a further decline in peasants’ income.</li> <li>ix. At the same time the countryside was devastated by a famine. One third of the cattle of the Deccan were killed, and half the human population died.</li> <li>x. Those who survived had no agricultural stocks to see them through the crisis.</li> <li>xi. Unpaid balances of revenue mounted.</li> <li>xii. Revenue could rarely be paid without a loan from a moneylender.</li> <li>xiii. Ryot found it difficult to pay it back.</li> <li>xiv. As debt mounted, and loans remained unpaid, peasants’ dependence on moneylenders increased.</li> <li>xv. The ryots in the Deccan villages suddenly found access to seemingly limitless credit to grow cotton.</li> </ul>	Pg. 248-251	3



	<ul style="list-style-type: none"> <li>xvi. Some rich peasants did gain, but majority faced heavier debt.</li> <li>xvii. While credit dried up, the revenue demand increased.</li> <li>xviii. The moneylenders violated the customary norms of the countryside</li> <li>xix. They complained of moneylenders manipulating laws and forging accounts.</li> <li>xx. Moneylenders violated the Limitation Law.</li> <li>xxi. Deeds and bonds appeared as symbols of the new oppressive system.</li> <li>xxii. Ryots, sahuks and eyewitnesses, compiled statistical data on revenue rates, prices and interest rates in different regions, and collated the reports sent by district collectors.</li> <li>xxiii. (Any other relevant points. (Any three points to be explained )</li> </ul>		
27	<p><b>(a) Explain any three sources to know about the Revolt of 1857.</b></p> <ul style="list-style-type: none"> <li>i. Rebel Records</li> <li>ii. Rebel proclamations and notifications</li> <li>iii. Letters that rebel leaders wrote.</li> <li>iv. Accounts written by the British.</li> <li>v. Official accounts</li> <li>vi. Colonial administrators and military men left their versions in letters and diaries</li> <li>vii. Autobiographies</li> <li>viii. Official histories.</li> <li>ix. British memos and notes</li> <li>x. Assessments of situations, and reports</li> <li>xi. Volumes on mutiny records.</li> <li>xii. British newspapers and magazines</li> <li>xiii. Stories the mutineers</li> <li>xiv. Pictorial images produced by the British and Indians:</li> <li>xv. paintings, pencil drawings, etchings, posters</li> <li>xvi. Cartoons, bazaar prints.</li> <li>xvii. Any other relevant points. (Any three points to be explained )</li> </ul>	Pg. 277	3
	<b>OR</b>		
	<p><b>(b) How have historians depicted the role of the Rani of Jhansi in the Revolt of 1857? Explain.</b></p> <ul style="list-style-type: none"> <li>i. Art, literature and writing of history, have helped in keeping alive the memory of 1857.</li> <li>ii. Rani of Jhansi were presented as heroic figures leading the country into battle</li> <li>iii. Rousing the people to righteous indignation against oppressive imperial rule.</li> <li>iv. Heroic poems were written about the valour of the queen who, with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland.</li> </ul>	Pg. 262, 283	3





	<ul style="list-style-type: none"> <li>v. Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last.</li> <li>vi. Children in many parts of India grow up reading Lines of Subhadra Kumari Chauhan: “<i>Khoob lari mardani woh to Jhansi wali rani thi</i>” (Like a man she fought, she was the Rani of Jhansi).</li> <li>vii. Rani Lakshmi Bai is usually portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule.</li> <li>viii. Any other relevant points. (Any three points to be explained)</li> </ul>		
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**Section C**  
**(Long-Answer Type Questions)**

**3x8=24**

28	<p><b>(a)“There are evidences that suggest that the Brahmnical prescription about occupation and rules of marriage were not universally followed in the ancient India.” Explain this statement with examples.</b></p> <p><b><u>Rules of marriage</u></b></p> <ul style="list-style-type: none"> <li>i. While sons were important for the continuity of the</li> <li>ii. patrilineage, daughters were viewed rather differently within this framework.</li> <li>iii. They had no claims to the resources of the household.</li> <li>iv. Endogamy refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.ex Kunti – Pandu, Gandhari- Dhritrashtra etc.</li> <li>v. Exogamy refers to marriage outside the unit. Ex Hidimba - Bheem</li> <li>vi. Polygyny is the practice of a man having several wives. Pandu- Kunti, Madri</li> <li>vii. Polyandry is the practice of a woman having several husbands. Ex- Draupadi and her five husbands.</li> <li>viii. Dharmasutras and Dharmashastras recognised as many as eight forms of marriage.</li> <li>ix. Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.</li> <li>x. With the emergence of new towns (social life became more complex.</li> </ul> <p><b><u>Brahmanical prescription about occupation</u></b></p> <ul style="list-style-type: none"> <li>i. The Dharmasutras and Dharmashastras contained rules about the ideal “occupations” of the four categories or varnas.</li> <li>ii. Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.</li> <li>iii. Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts.</li> </ul>	Pg. 62-63	8
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	<ul style="list-style-type: none"> <li>iv. The last three “occupations” were also assigned to the Vaishyas, who were in addition expected to engage in agriculture, pastoralism and trade.</li> <li>v. Shudras were assigned only one occupation – that of serving the three “higher” varnas.</li> <li>vi. Any other relevant points. (Each aspect has to be explained in four points)</li> </ul>		
	<b>OR</b>		
	<p><b>(b) “Mahabharata is a dynamic text.” Explain this statement with examples.</b></p> <ul style="list-style-type: none"> <li>i. Over the centuries, versions of the epic were written in a variety of languages</li> <li>ii. There is an ongoing process of dialogue between peoples, communities, and those who wrote the texts.</li> <li>iii. Several stories that originated in specific regions or circulated amongst certain people found their way into the epic.</li> <li>iv. At the same time, the central story of the epic was often retold in different ways.</li> <li>v. Episodes were depicted in sculpture and painting.</li> <li>vi. They also provided themes for a wide range of performing arts – plays &amp; dance</li> <li>vii. Various kinds of narrations.</li> <li>viii. Various narrative and deductive versions of the text</li> <li>ix. Geeta is a part of Mahabharata</li> <li>x. Different interpretations of the text</li> <li>xi. Adding of different cultural elements in the text.</li> <li>xii. The story of the epic revolves, were gradually becoming kingdoms.</li> <li>xiii. Versions of itihasa</li> <li>xiv. Any other relevant points. (Any eight points to be explained)</li> </ul>	Pg. 72-77	8
29.	<p><b>(a) Why did some members of Constituent Assembly argue for a strong Centre? Explain.</b></p> <ul style="list-style-type: none"> <li>i. Jawaharlal Nehru advocated for strong centre.</li> <li>ii. He emphasised that a weak centre would be incapable of ensuring peace.</li> <li>iii. To speak up in the international sphere a strong centre is a must.</li> <li>iv. The rights of the states were most eloquently defended by K. Santhanam from Madras.</li> <li>v. A reallocation of powers was necessary, he felt, to strengthen not only the states but also the Centre.</li> <li>vi. He described that the centre might break down with many responsibilities.</li> <li>vii. Ambedkar also supported him for strong and united Centre.</li> <li>viii. According to him riots in the country could be controlled through strong Centre.</li> </ul>	Pg. 334-335	8



	<ul style="list-style-type: none"> <li>ix. Foreign aggression could be controlled if the Centre is strong.</li> <li>x. Foreign affairs could be guided in a balanced way if the Centre is strong.</li> <li>xi. Balakrishna Sharma also reasoned that for the well-being of the nation, we should have a strong centre.</li> <li>xii. Any other relevant points. (Any eight points to be explained)</li> </ul>		
<b>OR</b>			
	<p><b>(b) Explain the important role played by some members in the Constituent Assembly.</b></p> <ul style="list-style-type: none"> <li>i. The Constituent Assembly had 300 members.</li> <li>ii. Three were representatives of the Congress, namely,</li> <li>iii. Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad.</li> <li>iv. Nehru who moved the crucial "Objectives Resolution", as well as the resolution proposing that the National Flag of India be a "horizontal tricolour of saffron, white and dark green in equal proportion", with a wheel in navy blue at the centre.</li> <li>v. Patel worked mostly behind the scenes, playing a key role in the drafting of several reports, and working to reconcile opposing points of view.</li> <li>vi. Rajendra Prasad's role was as President of the Assembly, where he had to steer the discussion along constructive lines while making sure all members had a chance to speak</li> <li>vii. B.R. Ambedkar. During the period of British rule, Ambedkar had been a political opponent of the Congress.</li> <li>viii. on the advice of Mahatma Gandhi, he was asked at Independence to join the Union Cabinet as law minister</li> <li>ix. K.M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, both of whom gave crucial inputs in the drafting of the Constitution.</li> <li>x. These six members were given vital assistance by two civil servants.</li> <li>xi. One was B. N. Rau, Constitutional Advisor to the Government of India, who prepared a series of background papers based on a close study of the political systems obtaining in other countries.</li> <li>xii. The other was the Chief Draughtsman, S. N. Mukherjee, who had the ability to put complex proposals in clear legal language.</li> <li>xiii. Ambedkar himself had the responsibility of guiding the Draft Constitution through the Assembly.</li> <li>xiv. Any other relevant points. (Any eight points to be explained)</li> </ul>	Pg-320	8



30.	<p><b>(a) Examine Bernier's description of Crown ownership of land and lack of private property during Mughal India.</b></p> <ol style="list-style-type: none"> <li>i. Bernier was firm believer of virtues of private property.</li> <li>ii. He saw the crown ownership of land as being harmful for both the state and its people.</li> <li>iii. He claimed that the Mughal emperor was the owner of entire land and he distributed the land among his nobles.</li> <li>iv. This had disastrous consequences; both for economy and society.</li> <li>v. Owing to crown ownership, the peasants could not pass the land to their children.</li> <li>vi. They were averse to any long-term investment in the sustenance and expansion of production.</li> <li>vii. The absence of private property in land had, prevented the emergence of the class of "improving" landlords.</li> <li>viii. Some private property must be there for peasants for their personal use.</li> <li>ix. This will help the poor peasant class.</li> <li>x. There is no middle state in India</li> <li>xi. It had led to the uniform ruination of agriculture</li> <li>xii. Excessive oppression of the peasantry</li> <li>xiii. A continuous decline in the living standards of all sections of society, except the ruling aristocracy.</li> <li>xiv. Indian society as consisting of undifferentiated masses of impoverished people, subjugated by a small minority of a very rich and powerful ruling class.</li> <li>xv. Any other relevant points. (Any eight points to be explained)</li> </ol>	Pg. 130-131	8
<b>OR</b>			
	<p><b>(b) Examine Ibn-Battuta's views on Delhi &amp; Daulatabad during his travel.</b></p> <ol style="list-style-type: none"> <li>i. Ibn Battuta found these cities full of exciting opportunities for those who had the necessary drive, resources and skills.</li> <li>ii. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.</li> <li>iii. It appears from Ibn Battuta's account that these cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.</li> <li>iv. Ibn Battuta described Delhi as a vast city, with a great population, the largest in India.</li> <li>v. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.</li> <li>vi. The city of Dehli covers a wide area and has a large population.</li> <li>vii. There are store-houses for storing edibles, magazines, ammunition, ballistas and siege machines.</li> </ol>	Pg. 127-128	8



	<p>viii. The grains that are stored (in these ramparts) can last for a long time, without rotting. In the interior of the rampart.</p> <p>ix. Horsemen as well as infantrymen move from one end of the city to another.</p> <p>x. There are twenty eight gates of this city which are called darwaza. The Budaun darwaza is the greatest; inside the Mandwi darwaza.</p> <p>xi. There is a grain market; adjacent to the Gul darwaza.</p> <p>xii. There is an orchard.</p> <p>xiii. In Daulatabad there is a market place for male and female singers, which is known as Tarabad.</p> <p>xiv. It is one of the greatest and most beautiful bazaars.</p> <p>xv. The shops are decorated with carpets.</p> <p>xvi. The female singers come in successive crowds, sing before him and dance until dusk after which he withdraws.</p> <p>xvii. In this bazaar there are mosques for offering prayers.</p> <p>xviii. One of the Hindu rulers alighted at the cupola every time he passed by this market place, and the female singers would sing before him.</p> <p>xix. Any other relevant points. (Any eight points to be explained )</p>		
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**SECTION D**  
**(Source-Based Questions)**

**3x4=12**

31	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The One Lord</b></p> <p>Here is a composition attributed to Kabir :</p> <p>Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God is called by many names: Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only words we invent</p>	Pg- 161	1+1+2 =4
	<p><b>31.1 How did Kabir describe the ultimate reality? (1)</b></p> <p>i. Kabir described the 'Ultimate Reality' by drawing the ranges of traditions based on oneness.</p> <p>ii. He had drawn the Ultimate Reality as Ram, Karim, Keshav, Hari, Khuda, Hazrat and Pir.</p> <p>iii. Several terms from the vedantic traditions, such as Alakh, Nirakar, Brahmana, Atman were also take.</p> <p>iv. Any other relevant point Any one point to be explained</p>		

	<p><b>31.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism? (1)</b></p> <ol style="list-style-type: none"> <li>Kabir tried to coordinate the religions by giving a universal path which could be followed by all human beings.</li> <li>According to him, every life has a relationship with two spiritual principles.</li> <li>The terms from Vedantic tradition were also used by Kabir, like alakh (the unseen), nirakar (formless), Brahman, Atman, etc.</li> <li>Other terms with mystical connotations such as shabda (sound) or shunya (emptiness) were drawn from yogic traditions.</li> <li>Any other relevant point Any one point to be explained.</li> </ol>		
	<p><b>31.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)</b></p> <ol style="list-style-type: none"> <li>Kabir believed in oneness of God.</li> <li>Kabir believed in the caste equality.</li> <li>Kabir's purpose was to preach a universal religion based on love.</li> <li>He always urged people to be sympathetic to other living beings.</li> <li>He questioned entrenched religious and social institutions, ideas and practices in the search for the divine.</li> <li>He told people to be humane and compassionate.</li> <li>Any other relevant point. Any two points to be explained.</li> </ol>		
32.	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The orders of the king</b></p> <p>Thus speaks king Devanampiya Piyadassi :</p> <p>In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.</p>	Pg. 47	1+1+2 =4
	<p><b>32.1 Who was referred to as Devanampiya Piyadassi? (1)</b></p> <p>King Ashoka was referred to as Devanampiya Piyadassi.</p>		



	<p><b>32.2 How did Devanampiya's approach differ from past arrangements regarding the handling of affairs? (1)</b></p> <ol style="list-style-type: none"> <li>He started arrangement for disposing all kinds of affairs which were decided by the King/ central authority earlier.</li> <li>He started process of receiving regular reports.</li> <li>Any other relevant point. Any one point to be explained.</li> </ol>		
	<p><b>32.3 In what way did Devanampiya receive reports and disposed of the affairs of the people? (2)</b></p> <ol style="list-style-type: none"> <li>Devanampiya made arrangements that Pativedakas who used to report to the king.</li> <li>The king made himself available for disposing the affairs of the people at any time of day or night and at any place.</li> <li>Any other relevant point. Any two points to be explained.</li> </ol>		
33	<p><b>Read the following source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>Charkha</b></p> <p>Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.</p> <p>What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.</p> <p>YOUNG INDIA, 13 NOVEMBER 1924</p> <p>Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.</p> <p>YOUNG INDIA , 17 March 1927</p>	Pg-292	1+1+2=4
	<p><b>33.1 Why was Gandhiji critical of machines? (1)</b></p> <ol style="list-style-type: none"> <li>Gandhi was critical because he thought machine enslaved human beings and thus human labour has been displaced.</li> <li>Any other relevant point Any one point to be explained.</li> </ol>		



	<p><b>33.2 Why was wheel considered as an exquisite piece of machinery? (1)</b></p> <ol style="list-style-type: none"> <li>Charkha was significant as it was a symbol of human society</li> <li>It could provide the poor with supplementary income.</li> <li>He adopted charkha as he wanted to glorify the dignity of manual labour and not of the machines and technology.</li> <li>Charkha made the people self-reliant.</li> <li>Any other relevant point.</li> </ol> <p>Any one point to be explained.</p>		
	<p><b>33.3 How did Gandhiji glorify charkha? (2)</b></p> <ol style="list-style-type: none"> <li>Gandhiji promoted the use of charkha as a means to promote self-reliance</li> <li>He considered it as the fundamental prerequisite of swaraj.</li> <li>He appealed to the people to boycott English products and urged them to turn to Indigenous goods</li> <li>Through charkha Gandhi ji promoted cottage industries.</li> <li>Charkha helped in the creation of employment.</li> <li>Any other relevant point.</li> </ol> <p>Any two points to be explained.</p>		
<p><b>SECTION E</b> <b>(Map-Based Questions)</b> <span style="float: right;"><b>5x1=5</b></span></p>			
	<p>34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs :</p> <ol style="list-style-type: none"> <li>Amravati – Buddhist site</li> <li>Varanasi – Ancient city</li> <li>(a) Vijayanagara – An Empire of 14th century OR (b) Orissa-Territory of 14th century</li> </ol> <p><b>PLEASE SEE ATTACHED MAP</b></p>	<p>Pg. 95 Pg.43,56  Pg. 174  Pg. 267</p>	<p>1 1 1 1</p>
	<p>34.2 On the same political outline map of India two places related with the centres of revolt of 1857 one marked as A and B. Identify them and write their names on the lines marked near them.</p> <p>(A) Delhi (B) Calcutta</p> <p><b>PLEASE SEE ATTACHED MAP</b></p>	<p>Pg. 275</p>	<p>2</p>

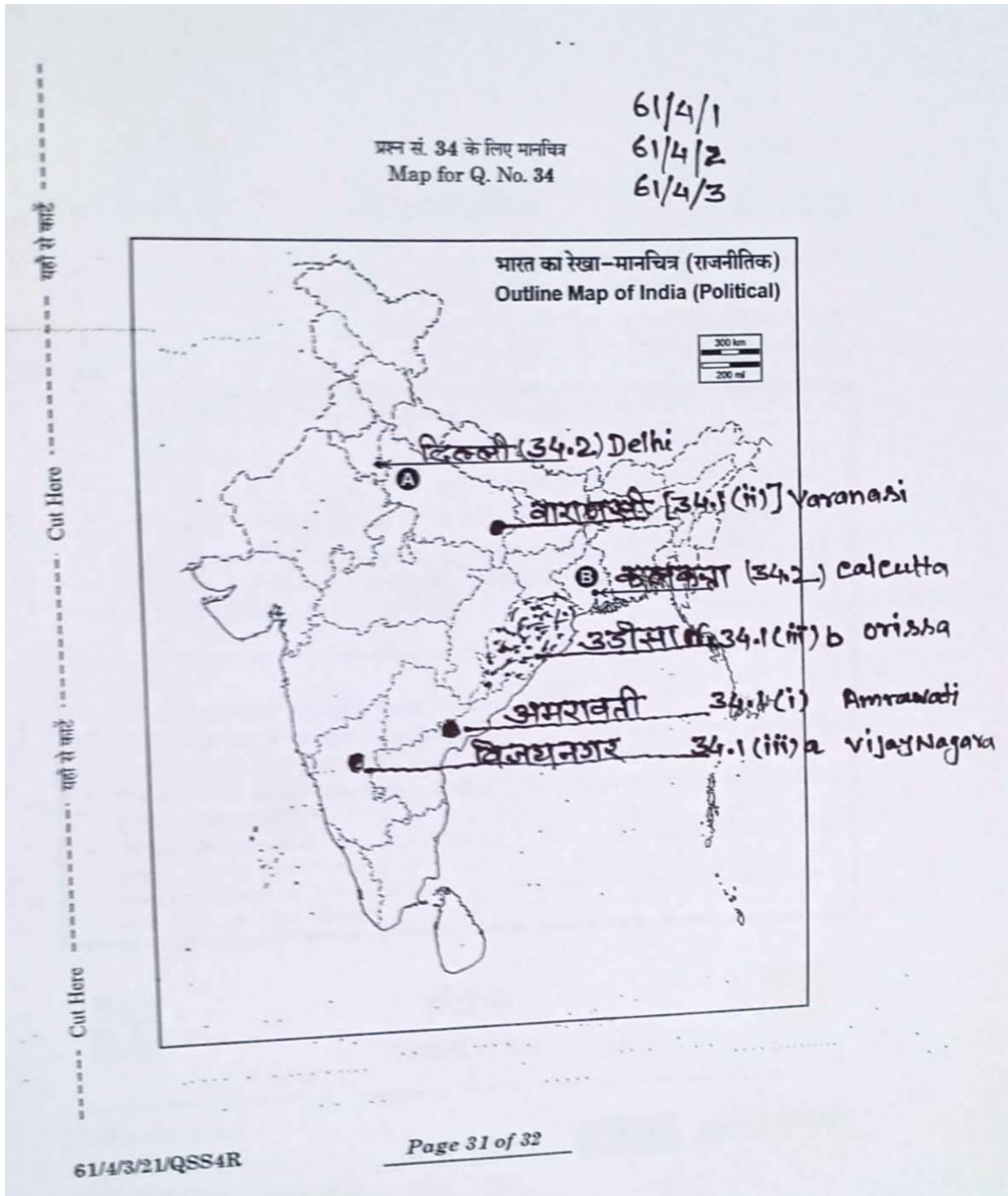


<b>Note: The following questions are for the Visually Impaired Candidates only in lieu of Q. No. 34.</b>		
34.1 Mention any one Buddhist site of India.  Major Buddhist Sites: Nagarjunakonda, Sanchi, Amaravati, Lumbini, Bharhut, Bodh Gaya, sarnath ,Ajanta & Kushinagar (Any One )	Pg.95	1
34.2 Name any one ancient city located in the central region of India. Patliputra, Kosala, Kannauj , Mathura, Avanti, Rajgir, Ujjain, Vidisha, Varanasi	Pg.33,43	1
34.3 (a) Name the capital city of Vijayanagara empire. Vijayanagara OR (b) Name any one neighbouring state of Vijayanagara empire. Bidar, Golconda,Brar, Bijapur, Kanchipuram, Ahmednagar ,Mysore (Any One )	Pg. 174  Pg. 174	1  1
34.4 Mention any two centres of the Indian National Movement.  Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi  ( Any Two)	Pg.275	2





PLEASE SEE ATTACHED MAP



**Marking Scheme**  
**Strictly Confidential**  
 (For Internal and Restricted use only)  
 Senior School Certificate Examination, 2024  
 HISTORY (SUBJECT CODE 027) (PAPER CODE **61/4/3**)

General Instructions:

1	You are aware that evaluation is the most important process in the actual and correct assessment of the candidates. A small mistake in evaluation may lead to serious problems which may affect the future of the candidates, education system and teaching profession. To avoid mistakes, it is requested that before starting evaluation, you must read and understand the spot evaluation guidelines carefully.
2	“Evaluation policy is a confidential policy as it is related to the confidentiality of the examinations conducted, Evaluation done and several other aspects. Its’ leakage to the public in any manner could lead to derailment of the examination system and affect the life and future of millions of candidates. Sharing this policy/ document to anyone, publishing in any magazine and printing in News Paper/ Website etc may invite action under various rules of the Board and IPC.”
3	Evaluation is to be done as per instructions provided in the Marking Scheme. It should not be done according to one’s own interpretation or any other consideration. Marking Scheme should be strictly adhered to and religiously followed. However, while evaluating answers which are based on latest information or knowledge and/or are innovative, they may be assessed for their correctness otherwise and due marks be awarded to them. In class-XII, while evaluating two competency-based questions, please try to understand the given answer and even if the reply is not from the marking scheme but correct competency is enumerated by the candidate, due marks should be awarded.
4	The Marking scheme carries only suggested value points for the answers These are in the nature of Guidelines only and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the due marks should be awarded accordingly.
5	The Head-Examiner must go through the first five answer books evaluated by each evaluator on the first day, to ensure that evaluation has been carried out as per the instructions given in the Marking Scheme. If there is any variation, the same should be zero after deliberation and discussion. The remaining answer books meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
6	Evaluators will mark (√) wherever the answer is correct. For wrong answer CROSS ‘x” be marked. Evaluators will not put right (✓) while evaluating which gives an impression that answer is correct and no marks are awarded. This is the most common mistake which evaluators are committing.
7	If a question has parts, please award marks on the right-hand side for each part. Marks awarded for different parts of the question should then be totaled up and written in the left-hand margin and encircled. This may be followed strictly.
8	If a question does not have any parts, marks must be awarded in the left-hand margin and encircled. This may also be followed strictly.
9	If a student has attempted an extra question, the answer of the question deserving more marks should be retained and the other answer scored out with a note “Extra Question”.
10	No marks to be deducted for the cumulative effect of an error. It should be penalised only once.
11	A full scale of marks 80 (example 0 to 80/70/60/50/40/30 marks as given in Question Paper) has to



	be used. Please do not hesitate to award full marks if the answer deserves it.
12	Every examiner has to necessarily do evaluation work for full working hours i.e., 8 hours every day and evaluate 20 answer books per day in main subjects and 25 answer books per day in other subjects (Details are given in Spot Guidelines).
13	<p>Ensure that you do not make the following common types of errors committed by the Examiner in the past:-</p> <ul style="list-style-type: none"> <li>● Leaving the answer or part thereof unassessed in an answer book.</li> <li>● Giving more marks for an answer than assigned to it.</li> <li>● Wrong totaling of marks awarded on an answer.</li> <li>● Wrong transfer of marks from the inside pages of the answer book to the title page.</li> <li>● Wrong question wise totaling on the title page.</li> <li>● Wrong totaling of marks of the two columns on the title page.</li> <li>● Wrong grand total.</li> <li>● Marks in words and figures not tallying/not same.</li> <li>● Wrong transfer of marks from the answer book to online award list.</li> <li>● Answers marked as correct, but marks not awarded. (Ensure that the right tick mark is correctly and clearly indicated. It should merely be a line. Same is with the x for incorrect answers.)</li> <li>● Half or a part of the answer marked correct and the rest as wrong, but no marks awarded.</li> </ul>
14	While evaluating the answer books, if the answer is found to be totally incorrect, it should be marked as cross (x) and awarded zero (0)Marks.
15	Any un-assessed portion, non-carrying over of marks to the title page, or totaling error detected by the candidate shall damage the prestige of all the personnel engaged in the evaluation work as also of the Board. Hence, in order to uphold the prestige of all concerned, it is again reiterated that the instructions be followed meticulously and judiciously
16	The Examiners should acquaint themselves with the guidelines given in the "Guidelines for spot Evaluation" before starting the actual evaluation.
17	Every Examiner shall also ensure that all the answers are evaluated, marks carried over to the title page, correctly totaled and written in figures and words.
18	The candidates are entitled to obtain a photocopy of the Answer Book on request on payment of the prescribed processing fee. All Examiners/Additional Head Examiners/Head Examiners are once again reminded that they must ensure that evaluation is carried out strictly as per value points for each answer as given in the Marking Scheme.

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

MM: 80

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

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

**Section B**  
**(Short-Answer Type Questions)**

**6x3=18**

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



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





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



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

**3x8=24**

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



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

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



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



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



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



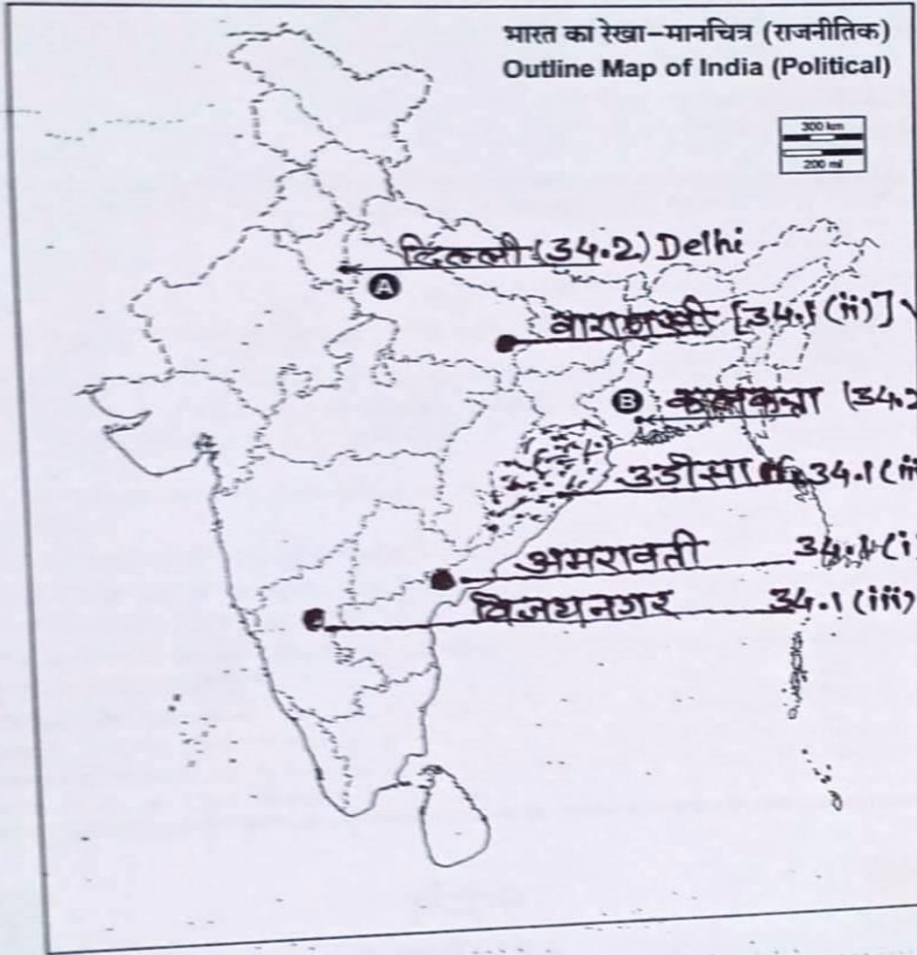
	<p><b>33.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)</b></p> <ol style="list-style-type: none"> <li>i. Kabir believed in oneness of God</li> <li>ii. Kabir believed in the caste equality</li> <li>iii. Kabir's purpose was to preach a universal religion based on love</li> <li>iv. He always urged people to be sympathetic to other living beings</li> <li>v. He questioned entrenched religious and social institutions, ideas and practices in the search for the divine.</li> <li>vi. He told people to be humane and compassionate.</li> <li>vii. Any other relevant point. Any two points to be explained.</li> </ol>		
<p><b>SECTION E (Map-Based Questions) <span style="float: right;">5x1=5</span></b></p>			
34	<p>34. 34.1 On the given political outline map of India, locate and label the following with appropriate signs :</p> <ol style="list-style-type: none"> <li>(i) Amravati – Buddhist site</li> <li>(ii) Varanasi – Ancient city</li> <li>(iii) (a) Vijayanagara – An Empire of 14th century</li> </ol> <p style="text-align: center;">OR</p> <ol style="list-style-type: none"> <li>(b) Orissa-Territory of 14th century</li> </ol> <p><b>PLEASE SEE ATTACHED MAP</b></p>	Pg. 95 Pg.43,56 Pg. 174	1 1 1
	<p>34.2 On the same political outline map of India two places related with the centres of revolt of 1857 one marked as A and B. Identify them and write their names on the lines marked near them.</p> <p>(A) Delhi (B) Calcutta</p> <p><b>PLEASE SEE ATTACHED MAP</b></p>	Pg.275	2
<p><b>Note : The following questions are for the Visually Impaired Candidates only in lieu of Q. No. 34.</b></p>			
	<p>34.1 Mention any one Buddhist site of India.</p> <p>Major Buddhist Sites: Nagarjunakonda, Sanchi, Amaravati, Lumbini, Bharhut, Bodh Gaya, sarnath ,Ajanta &amp; Kushinagar (Any One )</p>	Pg.95	1
	<p>34.2 Name any one ancient city located in the central region of India.</p> <p>Patliputra, Kosala, Kannauj , Mathura, Avanti, Rajgir, Ujjain, Vidisha, Varanasi</p>	Pg.33,43	1

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



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

61/4/1  
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