

**SET - 61/1/1**  
**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) Shortughai	Pg 12	1
2	(B) (ii), (iii) and (iv)	Pg 68-90	1
3	(D) Asoka	Pg 47	1
4	(B) Medicine	Pg 79	1
5	(C) 1-(iv), 2-(iii), 3-(ii), 4-(i)	Pg 100	1
6	(B) Mathura School of Art, (Visually Impaired) (A) Sakya	Pg 103, Pg 90	1
7	(D) Polyandry-Woman having several husbands.	Pg 57	1
8	(B) Arabic	Pg 117	1
9	(D) Sheikh Nizammudin Auliya	Pg 160	1
10	(B) 1-(ii), 2-(i), 3(iv), 4(iii)	Pg 172	1
11	(D) Mulk-abadi deals with the fiscal side of the Mughal Empire.	Pg 218	1
12	(B) Francois Bernier	Pg 132	1
13	(A) Internal conflicts and alliance with the Sultanates against Vijayanagara.	Pg 173	1
14	(D) Muzarain-Peasants	Pg 210	1
15	(A) (ii), (iii), (i), (iv)	Pg 260-270	1
16	(C) 1-(ii), 2(i), 3(iv), 4-(iii)	Pg 296	1
17	(A) Both Assertion (A) and Reason(R) are true and Reason(R) is the correct explanation of Assertion(A).	Pg 349	1
18	(A) R.V. Dhulekar	Pg 426	1

19	(A)The zamindars got the permanent rights on the lands.	Pg 228	1
20	(A)Shah Mal	Pg 263	1
21	(C)Colonial Rule	Pg 327	1
<p style="text-align: center;">Section B (Short-Answer Type Questions) <span style="float: right;">6x3=18</span></p>			
22	(a)“Mahabharata is a dynamic text.” Justify the statement. <i>Mahabharata</i> , dynamic text. (i) Performing Arts. (ii) Written in a variety of languages. (iii) Several stories. (iv) Sculptural form. (v) Painting (vi) Bhagavad Gita. (vii) Righteous path of action. (viii) Reference of Kunti O Nishadi. (ix) Any other relevant point Any three to be assessed	Pg 77	3
	OR		
	(b) Analyse the role of scholars in the task of preparing the critical edition of the Mahabharata.  Critical edition of <i>Mahabharata</i> : (i) V.S. Sukthankar and scholars initiated the task. (ii) Collected scripts from various regions. (iii) Selected the common and differential aspects. (iv) 13,000 pages were published. (v) Regional variations were found. (vi) Variations were reflective. (vii) Any other relevant point Any three to be assessed	Pg 54	3
23	Explain any three sources to know about the Mauryan Empire. Sources to know about Mauryan Empire (i) Kautilya’s Arthashastra. (ii) Megasthenes’s Indica. (iii) Buddhist and Jain literature. (iv) Inscriptions of Ashoka. (v) Punch marked coins of the Mauryas. (vi) Asoka’s dhamma and his dhamma mahamattas. (vii) Any other relevant point Any three to be assessed	Pg 32	3

24	<p>Explain the water resource management of Vijayanagara empire with examples.</p> <p>Water resource management was carried through:</p> <ul style="list-style-type: none"> <li>(i) Tungabhadra river, which flows in a north-easterly direction.</li> <li>(ii) Kamalapuram tank was the most important tank.</li> <li>(iii) Water from this tank irrigated the fields and was conducted through a channel to the royal centre.</li> <li>(iv) Hiriya canal was one of the most prominent water networks.</li> <li>(v) Water embankments were built to create reservoirs of different sizes.</li> <li>(vi) Any other relevant point)</li> </ul> <p>Any three to be assessed</p>	Pg 177	3
25	<p>“Revenue from the land was the economic mainstay of the Mughal empire.” Support the statement with examples.</p> <p>Land revenue of Mughals:</p> <ul style="list-style-type: none"> <li>(i) It was vital for the state to create an administrative apparatus to control agricultural production and to fix and collect revenue.</li> <li>(ii) Apparatus for revenue collector – record keeping and revenue collector.</li> <li>(iii) Classification of land – Polaj, Parauti, Chachar and Banjar. Both cultivated and cultivable lands were measured in each province.</li> <li>(iv) Revenue collected in kind and cash.</li> <li>(v) Jama and Hasil</li> <li>(vi) The Ain happens to be a valid source to know the aggregates of such lands.</li> <li>(vii) The amir gulzar was supposed to be the revenue collector.</li> <li>(viii) Any other relevant point</li> </ul> <p>Any three to be assessed</p>	Pg 213	3
26	<p>(a) Why was the Revolt of 1857 specially widespread in Awadh? Explain.</p> <p>Awadh and 1857 Revolt.</p> <ul style="list-style-type: none"> <li>(i) Implementation of subsidiary alliance system.</li> <li>(ii) Annexation policy of the British. (Doctrine of Lapse)</li> <li>(iii) Need of Awadh – due to the productive region and market.</li> <li>(iv) Dethroning of Wajid Ali Shah on the pretext of misrule.</li> <li>(v) Life was gone out of the body.</li> <li>(vi) This emotional disturbance was aggravated by the people's material losses.</li> <li>(vii) The removal of the nawab led to the dissolution of the court culture.</li> </ul>	Pg 266	3

	<p>(viii) Any other relevant point Any three to be assessed</p>		
	OR		
	<p>(b) Why did the rebel proclamations in 1857 appeal for unity to all sections of the population? Explain.</p> <p>Rebel Vision of Unity</p> <p>(i) The rebel proclamation repeatedly appealed to all the sections of the population irrespective of their caste and creed.</p> <p>(ii) Proclamations issued under the name of Bahadur shah appealed to the people to join the standards of Mahavir and Muhhammad.</p> <p>(iii) In Barailley the British incited the Hindus and Muslim, the attempt failed.</p> <p>(iv) According to the Azamgarh Proclamation, 25<sup>th</sup> August, 1857 both Hindus and Muslims were being ruined under tyranny and oppression.</p> <p>(v) Many social groups joined the revolt and appealed for the unity of the country.</p> <p>(vi) Any other relevant point Any three to be assessed</p>	Pg 271	3
27	<p>Explain the causes that led to the conflict between the Paharias of Rajmahal Hills and the Santhals.</p> <p>(i) Paharias and Santhals.</p> <p>(ii) Land dispute, encroachments.</p> <p>(iii) Damin-i-koh, the land issued to the santhals in 1832.</p> <p>(iv) Conflict over resources.</p> <p>(v) Disparities created by the Britishers between the paharias and the santhals.</p> <p>(vi) When the santhals settled on the outskirts (outside) the Rajmahal hills, the paharais opposed.</p> <p>(vii) Any other relevant point Any three to be assessed</p>	Pg 241	3
<p style="text-align: center;">Section C (Long-Answer Type Questions)</p> <p style="text-align: right;">3x8=24</p>			
28	<p>(a) "The most unique feature of the Harappan civilization was the development of urban centres." Explain.</p> <p>Harappa urban planning</p>	Pgs 4-7	8

	<ul style="list-style-type: none"> <li>(i) Citadel</li> <li>(ii) Lower-town</li> <li>(iii) Drainage</li> <li>(iv) Domestic architecture which involves 700 wells, courtyard, kitchen staircase, etc.</li> <li>(v) Great Bath</li> <li>(vi) Warehouse</li> <li>(vii) Roads and their planning, the grid pattern.</li> <li>(viii) Dockyard at Lothal.</li> <li>(ix) Mackay's quote and his admiration of the efficient construction of drains.</li> <li>(x) The various materials used for construction like gypsum, limestone, mortar.</li> <li>(xi) Any other relevant point</li> </ul> <p>Any eight to be assessed</p>		
	OR		
	<p>(b) Explain the role of various archaeologists in the discovery of Harappa.</p> <ul style="list-style-type: none"> <li>(i) Role of Archaeologists in the discovery of Harappa:</li> <li>(ii) Cunningham's confusion to be discussed.</li> <li>(iii) Daya Ram Sahni discovered seals at Harappa in 1921.</li> <li>(iv) Rakhal Das Banerjee discovered seals at Mohenjodaro in 1922.</li> <li>(v) John Marshall announced the discovery of a new civilization.</li> <li>(vi) S. N. Roy noted it in his book-the story of Indian archaeology.</li> <li>(vii) R.E.M. Wheeler suggested the following of stratigraphy for the survey.</li> </ul> <p>(Role of any four archaeologists to be assessed)</p>	Pgs 19-20	8
29	<p>Describe the contribution of Kabir to the Bhakti Movement and his impact on religious and social harmony.</p> <p>Kabir:</p> <ul style="list-style-type: none"> <li>(i) Kabir was one of the most outstanding examples of poet saint of the fourteenth-fifteenth centuries.</li> <li>(ii) His early childhood.</li> <li>(iii) Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions.</li> <li>(iv) The kabirBijak, Kabir Granthavali, Adi Granth serve as a major source to know Kabir and his philosophies.</li> <li>(v) His poems have survived in several languages.</li> <li>(vi) Also striking is the range of traditions Kabir drew on to describe the Ultimate Reality.</li> <li>(vii) He drew terms from vedantic traditions-Alakh, Nirankar,</li> </ul>	Pg 161	8

	<p>Brahman etc.</p> <p>(viii) Other terms having mystical connotations were also being used. (shabada or shunya)</p> <p>(ix) His ideas were crystallized through debates and poems.</p> <p>(x) Hagiographies also play an important role.</p> <p>(xi) He was against idolatry and polytheism.</p> <p>(xii) Reference of ulatbansi and sant bhasha.</p> <p>(xiii) Any other relevant point</p> <p>Any eight to be assessed</p>		
	OR		
	<p>(b) Describe the teachings of Guru Nanak Dev ji emphasizing his philosophy of oneness.</p> <p>(i) Guru Nanak Devji</p> <p>(ii) Advocated Nirguna Bhakti.</p> <p>(iii) Rejected sacrifices and rituals.</p> <p>(iv) Discussed about Absolute Rab.</p> <p>(v) Connect to Divine.</p> <p>(vi) Expressed ideas through hymns – Shabad.</p> <p>(vii) Composed ragas.</p> <p>(viii) Set up rules for congregational worship. (Sangat)</p> <p>(ix) Successor was Guru Angad Devji .</p> <p>(x) Adi Granth Sahib and Gurbani.</p> <p>(xi) Later founded the Khalsa Panth.</p> <p>(xii) Any other relevant point</p> <p>Any eight to be assessed</p>	Pg 163-164	
30	<p>(a) “There are many different kinds of sources from which we can reconstruct the political career of Gandhi and the history of the Indian nationalist movement.” Examine the statement.</p> <p>(i) Source to know about Gandhi</p> <p>(ii) Letters</p> <p>(iii) Writings</p> <p>(iv) Speeches</p> <p>(v) Journals</p> <p>(vi) Public statements</p> <p>(vii) Autobiography</p> <p>(viii) Government records</p> <p>(ix) Police records</p> <p>(x) Newspaper</p> <p>(xi) Any other relevant point</p> <p>Any eight to be assessed</p>	Pgs 307-313	8

	OR		
	<p>(b) Examine the contribution of Mahatma Gandhi towards nation building after the independence of India.</p> <p>Gandhiji towards nation building:</p> <ul style="list-style-type: none"> <li>(i) Appealed Hindu – Muslim – Sikh for Peace.</li> <li>(ii) Discussed rights of minorities (harijans).</li> <li>(iii) Discussed democratic secular state.</li> <li>(iv) Full rights should be given to citizens.</li> <li>(v) Finest hour of Mahatma Gandhi.</li> <li>(vi) Visited riot-turned areas – Bengal and Punjab.</li> <li>(vii) Promoted equality of all classes .</li> <li>(viii) Wanted to see United India.</li> <li>(ix) Gandhi's social ideologies like: <ul style="list-style-type: none"> <li>• Hindu-Muslim Unity.</li> <li>• promotion of charkha(khadi)</li> <li>• Removal of Untouchability.</li> <li>• Satyagraha and abolition of child marriages.</li> </ul> </li> <li>(x) Any other relevant point.</li> </ul> <p>Any eight to be assessed</p>	Pgs 295,305- 307	8
<p style="text-align: center;"><b>SECTION D</b> (Source-Based Questions)</p> <p style="text-align: right;">3x4=12</p>			
31	<p><b>Buddhism in practice</b></p> <p>This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala :In five ways should a master look after his servants and employees ...by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times...In five ways should the clansmen look after the needs of samanas (those who have renounced the world) and Brahmanas : by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs. There are similar instructions to Sigala about how to behave with his parents, teacher and wife.</p>	Pg 91	1+1+2= 4
	<p>(31.1) How did Buddha highlight the significance of compassion in the social hierarchy? (1)</p> <p>Ans. (i) Equality of all beings.</p> <p>(ii) Non-discrimination policy.</p> <p>(iii) Ethical conduct.</p>		

	<p>(iv) Service to others.</p> <p>(v) Any other relevant point.</p> <p>Any one point to be explained.</p>		
	<p>(31.2) Why did Buddha emphasise righteous action? (1)</p> <p>Ans. (i) Kindness.</p> <p>(ii) Generosity.</p> <p>(iii) Inner virtues.</p> <p>(iv) Purification of mind for the attainment of nibbana.</p> <p>(v) Any other relevant point.</p> <p>Any one point to be explained.</p>		
	<p>(31.3) Explain any two tenets of Karma according to Buddha. (2)</p> <p>Ans. (i) Generate positive karmas.</p> <p>(ii) Foster harmony.</p> <p>(iii) Believe in peace and cohesiveness.</p> <p>(iv) Any other relevant point.</p> <p>Any two points to be explained.</p>		
32	<p><b>A strange nation?</b></p> <p>The travelogue of Abdur Razzaq written in the 1440s is an interesting mixture of emotions and perceptions. On the one hand, he did not appreciate what he saw in the port of Calicut (present-day Kozhikode) in Kerala, which was populated by “a people the likes of whom I had never imagined”, describing them as “a strange nation”. Later in his visit to India, he arrived in Mangalore, and crossed the Western Ghats. Here he saw a temple that filled him with admiration : Within three leagues (about nine miles) of Mangalore, I saw an Idol-house the likes of which is not to be found in all the world. It was a square, approximately ten yards a side, five yards in height, all covered with cast bronze, with four porticos. In the entrance portico was a statue in the likeness of a human being, full stature, made of gold. It had two red rubies for eyes, so cunningly made that you would say it could see. What craft and artisanship!</p>	Pg 129	1+1+2=4
	<p>(32.1) Why did Abdur Razzaq call India a ‘strange nation’? (1)</p> <p>Ans. (i) Sense of unfamiliarity.</p> <p>(ii) Cultural differences as he was accustomed to his own.</p> <p>(iii) Any other relevant point.</p>		



	Any one point to be explained.		
	<p>(32.2) How do emotions and perceptions reflect in this source? (1)</p> <p>Ans. (i) Emotions such as admiration, surprise and confusion. (ii) Any other relevant point. Any one point to be explained.</p>		
	<p>(32.3) How did Abdur Razzaq describe the temples of the western Ghats in Mangalore? (2)</p> <p>Ans. (i) Bronze corned entrance. (ii) Gold statue. (iii) Any other relevant point. Any two points to be explained.</p>		
33	<p><b>“There cannot be any divided loyalty”</b> Govind Ballabh Pant emphasised to become loyal citizens. For the success of democracy one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. All loyalties must exclusively be centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares not for larger or other interests, then democracy is doomed.</p>	Pg 330	1+1+2=4
	<p>(33.1) How has Pant described the key to the success of Democracy? (1)</p> <p>Ans. (i) Self-discipline. (ii) Care less for yourself and more for others. (iii) Any other relevant point. Any one point to be explained.</p>		
	<p>(33.2) How has Pant defined the art of self-discipline in democracy? (1)</p> <p>Ans. (i) Most suitable for plural country. (ii) Ensured decision making for all. (iii) Democracy should address socio-economic equality. (iv) Any other relevant point. Any one point to be considered.</p>		
	<p>(33.3) Explain Pant’s views on the relationship between democracy and equality. (2)</p> <p>Ans. (i) No divided loyalty but all loyalties should be centred round the State. (ii) Care for a larger section of the population. (iii) Any other relevant point.</p>		

	Any two points to be explained.		
SECTION E (Map-Based Questions)			5
34	<p>(34.1) On the given political outline map of India (on page 23), locate and label the following with appropriate symbols :</p> <p>(i) Banawali, a Harappan site 1</p> <p>(ii) Amravati stupa 1</p> <p>(iii) (a) Agra (Territory under the Mughals) 1</p> <p style="text-align: center;">OR</p> <p>(iii) (b) Ajmer (Territory under the Mughals)</p>	Pg.2 Pg.94 Pg. 214	3x1=3
	<p>(34.2) On the same outline map, two centres related to the Indian National Movement are marked as A and B. Identify them and write their correct names on the lines drawn near them. 2</p>	Pg. 286-313	
	Note : The following questions are for the Visually Impaired Candidates only, in lieu of Q. No. 34 :		
	<p>(34.1) Mention any two Buddhist sites in India. Nagarjunakonda, Sanchi, Amravati, Lumbini, Barhut, Bodh Gaya, Ajanta, Kusinagara, Nasik (Any two sites)</p> <p>(34.2) (a) Mention the capital city of Vijayanagara empire. Hampi/Vijaynagara</p> <p style="text-align: center;">OR</p> <p>(34.2) (b) Mention any one territory under the Mughal empire. Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa. (Any one territory)</p> <p>(34.3) Mention any two centres of the Indian National Movement. Champaran, Kheda, Ahemdabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay, Karachi. (Any two centres)</p>	<p>Pg 95</p> <p>Pg 170</p> <p>Pg 214</p> <p>Pg286-313</p>	<p>2</p> <p>1</p> <p>1</p> <p>2</p>
<b>SEE ATTACHED MAP</b>			

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

