

**MARKING SCHEME HISTORY CLASS XII (027)****Code 61/1/3 (Delhi) (March 2013)**

<b>Question No.</b>	<b>Value Points</b> <b>PART-A</b>	<b>Marks</b>
Q1	1. Ways through which Gandatindu Jataka describes the relation between the King and his subjects. a. Gandatindu Jataka describes the plight of the subjects of a wicked king. b. The subjects included women, men, cultivators, herdsman, village boys and animals. c. When the king went in disguise to find out what his subjects thought of him, all of them cursed him for their miseries. d. Robbers had attacked them at night and tax collectors had done the same during the day. e. People abandoned their villages to live in the forests. f. Relations between the king and his subjects in the rural areas could be strained. g. The kings demanded high taxes which the peasants found oppressive. h. The peasants had to increase their production to meet the tax demands. i. They escaped to the forests in order to avoid oppression . (To be assessed as a whole, Pg 38, Book I) The children may write only two points.	2
Q2	1. Vijayanagara empire was founded in 1336 by Harihara and Bukka. 2. a) Vijayanagara rulers competed with the Sultans of the Deccan and Gajapati rulers of Orissa. b) They competed with them for the control of the fertile river valleys. c) They competed with them over the resources generated by lucrative overseas trade. (Any one point, Pg 171, Book II)	1 1  1+1= 2
Q3	Communal identities were consolidated by Shuddhi and Tabligh movements in early 20 <sup>th</sup> century. a. Muslims got angry with issues like i) Music before mosque ii) Cow protection movement iii) Shuddhi movement started by the Arya Samaj b. Hindus got angry with the Tabligh and Tanzim movements organized by the Muslims. c. The middle class and communal activists tried to build a solidarity within their communities by organizing them against the other community. d. Riots spread in different parts of the country. (Any two points, Pg 383-384, Book3)	2
	<b>PART-B SECTION-I</b>	
Q4	Harappa's trade relations with the world a. Copper was brought from Oman. b. Harappan copper artefacts have traces of nickel which is found in Omani copper also. c. A typical vessel, a large Harappan jar coated with a thick layer of black clay has been found in Oman. d. The Harappans exchanged the contents of this vessel for Omani copper. e. Mesopotamian texts refer to copper from Magan which was probably Oman. f. Copper found in Mesopotamia also has traces of nickel. g. Harappan seals, weights, dices, beads found in Mesopotamia. h. Mesopotamian texts mention contact with Dilmun, Magan and Meluhha which is possibly Harappan region. i. They mention products from Meluhha like copper, gold, wood and precious gems.	5

	<p>j. A Mesopotamian myth says about the haja bird of Meluhha. Archaeologists think that this bird was a peacock.</p> <p>k. Contact with Oman, Bahrain and Mesopotamia was by sea.</p> <p>l. Seals with ships and boats depicted on it have been found.</p> <p>m. Mesopotamian texts refer to Meluhha as a land of sea farers.</p> <p>(Any five points, Any other point, Pg 13-14, Book I)</p>	
Q5	<p>Mahabharata is a good source to study the kinfolk's values of ancient times</p> <p>(a) Family ties were regarded as 'natural' and based on blood</p> <p>(b) People of one family share food, resources, work, perform rituals together.</p> <p>(c) Patrilineal system was followed.</p> <p>(d) Cousins were seen as blood relations.</p> <p>(e) It also gives two contrasting social norms in the relationship between the mother and son e.g...relationship between the Pandavas and their mother and the relation between the Kauravas and their mother.</p> <p>(f) Exogamy was practiced in marriages.</p> <p>(g) Caste system was hierarchically organized.</p> <p>(h) Parents and relatives were respected.</p> <p>(i) Patriliney was important.</p> <p>(j) Polyandry was practised.</p> <p>(k) Gotra system was followed.</p> <p>(l) Polygamy was practised.</p> <p>(Any five points, Any other point, Pg 55, Book1)</p>	5
Q6	<p>The knowledge of Jatakas helped in understanding the sculptures at Sanchi stupa.</p> <p>a. Stories from Jataka tales are depicted on the gateways of Sanchi stupa.</p> <p>b. Depiction of a rural scene with thatched huts, trees can be seen at Sanchi and is identified as scene from Vessantara jataka.</p> <p>c. This is a story of a generous prince who gave away everything to a brahmana and went to live in the forest with his wife and children.</p> <p>d. Many buddhist symbols can be seen as sculptures in Sanchi.</p> <p>e. The empty seat indicated the meditation of Buddha.</p> <p>f. The stupa represented mahaparinibbana.</p> <p>g. The wheel represented the first sermon of Buddha.</p> <p>h. The tree symbolized an important event in the life of Buddha.</p> <p>i. Many animals are represented as sculptures at Sanchi probably because jataka tales contain animal stories.</p> <p>(Any five points , Any other point Pg 99-101, Book I)</p>	5
Q7	<p>The rise of Magadha as the powerful Mahajanapada.</p> <p>a) Agriculture was productive.</p> <p>b) Iron mines were accessible and provided resources for tools and weapons.</p> <p>c) Elephants, an important component of the army, were found in forests of the region.</p> <p>d) Ganga and its tributaries provided a means of cheap and convenient transport &amp; communication.</p> <p>e) Magadha attributed its power to the policies of ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda.</p> <p>f) Rajgir was located amongst the hills.</p> <p>g) Pataliputra was located on river Ganga.</p> <p>(Any five points, Any other point Pg 31, Book1)</p>	5

**PART-B SECTION-II**

<p>Q8</p>	<p>Ibn Battuta found Delhi as a city full of exciting opportunities.</p> <ol style="list-style-type: none"> <li>a. Delhi had the largest population.</li> <li>b. Bazaars were a place of economic, social and cultural activities.</li> <li>c. Bazaars had a mosque and a temple.</li> <li>d. Bazaars had spaces for public performances by musicians, dancers and singers.</li> <li>e. The city was prosperous.</li> <li>f. The city was well fortified.</li> <li>g. Grains and ammunitions were stored inside the ramparts of the city.</li> <li>h. Ibn Battuta came to Delhi attracted by the reputation of Muhammad bin Tughluq as a patron of arts and letters.</li> <li>i. Sultan was impressed by him and appointed him as the qazi.</li> <li>j. Later he travelled to China as Sultan's envoy to the Mongol ruler.</li> </ol> <p align="center">(Any five points, Any other point, Page 118, 127-128, Book II)</p>	<p>5</p>
<p>Q9</p>	<p>The features of Islam that contributed to its spread through the subcontinent-</p> <ol style="list-style-type: none"> <li>a. Believers of Islam accepted in principle, the five "pillars" of the faith.</li> <li>b; There is one God, Allah, and Prophet Muhammad is his messenger <i>{shahada}</i></li> <li>c. They offered prayers five times a day <i>(namaz/salat)</i>;</li> <li>d. Believed in giving alms <i>(zakat)</i>;</li> <li>e. Fasting during the month of Ramzan <i>(sawm)</i>;</li> <li>f. Performed the pilgrimage to Mecca <i>{hajj}</i>.</li> <li>g. Kings played an important role in spreading Islam.</li> <li>h. Sufi saints also played an important role.</li> <li>i. The Arab traders who had settled in the Malabar Coast adopted local languages, malayalam and the local customs.</li> <li>j. The architectural features of Mosques were influenced by regional (local) traditions.</li> <li>k. The Khojahs, a branch of the Ismailis-(a Shi'a sect), developed new modes of communication, spreading ideas from the Qur'an through indigenous literary genres.</li> </ol> <p align="center">(Any five points, Any other point, Pg151, Book2 )</p>	<p>5</p>
<p>Q10</p>	<p>The daily routine and special festivities associated with the Mughal court convey the power of the Mughal emperor</p> <ol style="list-style-type: none"> <li>a. The emperor began his day at sunrise with personal religious devotions and prayers.</li> <li>b. He appeared on a small balcony, for jharokha darshan in the morning. A crowd of people (soldiers, merchants, craftspersons, peasants, women with sick children) waited for the, darshan of the emperor.</li> <li>c. Akbar introduced this practice of jharokha darshan.</li> <li>d. The emperor walked to the public hall of audience <i>(diwan-i am)</i> to conduct the primary business of his government.</li> <li>e. State officials presented reports and made requests.</li> <li>f. The emperor was in the <i>diwan-i khas</i> to hold private audiences and discuss confidential matters.</li> <li>g. High ministers placed their petitions before him in diwan-i-khas.</li> <li>h. Tax officials presented their accounts in diwan-i-khas.</li> <li>i. Reputed artists presented their work .</li> <li>j. Building plans of the architects were viewed by the emperor.</li> <li>k. Forms of address, courtesies, speech and etiquette in the court was well defined.</li> <li>l. Forms of salutations to the ruler indicated a person's status in the hierarchy.</li> <li>m. An ambassador to the court was to observe certain protocols and expected to offer an acceptable form of greeting.</li> <li>n. The spatial proximity of a courtier to the king determined his status in the court.</li> </ol>	<p>5</p>

	<p>o. The physical form of the throne was represented as Axis Mundi.</p> <p>p. On special occasions such as the anniversary of accession to the throne, Id, Shab-i-barat and Holi, the court was full of life.</p> <p>q. Mughal rulers celebrated three festivals a year – the solar and lunar birthdays of the king and nauroz.</p> <p>r. The king was weighed against the commodities, on his birthdays, and they were distributed in charity.</p> <p>s. Perfumed candles set in rich holders and palace walls festooned with colourful hangings made a tremendous impression on visitors.</p> <p>t. Emperors adopted high sounding and rhythmic titles which were announced by ushers in the court and they created an atmosphere of awe in the audience.</p> <p>( To be assessed as a whole,Pg 237-241, Book2)</p>	
	<b>PART-B SECTION-III</b>	
Q11	<p>Objectives for introduction of Permanent Settlement in Bengal.</p> <p>a. To resolve the problems that they had been facing since the conquest of Bengal like famines, declining agricultural output etc.</p> <p>b. Revenues of the state can be improved by encouraging investment in agriculture.</p> <p>c. Land was made a private property of the zamindar (securing rights of property).</p> <p>d. Permanently fixed the rates of revenue demand to ensure regular flow of revenue.</p> <p>e. The entrepreneur (zamindar) was sure of earning profits from their investments.</p> <p>f. These rich farmers and landowners(zamindars) would have the capital and enterprise to improve agriculture.</p> <p>g. These landowners(zamindars) would also be loyal to the company.</p> <p style="text-align: center;">(Any two points)</p> <p>The zamindars defaulted on payments of revenue because:</p> <p>a. Revenue demands were very high.</p> <p>b. High demand was imposed at a time when agricultural prices were depressed.</p> <p>c. The revenue was invariable (did not change) regardless of the harvest .</p> <p>d. It had to be paid punctually (Sunset Law).</p> <p>e. The zamindar was not very powerful. His autonomy was restricted and therefore he could not collect rent from the ryot so easily.</p> <p>f. Jotedars and mandals were only too happy to see the zamindars in trouble.</p> <p>g. Ryots deliberately delayed payment to the zamindars.</p> <p>h. Sometimes bad harvests and low prices made revenue payment difficult for the ryots.</p> <p style="text-align: center;">(Any three points, Pg 258-260, Book III)</p>	<p>2</p> <p>3</p> <p>2+3=5</p>
Q12	<p>Different kinds of sources available to the historians for reconstructing the political career of Gandhiji and the history of the nationalist movement :</p> <p>a. Private scripts</p> <p>b. public voices</p> <p>c. Autobiographies</p> <p>d. Official records</p> <p>e. Newspapers and Journals</p> <p>f. Gandhiji's journals like 'Harijan'</p> <p>g. Police records</p> <p>h. Fortnightly reports</p> <p>i. Letters</p> <p>j. Interviews.</p> <p style="text-align: center;">( Any five points, Any other point to be explained, Pg – 367, Book3 )</p>	5

Q13	<p>British colonial power imported European style in Bombay's architecture and the three architectural styles adopted by them were:</p> <ol style="list-style-type: none"> <li>a. The British built the city of Bombay with monumental buildings like the fort, government, offices, schools, colleges, churches, towers, commercial buildings etc.</li> <li>b. The architectural style used was European style and it reflected an imperial vision.</li> <li>c. The British wanted to create a familiar landscape and feel at home.</li> <li>d. They wanted to show their superiority, authority and power.</li> <li>e. They wanted to mark out the difference and distance between the colonial masters ( British) and Indians.</li> <li>f. For the public buildings three broad architectural styles were used – neo-classical, neo-Gothic, and Indo-Saracenic.</li> <li>g. Neo classical style – <ol style="list-style-type: none"> <li>i) It used geometrical structures fronted with lofty pillars.</li> <li>ii) Derived from ancient Rome and European Renaissance.</li> <li>iii) Mediterranean architecture was considered suitable for tropical weather.</li> <li>iv) It embodied the grandeur of Imperial Rome which was used to show the glory of Imperial India.</li> <li>v) Eg: Town hall and Elphinstone Circle in Bombay.</li> </ol> </li> <li>h. Neo Gothic – <ol style="list-style-type: none"> <li>i) Used high pitched roofs.</li> <li>ii) Used pointed arches.</li> <li>iii) Detailed decoration.</li> <li>iv) Derived from churches of Europe during the medieval period and mid 19<sup>th</sup>c England.</li> <li>v) Eg: Secretariat, University of Bombay and High Court (Rajabhai Tower), Victoria Terminus.</li> </ol> </li> <li>i. Indo- Saracenic style <ol style="list-style-type: none"> <li>i) Combination of Indian and European styles.</li> <li>ii) Indo means Hindu and Saracenic means Muslim.</li> <li>iii) Inspired by medieval buildings in India.</li> <li>iv) Used domes, chhatris, jaalis, arches.</li> <li>v) Eg: Gateway of India and Tajmahal hotel.</li> </ol> </li> </ol> <p style="text-align: center;">(To be assessed as a whole, Pg 338-342, Book III)</p>	5
<b>PART-B SECTION-IV (Value Based)</b>		
Q14	<ol style="list-style-type: none"> <li>a) People bemoaned and showed the emotional upheaval due to <ol style="list-style-type: none"> <li>1. Allegation of misrule and maladministration on Nawab Wajid Ali Shah</li> <li>2. Nawab was removed.</li> <li>3. Dissolution of court and culture.</li> <li>4. They were in grief because Nawab was over thrown.</li> </ol> <p style="text-align: right;">(Any three points)</p> </li> <li>b) Human values revealed in the passage <ol style="list-style-type: none"> <li>a) Affection for the Nawab.</li> <li>b) Respect for the ruler.</li> <li>c) Patriotic feelings for the region.</li> <li>d) Integrity and feeling of oneness.</li> <li>e) Loyalty to the ruler.</li> <li>f) They felt bad about the treatment given to the ruler.</li> <li>g) People were angry with the British.</li> </ol> <p style="text-align: right;">( Any two points,Pg296, Book2)</p> </li> </ol>	<p>3</p> <p>2</p> <p>3+2 = 5</p>
<b>PART-C (LONG ANSWER QUESTIONS)</b>		
Q15 a	Abdur Razzak, a Persian ambassador was greatly impressed by the fortification of Vijayanagara Empire and mentioned seven lines of forts.	10

	<ul style="list-style-type: none"> <li>a. They encircled not only the city but also the agricultural hinterland and forests.</li> <li>b. The outermost wall linked the hills surrounding the city.</li> <li>c. The massive masonry construction was slightly tapered.</li> <li>d. No mortar or cementing agent was employed anywhere in the construction.</li> <li>e. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble. Square or rectangular bastions projected outwards.</li> <li>f. Most significant was its enclosed agricultural tracts. These have been corroborated by archaeologists.</li> <li>g. He noted that" between the first, second and the third walls there are cultivated fields, gardens and houses".</li> <li>h. There were large granaries within fortified areas.</li> <li>i. Rulers protected the agricultural area.</li> <li>j. A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by walls.</li> <li>k. The fort was entered through well-guarded gates, which linked the city to the major roads.</li> <li>L. Gateways were distinctive architectural features that defined the structures to which they regulated access.</li> <li>M. Architecture in the fortification reflected the turkish influence.</li> <li>N. Roads connecting within and outside the city have been identified by archaeologists.</li> </ul> <p style="text-align: center;">(To be assessed as a whole,Pg – 177, Book2)</p>	
Q15 b	<p>Mughal village Panchayats and headmen regulated the rural society</p> <ul style="list-style-type: none"> <li>a. Panchayat was an assembly of elders.</li> <li>b. People with hereditary right over property entered the Panchayat.</li> <li>c. The panchayat represented various castes and communities.</li> <li>d. People of very low castes were not represented in the Panchayats.</li> <li>e. The decisions made by the panchayats were binding on the members.</li> <li>f. The panchayat was headed by a headman known as <i>muqaddam</i> or <i>mandal</i>. Some sources suggest that the headman was chosen through the consensus of the village elders, and ratified by the zamindar.</li> <li>g. Headmen held office as long as they enjoyed the confidence of the village elders.</li> <li>h. The chief function of the headman was to supervise the preparation of village accounts, and was assisted by the accountant or <i>patwari</i> of the panchayat.</li> <li>i. The panchayat derived its funds from contributions made by individuals to a common financial pool.</li> <li>j. Funds were used for community welfare activities.</li> <li>k. The <i>panchayat</i> was to ensure that caste boundaries among the various communities inhabiting the village were maintained.</li> <li>l. In eastern India, marriages were held in the presence of a Mandal.</li> <li>m. Panchayats had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.</li> <li>n. Jati panchayats also had a lot of power in villages.</li> </ul> <p style="text-align: center;">(To be assessed as a whole, Pg 202-203, Book2)</p>	10
Q16 a	<p>Partition of India was a culmination of communal politics that started in the opening decades of the 20<sup>th</sup> century'</p> <ul style="list-style-type: none"> <li>a) Separate electorates given by the British to Muslims in 1909 and expanded in 1919.</li> <li>b) Sectarian slogans used and favour distributed on the basis of religion in the 1920s.</li> <li>c) Tabligh and Shuddhi movements.</li> <li>d) Music before Mosque, cow protection movement etc.</li> <li>e) Communal tensions and riots deepened the differences between the two communities.</li> <li>f) Outcome of 1937 elections.</li> <li>g) Muslim league demanded a joint government in UP and was rejected by INC.</li> </ul>	10



	<ol style="list-style-type: none"> <li>2. They were insensitive towards their plight.</li> <li>3. They were powerful.</li> <li>4. They were devious, manipulative and deceitful.</li> <li>5. They had support of the police and the government.</li> <li>6. Peasants were illiterate.</li> </ol> <p>c. The commission that investigated petitions and grievances of the concerned people</p> <ol style="list-style-type: none"> <li>i. It was called the Deccan Riots Commission.</li> <li>ii. It was supposed to investigate the causes and petitions of Ryots.</li> <li>iii. The commission held inquiries in the district where riots spread.</li> <li>iv. They recorded the statement of the ryots and eyewitnesses.</li> <li>v. Compiled statistical data .</li> </ol> <p style="text-align: center;">(Any two points, Pge282, Book3 )</p>	<p>2</p> <p>3+3+2=8</p>
Q17 b	<p>a. The city of Delhi during the months of the 1857 revolt</p> <ol style="list-style-type: none"> <li>i. There was the breakdown in the routine activities.</li> <li>ii. People were facing shortages of vegetables, only rotten vegetables were available</li> <li>iii. Water facilities were poor.</li> <li>iv. Corruption was rampant.</li> <li>v. No jobs were available.</li> </ol> <p style="text-align: center;">(Any Two points)</p> <p>b. People lived through those months of tumult</p> <ol style="list-style-type: none"> <li>i. They complained about issues like non availability of vegetables only rotten ones were available</li> <li>ii. Poor and middle class could not afford it</li> <li>iii. Non availability of water.</li> <li>iv. Corruption was rampant.</li> <li>v. No jobs were available.</li> <li>vi. Disease, death and decay in the city.</li> </ol> <p style="text-align: center;">(Any Three points)</p> <p>c. The routine activities disturbed the people</p> <ol style="list-style-type: none"> <li>i. Corruption was rampant.</li> <li>ii. People were not able to earn</li> <li>iii. There was disease, death and decay in the city.</li> <li>iv. They could not get water.</li> <li>v. There was a scarcity of food items like vegetables.</li> <li>vi. Water carriers had stopped carrying water.</li> </ol> <p style="text-align: center;">(Any Three points, Pg 290&amp;305, Book3)</p>	<p>2</p> <p>3</p> <p>3</p> <p>2+3+3=8</p>
Q18 a	<p>a.</p> <ol style="list-style-type: none"> <li>1. Abul Fazl was one of the courtiers of Emperor Akbar.</li> <li>2. He wrote Ain –I - Akbari , Akbarnamah</li> <li>3. Abul Fazl was the son of Mubarak</li> </ol> <p>b. The sources he used to compile his work</p> <ol style="list-style-type: none"> <li>i. Collected records and narratives of king's action.</li> <li>ii. Interrogated the royal family members and servants.</li> <li>iii. Studied Royal commands.</li> <li>iv. Gathered the details of many events.</li> </ol> <p>c. Two administrative and literary projects compiled by him at the order of Emperor Akbar</p> <ol style="list-style-type: none"> <li>i. Ain – i-Akbari .</li> <li>ii. Akbarnamah</li> </ol> <p>The students may write about the five books that were compiled to make the</p>	<p>2</p> <p>4</p> <p>2</p>



	<p>2. Advised kings to ensure that these norms were followed within their kingdoms.</p> <p>3. They attempted to persuade people that their status was determined by birth .</p> <p style="text-align: right;">Page - 61 Book I</p>	3+3+2=8
	<b>PART-E</b>	
Q20	MAP	
Q21	MAP	
Q20	<p>(Answers to BLIND CANDIDATES questions)</p> <p>Names of five important Mahajanapadas</p> <ol style="list-style-type: none"> <li>1. Kuru,</li> <li>2. Magadha</li> <li>3. Avanti</li> <li>4. Panchala</li> <li>5. Gandhara</li> <li>6. Kosala</li> <li>7. Kashi</li> <li>8. Vajji</li> </ol> <p style="text-align: right;">(Any five) OR</p> <p>Five important centres of national Movement</p> <ol style="list-style-type: none"> <li>1. Champaran</li> <li>2. Kheda</li> <li>3. Ahmedabad</li> <li>4. Benaras</li> <li>5. Amritsar</li> <li>6. Chauri Chaura</li> <li>7. Lahore</li> </ol> <p style="text-align: right;">(Any five)</p>	5
Q21	<p>Five centres of Revolt of 1857 are -</p> <ol style="list-style-type: none"> <li>1. Delhi</li> <li>2. Meerut</li> <li>3. Jhansi</li> <li>4. Lucknow</li> <li>5. Kanpur</li> <li>6. Azamgarh</li> <li>7. Calcutta</li> <li>8. Benaras</li> <li>9. Jabalpur</li> <li>10. Agra</li> </ol> <p style="text-align: right;">(Any five)</p>	5

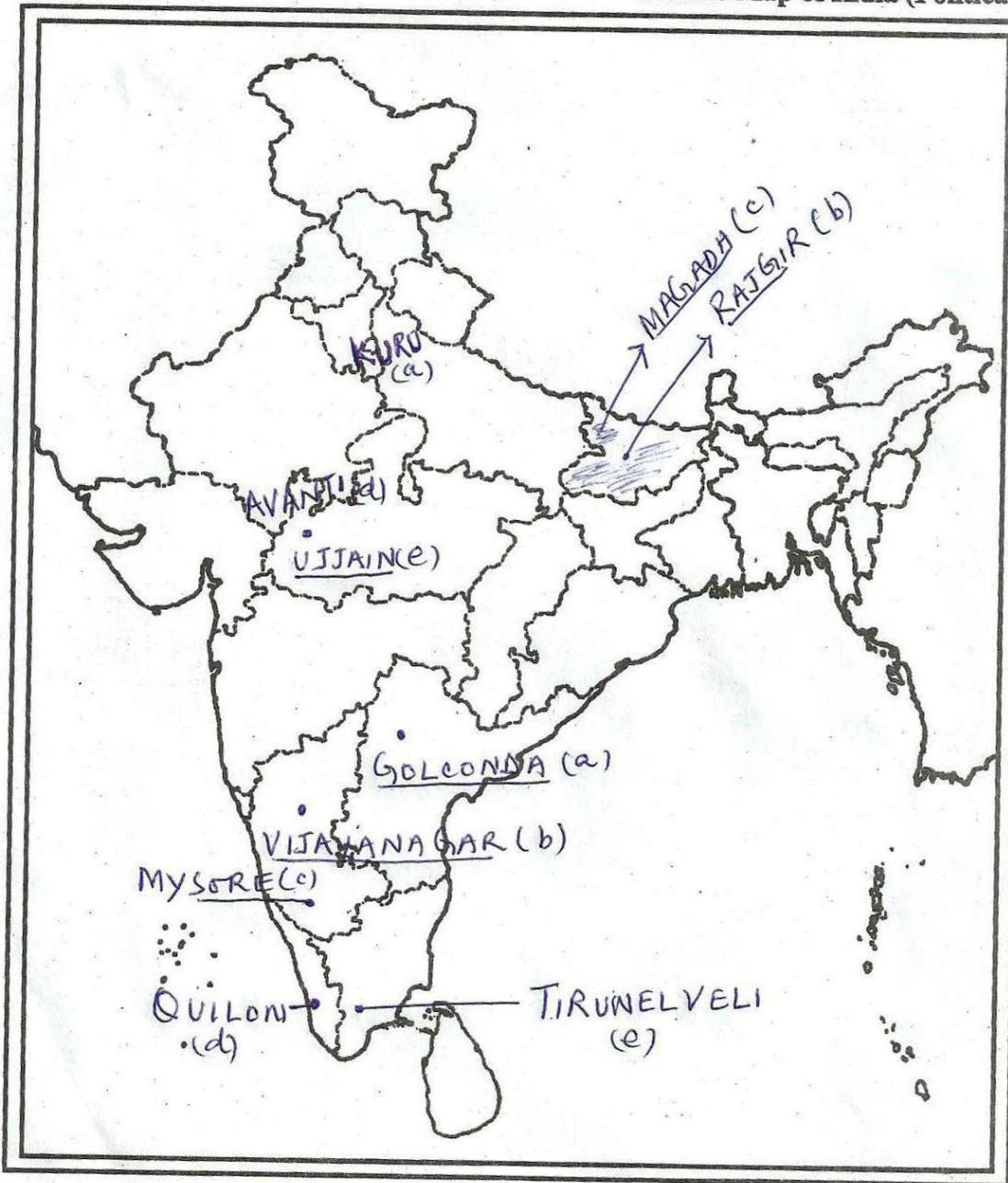
प्रश्न सं. 20 के लिए मानचित्र  
Map for Q. No. 20

61|1|1

61|1|2

61|1|3

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

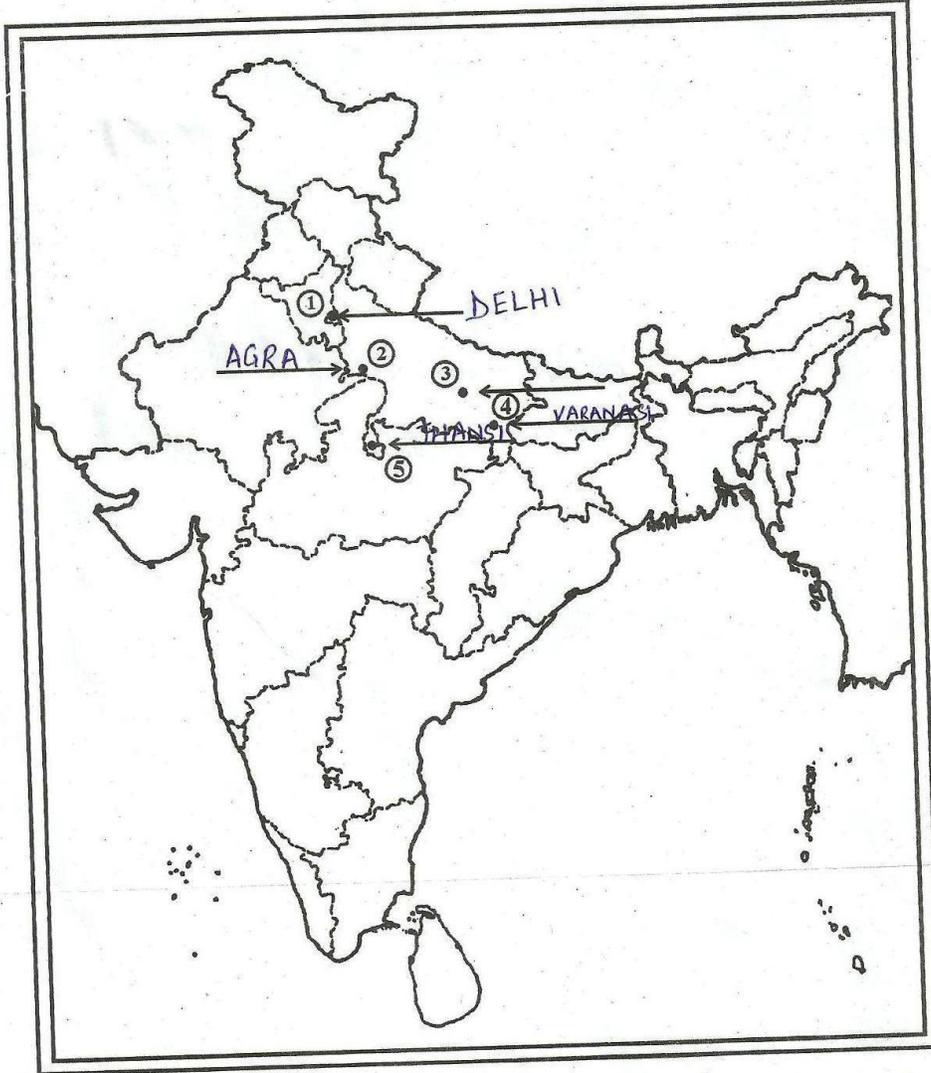


**Map Question No. 21**

प्रश्न सं. 21 के लिए मानचित्र  
Map for Q. No. 21

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

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



FOR LOCATION 3 - LUCKNOW, AWADH and  
AZAMGARH may be treated  
15 as correct.

4 - VARANASI  
5 - JHANSI