

MARKING SCHEME
HISTORY-027 CLASS XII
A I S S C E-March 2019
CODE NO. 61/3/3

Q.NO	EXPECTED ANSWERS/VALUE POINTS	Page No.	Marks
1	<p>Critical edition of Mahabharata</p> <ol style="list-style-type: none">i. Indian Sanskritist, V.S. Sukthankar and his team initiated the task of preparing a critical edition of the Mahabharata.ii. They collected Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country.iii. The team worked out a method of comparing verses from each manuscript.iv. They selected the verses that appeared common to most versions and published these in several volumes, running into over 13,000 pages.v. Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent.vi. Enormous regional variations were transmitted over the centuries.vii. These variations were documented in footnotes and appendices to the main text.viii. More than half of the pages are devoted to these variations.ix. These variations are reflective of the complex processes that shaped early (and later) social histories – through dialogues between dominant traditions and resilient local ideas and practices.x. Scholars studied other traditions, from works in Pali, Prakrit and Tamil.xi. These studies indicated that the ideas contained in normative Sanskrit texts were on the whole recognized as authoritative and occasionally even rejected. <p>To be assessed as a whole</p>	Page 54	2

2	<p>The distinction was made between wives in the Mughal Court.</p> <ol style="list-style-type: none"> i. A distinction was maintained between wives who came from royal families like Begams , and other wives Aghas who were not of noble birth. ii. The begams, married after receiving huge amounts of cash and valuables as dower (mahr). iii. The begams naturally received a higher status and greater attention from their husbands than did aghas. iv. The concubines Aghacha or the lesser Agha occupied the lowest position in the hierarchy of females intimately related to royalty. v. The concubines received monthly allowances in cash, supplemented with gifts according to their status. vi. The lineage- based family structure was not entirely static. vii. The agha and the aghacha could rise to the position of a begam depending on the husband’s will. viii. Love and motherhood played important roles in elevating such women to the status of legally wedded wives. <p>Any two points to be analysed</p>	Page 242	2
3	<p>The outcomes of the Cabinet Mission Plan</p> <ol style="list-style-type: none"> i. The Cabinet Mission recommended a loose three-tier confederation. ii. It was to have a weak central government controlling only foreign affairs, defence and communications. iii. Provincial assemblies being grouped into three sections while electing the constituent assembly: Section A for the Hindu- majority provinces, and Sections B and C for the Muslim-majority provinces of the north-west and the north-east (including Assam) respectively. iv. Regions were given the power to set up intermediate-level executives and legislatures of their own. v. Initially all the major parties accepted this plan. vi. The agreement was short-lived because of mutual opposition. 	Page 389	2

	<p>vii. The League wanted the grouping to be compulsory, with Sections B and C developing into strong entities with the right to secede from the Union in the future.</p> <p>viii. The Congress wanted that provinces be given the right to join a group.</p> <p>ix. Provinces were given the right to opt out after the constitution had been finalized and new elections held in accordance with it.</p> <p>x. Neither the League nor the Congress agreed to the Cabinet Mission's proposal.</p> <p>To be assessed as a whole.</p> <p style="text-align: center;">OR</p> <p>Outcomes of the Provincial Elections 1946</p> <p>i. The Congress swept the general constituencies, capturing 91.3 per cent of the non-Muslim vote.</p> <p>ii. The Muslim League got success in the seats reserved for Muslims</p> <p>iii. The League established itself as the dominant party among Muslim voters.</p> <p>iv. The franchise was extremely limited.</p> <p>v. About 10 to 12 per cent of the population enjoyed the right to vote.</p> <p>Any two points to be explained</p>	Page 388	2
4	<p>Distinctive features of Domestic Architecture of Harappa.</p> <p>i. Many houses were centred on a courtyard, with rooms on all sides.</p> <p>ii. The courtyard was probably the centre of activities such as cooking and weaving, particularly during hot and dry weather.</p> <p>iii. There were no windows in the walls along the ground level.</p> <p>iv. Main entrance did not give a direct view of the interior or the courtyard.</p> <p>v. Every house had its own bathroom paved with bricks.</p> <p>vi. The drains were connected through the wall to the street drains.</p>	Page 7	4

	<ul style="list-style-type: none"> vii. Some houses had staircases to reach a second storey or the roof. viii. Many houses had wells, often in a room. ix. Any other relevant points. To be assessed as a whole 		
5	<p>Social changes in colonial India did not happen with ease</p> <ul style="list-style-type: none"> i. All classes of people were migrating to the big cities. ii. A new public sphere of debate and discussion emerged. Social customs, norms and practices came to be questioned. iii. Cities offered new opportunities for women and questioned traditional norms. iv. Middle-class women sought to express themselves through the medium of journals, autobiographies and books. v. Many people resented these attempts to change traditional patriarchal norms. vi. They asked the basis of the entire social order. vii. Even reformers who supported women’s education saw women primarily as mothers and wives. viii. Reformers wanted them to remain within the enclosed spaces of the household. ix. Over time, women became more visible in public, as they entered new professions. x. The working class from rural areas flocked to the cities in the hope of employment. xi. Some saw cities as places of opportunity. xii. They were attracted by the allure of a different way of life. xiii. Most male migrants lived without family support. xiv. Life in the city was a struggle. xv. Jobs were uncertain. xvi. Food was expensive. xvii. Places to stay were difficult to afford. xviii. Any other relevant point. <p>To be assessed as a whole</p>	<p>Page 329 330</p>	4

6	<p>Indian art, literature and imageries have helped in keeping alive the memory of 1857.</p> <ol style="list-style-type: none"> i. The leaders of the revolt were presented as heroic figures leading the country into battle, rousing the people to righteous indignation against oppressive imperial rule. ii. Heroic poems were written about the valour of Rani of Jhansi with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland. iii. Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last. iv. Children in many parts of India grow up reading the lines of Subhadra Kumari Chauhan: “Khoob lari mardani woh to Jhansi wali rani thi” v. In popular prints Rani Lakshmi Bai is portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule. vi. Nationalist imageries of the revolt helped shape the nationalist imagination. vii. Any other relevant point. <p style="text-align: center;">Any four points to be analyzed</p> <p style="text-align: center;">OR</p> <p>In Awadh, the revolt became an expression of popular resistance to an alien order from the perspectives of taluqdars and peasants</p> <ol style="list-style-type: none"> i. The annexation of Awadh dispossessed the taluqdars of the region. ii. The British took up their land, power, army and forts. iii. The Summary Settlement proceeded to remove the taluqdars. iv. After annexation they resisted and joined Begum Hazrat Mahal in Lucknow to fight the British; some even remained with her in defeat. v. Revenue demands were increased on peasants. 	Page 313	4
		Page 298- 299	4

	<ul style="list-style-type: none"> vi. Their lands were over assessed. vii. Inflexible methods of revenue collection troubled them. viii. Corp failure became the issue of their hardship. ix. The grievances of the peasants were carried over into the sepoy lines and issues of racial discrimination became crucial. x. Any other relevant point. <p>Any four points to be analyzed</p>		
7	<p>The Royal Center of Vijayanagara</p> <ul style="list-style-type: none"> i. The Royal Centre was located in the south-western part of the settlement with over 60 temples. ii. About thirty building complexes have been identified as palaces. iii. Palaces were relatively large structures. iv. Temples were constructed entirely of masonry v. The secular buildings like Lotus Mahal (Council Chamber) was made of perishable materials. vi. The “king’s palace” was the largest of the enclosures. vii. It had two of the most impressive platforms, usually called the “Audience hall” and the “Mahanavami Dibba”. viii. High double walls surrounded the entire complex with a street running between them. ix. The Audience Hall was a high platform with slots for wooden pillars at close and regular intervals. x. It had a staircase going up to the second floor, which rested on these pillars. xi. The pillars being closely spaced. xii. Located on one of the highest points in the city, the “Mahanavami Dibba” was located at the highest points of the city. xiii. It was a massive platform. xiv. It supported a wooden structure. 	Page 179- 183	4

	<p>xv. The base of the platform was covered with relief carvings.</p> <p>xvi. Most of the temples were located in the sacred centre.</p> <p>xvii. There were several temples such as Hazara Rama temple which was only for the king and his family in which scenes from the Ramayana were depicted.</p> <p>xviii. Any other relevant points</p> <p>To be assessed as a whole</p>		
8	<p>Magadha became most powerful Janpada</p> <p>i. Magadha was a region where agriculture was especially productive.</p> <p>ii. Iron mines were accessible and provided resources for tools and weapons.</p> <p>iii. Elephants, an important component of the army, were found in forests in the region.</p> <p>iv. The Ganga and its tributaries provided a means of cheap and convenient communication.</p> <p>v. Magadha attributed its power to the policies of individual rulers.</p> <p>vi. Ruthless ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda, and their ministers helped implement their policies.</p> <p>vii. Any other relevant point.</p> <p>Any four points to be explained</p>	Page 31	4

9	<p>Iba Battuta’s description of Indian system of communication</p> <ol style="list-style-type: none"> i. The state took special measures to encourage trade. ii. Almost all trade routes were well supplied with inns and guest houses. iii. The postal system which allowed merchants to send information and remit credit across long distances, and dispatch goods at short notice. iv. The postal system was of two kinds. The horse- post, called uluq, was run by royal horses stationed at a distance of every four miles. The foot-post had three stations per mile and was called dawa that was one-third of a mile. v. The foot-post was quicker than the horse-post. vi. Any other relevant point. <p>Any four points to be explained</p> <p style="text-align: center;">OR</p> <p>Al-Biruni’s description of the caste system</p> <ol style="list-style-type: none"> i. The social divisions were not unique to India. ii. According to Hindus the highest caste were the Brahmanas, and were created from the head of Brahman and considered as the very best of mankind. iii. The next caste were the Kshatriya, were created from the shoulders and hands of Brahman. iv. After them , the Vaishya were created from the thigh of Brahman. v. The Shudra were created from his feet. vi. The conception of caste system according to him was contrary to the laws of nature. 	Page 129	4
		Page 124- 125	4

	<p>vii. The caste system was deeply influenced by his study of normative sanskrit texts laid down by the Brahmanas.</p> <p>viii. He considered the notion of caste system as social pollution.</p> <p>ix. Any other relevant point.</p> <p>Any four points to be explained.</p>		
10	<p>Independence as being Gandhiji's "finest hour".</p> <p>i. Mahatma Gandhi was not present at the festivities of Independence.</p> <p>ii. He was in Calcutta on 24 hours fast.</p> <p>iii. He was not able to accept the partition and the division between Hindus and Muslims.</p> <p>iv. Gandhiji appealed to the Sikhs, the Hindus and the Muslims to forget the past to live in peace.</p> <p>v. Gandhiji was concerned with the sufferings of the minority community in Pakistan. At his initiative the congress passed a resolution on the 'rights of minorities'.</p> <p>vi. Under the leadership of Gandhiji, the congress wished to assure the minorities in India that it will continue to protect, to the best of its ability, their citizen rights against aggression.</p> <p>vii. He believed India to be a democratic & secular state.</p> <p>viii. After working to bring peace in Bengal, he was shifted to Delhi and tried to visit the riot torn areas of Punjab.</p> <p>ix. There was an attempt on Gandhiji's life, but he carried on undaunted.</p> <p>x. Gandhiji believed that freedom had come, but its first few months had been deeply disillusioning.</p> <p>i. He trusted that the worst was over.</p> <p>ii. He mentioned that the Indians would henceforth work collectively for the "equality of all classes and creeds, never the domination and superiority of the major community over a minor, however</p>	Page 365- 366	8

	<p>insignificant it may be in numbers or influence”.</p> <p>iii. He hoped “that though geographically and politically India is divided into two, at heart we shall ever be friends and brothers helping and respecting one another and be one for the outside world”.</p> <p>iv. Gandhiji had fought a lifelong battle for a free and united India</p> <p>v. He urged that the two parts -India and Pakistan should respect and befriend one another.</p> <p>vi. On 30 January, Gandhiji was shot dead by Nathuram Godse.</p> <p>vii. Gandhiji’s death led to an extraordinary outpouring of grief, with rich tributes being paid to him from across the political spectrum in India, and moving appreciations coming from international figures.</p> <p>viii. Any other relevant points</p> <p>To be assessed as a whole.</p> <p style="text-align: center;">OR</p> <p>With Salt Satyagraha Gandhiji tried to mobilize a wider discontentment against British rule</p> <p>i. In 1928 Gandhiji opposed all White Simon Commission enquiring about condition of India.</p> <p>ii. Gandhiji issued precise instructions for Lahore Session 1929 in which the demand of Purna Swaraj was proclaimed and 26th January 1930 independence day was observed with the hoisting of national flag in different venues.</p> <p>iii. He did constructive work like reunion of Hindus and Muslims, service of untouchables, etc.</p> <p>iv. He protested against the salt law and monopoly rights of the state and decided to launch Salt Satyagraha.</p> <p>v. In 1930 he began to march from Sabarmati towards the Dandi.</p> <p>vi. Other parallel marches were also started and people joined the march.</p> <p>vii. He appealed to Hindus, Muslims ,Parsis and Sikhs to unite together.</p> <p>viii. He encouraged Indians of all classes to join the struggle against</p>	<p>Page 355- 361</p>	<p>8</p>
--	---	------------------------------	----------

	<p>colonial rule.</p> <ul style="list-style-type: none"> ix. Women participated in large number. x. Due to his campaign peasants breached the colonial forest laws. xi. Factory workers went on strike. xii. Lawyers boycotted courts. xiii. Students refused to attend British run schools. xiv. Local officials renounced government employment and join the freedom struggle. xv. Gandhiji gave many speeches for swaraj and against the colonial laws. xvi. Many volunteers joined the Satyagraha. xvii. Villagers, many castes people men and women joined the nationalist struggle for the cause. xviii. Salt march became significant and notable. xix. In 1931 Gandhiji signed agreement with Lord Irwin as ‘Gandhi- Irwin pact’ in which he decided to call off Civil Disobedience movement all the prisoners were to be released. xx. The pact was criticized by radical nationalist. xxi. In 1931he participated in the conference as representative of congress but conference was inconclusive. xxii. He resumed Civil Disobedience Movement. xxiii. Any other relevant point. <p>To be assessed as a whole.</p>		
11	<p>Zamindars regularly failed to pay the revenue demand after the Permanent settlement</p> <ul style="list-style-type: none"> i. The initial demands of revenue were very high. ii. This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar. iii. The revenue was invariable, regardless of the harvest and had to be paid punctually. 	Page 259- 260	8

	<p>iv. According to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.</p> <p>v. The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.</p> <p>vi. The Company wanted to control and regulate Zamindars, subdue their authority and restrict their autonomy.</p> <p>vii. The zamindars' troops were disbanded, customs duties abolished, and their "cutcheries" (courts) brought under the supervision of a Collector appointed by the Company.</p> <p>viii. Zamindars lost their power to organise local justice and the local police.</p> <p>ix. Over time the collectorate emerged as an alternative centre of authority, severely restricting what the zamindar could do.</p> <p>x. Rent collection was a perennial problem. Sometimes bad harvests and low prices made payment of dues difficult for the ryots.</p> <p>xi. At other times ryots deliberately delayed payment.</p> <p>xii. Rich ryots and village headmen – jotedars and mandals– were only too happy to see the zamindar in trouble.</p> <p>xiii. Any other relevant points.</p> <p>To be assessed as a whole</p> <p style="text-align: center;">OR</p> <p>The Sources of livelihood of Paharias of Rajmahal hills</p> <p>i. They were hunters, shifting cultivators, food gatherers, charcoal producers, and silk worm rearers.</p> <p>ii. They lived in hutments within tamarind groves, and rested in the shade of mango trees.</p> <p>iii. They considered the entire region as their land, the basis of their identity as well as survival.</p> <p>iv. They regularly raided the plains for their survival</p>	<p>Page 267- 271</p>	<p>4+4=8</p>
--	---	------------------------------	--------------

	<p>v. Traders gave a small amount to the hill folk for permission to use the passes controlled by Paharias.</p> <p>vi. Any other relevant points.</p> <p>Response to the coming of Santhals</p> <p>i. British invited Santhals to control Paharias by giving Santhals Damin-e-Koh.</p> <p>ii. Paharias resited but were forced to withdraw deeper into the hills.</p> <p>iii. Paharias were confined to the dry interiors and barren lands.</p> <p>iv. Fertile soil became inaccessible to Paharias, so they could not sustain cultivation.</p> <p>v. The battle between the hoe and the plough (Paharias and Santhals) was a long one</p> <p>vi. Any other relevant points.</p> <p>To be assessed as a whole</p>		
12	<p>Relationship between Alvaars and Nayanars with the state and society</p> <p>i. The Alvars were the devotees of Vishnu and Nayanars were devotees of Shiva.</p> <p>ii. They travelled from place to place singing hymns in Tamil in praise of their Gods.</p> <p>iii. Chiefdoms in the Tamil region supported them including Pallavas and Pandyas</p> <p>iv. Most magnificent Shiva temples, including those at Chidambaram, Thanjavur and Gangaikondacholapuram, were constructed under the patronage of Chola rulers.</p> <p>v. Spectacular representations of Shiva in bronze sculpture were produced.</p> <p>vi. The Vellala peasants revered both Nayanars and Alvars.</p> <p>vii. Rulers tried to win the support of devotees.</p>	Page 144- 146	8

	<p>viii. The Chola kings attempted to claim divine support and proclaim their own power and status by buildings.</p> <p>ix. Kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage and took the initiative to collect and organise them into a text (Tevaram).</p> <p>x. The Chola ruler had consecrated metal images of Appar, Sambandar and Sundarar in a Shiva temple.</p> <p>xi. Any other relevant point.</p> <p>Attitudes towards caste of Alvars and Nayanars</p> <p>i. The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas.</p> <p>ii. They attempted to reform the system.</p> <p>iii. The bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable”.</p> <p>iv. Any other relevant point.</p> <p>To be assessed as a whole</p> <p style="text-align: center;">OR</p> <p>Growth of Sufism in India from eleventh century AD</p> <p>i. The sufis laid emphasis on seeking salvation through intense devotion and love for God.</p> <p>ii. Sufi turned to asceticism and mysticism to protest against materialism</p> <p>iii. They sought an interpretation of the Qur’an on the basis of their personal experience.</p>	<p>Page 153- 157</p>	<p>8</p>
--	--	------------------------------	----------

	<p>iv. They were critical of the definitions and scholastic methods of interpreting the Qur'an adopted by theologians.</p> <p>v. By the eleventh century Sufism evolved into a well- developed movement with a body of literature on Quranic studies and sufi practices.</p> <p>vi. The sufis began to organize communities around the hospice or khanqah controlled by a teaching master known as sheikh, pir or murshid.</p> <p>vii. One of the groups of Sufis, the Chishtis migrated to India in the late twelfth century were the most influential.</p> <p>viii. The prominent sufi teachers were Sheikh Moin-udd-in Sijzi, Sheikh Nizamuddin Auliya etc.</p> <p>ix. The sufi silsila was a kind of chain or link between master and disciple for seeking spiritual power and blessings.</p> <p>x. Special rituals of initiation were developed like wearing patched cloths, shaving their head, open kitchen run on charity.</p> <p>xi. The practice of Qawwali and Zikir.</p> <p>xii. Pilgrimage or ziyarat, particularly on death anniversary of shaikh or urs to tomb-shrine became the actions of devotion for his followers.</p> <p>xiii. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the sheikh revered as wali.</p> <p>xiv. Any other relevant point.</p> <p style="text-align: center;">To be assessed as a whole</p>		
--	---	--	--

13	<p style="text-align: center;"><i>“There cannot be any divided loyalty”</i></p> <p>13.1 What are the major attributes of a loyal citizen? 2m</p> <ol style="list-style-type: none"> i. Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self. ii. When citizens are getting right, they need to offer loyalty also. iii. They have to act as equal members of one state. iv. They have to assimilate within the nation. v. Any other relevant points. <p>(any two)</p> <p>13.2 What should the citizens do for the success of democracy? 2m</p> <ol style="list-style-type: none"> i. For the success of democracy one must train him in the art of self-discipline. ii. In democracies one should care less for him and more for others. iii. All loyalties must exclusively be centered round the State. iv. 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>(any two)</p> <p>13.3 What will happen to the state or democracy if the citizens have divided loyalties? 3m</p> <ol style="list-style-type: none"> i. Divided loyalties would affect political unity of a country. ii. Strong nation and state would be difficult to forge. iii. Could lead to the division state, society and nation. iv. Could lead to violence, riots and civil war. v. Any other relevant points . <p>(any three)</p> <p style="text-align: center;">OR</p>	Page 419	2+2+3
----	--	-------------	-------

“I believe separate electorates will be suicidal to the minorities.”

Page
418

13.1 Why did some leaders think that there should be separate electorates for minorities? 2m

- i. For representation of political system.
- ii. For their meaningful voice and the governance of the country.
- iii. To reduce differences in the political framework of the nation.
- iv. To protect them from exploitation.

(any three)

13.2 Why were some nationalities against the demand of separate electorates? 2m

- i. To control civil war and violence.
- ii. For political unity.
- iii. To maintain peace.

13.3 Why did Govind Ballabh Pant consider separate electorates harmful for the minorities? 3m

- i. According to him separate electorates would be suicidal to the minorities and would do them tremendous harm.
- ii. If they were isolated forever, they could never convert themselves into a majority and the feeling of frustration would cripple them.
- iii. It would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an airtight compartment where they would have to rely on others even for the air they breathe.
- iv. If they were returned by separate electorates, they could never have any effective voice.

(any three)

14	<p style="text-align: center;"><i>Buddhism in practice</i></p> <p>14.1 How did Buddha give importance to conduct and values? 3 m</p> <ul style="list-style-type: none"> i. Through righteous action. ii. By maintain harmonious relationship between masters and servants. iii. By taking care of sick. iv. By sharing food with all. v. By giving emphasis on fellow feeling. vi. Any other relevant points. <p style="text-align: center;">(any three)</p> <p>14.2 How can individual effort transform social relations? 2m</p> <ul style="list-style-type: none"> i. By being ethical and humane ii. By having compassionate feeling for all iii. When masters look after his employees with great care iv. Any other relevant points. <p style="text-align: center;">(any two)</p> <p>14.3 Analyse the advice given by Budhha to Sigala for Samanas. 2 m</p> <ul style="list-style-type: none"> i. Buddha advised having affection in act and speech and mind. ii. By keeping open house to them. iii. Supplying them their worldly needs. <p style="text-align: center;">(Any two)</p>	Page 91	3+2+2 =7
15	<p style="text-align: center;"><i>Cash or Kind</i></p> <p>15.1 Examine the term ‘kankut’ 2m</p> <ul style="list-style-type: none"> i. The term kan signifies grain, and kut, estimates. ii. It refers the estimation of grain to be collected as revenue. iii. If any doubts arise, the crops should be cut and estimated. 	Page 215	2+2+3 = 7

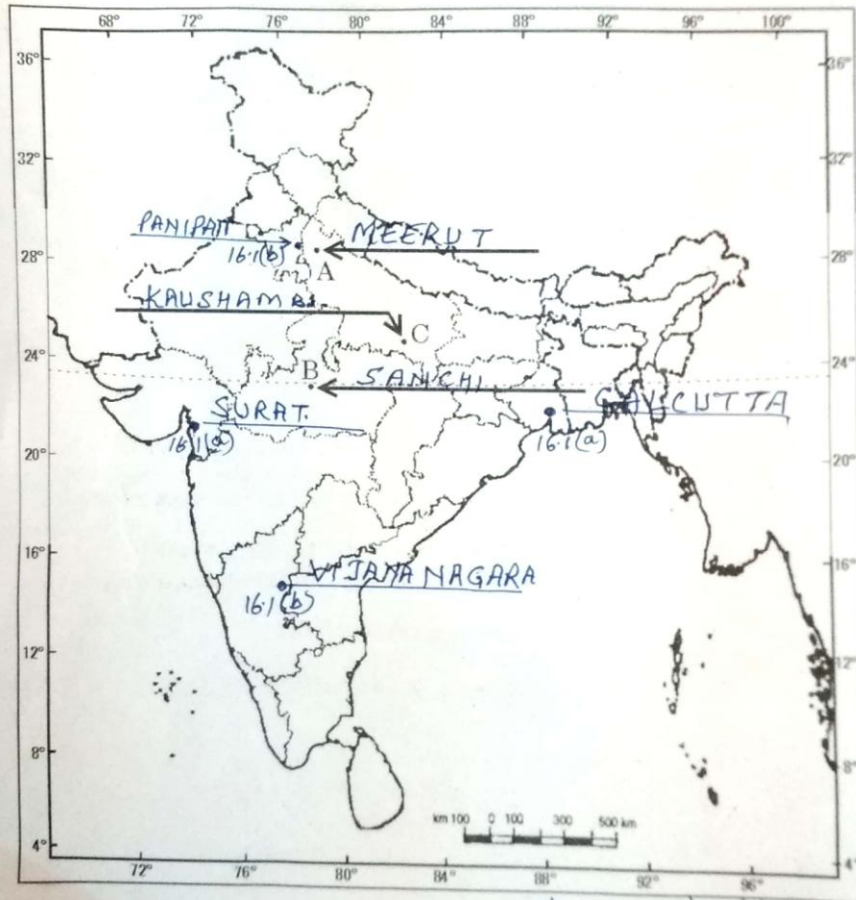
	<p>15.2 Explain Khet batai as the system of revenue? 2m</p> <p>i. Batai refers as ,reaping and staking of crops and divided by agreement in the presence of the parties</p> <p>ii. Khet batai refers when the Amil-Guzar divided the fields after they were sown</p> <p>15.3 Examine the role of Amil-Guzar 3m</p> <p>i. Amil- Guzars were the revenue collectors.</p> <p>ii. They collected revenue in cash and kind.</p> <p>iii. They assessed and collected revenue on many ways, such as kankut, bhaoli, khet-batai, lang- batai. (Students may explain all ways.)</p>		
16	<p>Filled in Map attached</p> <p>For Visually Impaired Candidates:</p> <p>16.1 Territory under Mughal Empire (any one)</p> <p>Agra/ Amber /Ajmer/Goa/Panipat/Delhi/Lahore (page- 214)</p> <p>16.2 Centre of Revolt of 1857 (any one)</p> <p>Any one centre of Revolt – Delhi, Meerut, Calcutta, Lucknow, Kanpur, Jhansi, Azamgarh, Jabalpur, Avadh, Agra, Gwalior (Page 305)</p> <p>16.3 Places related to Ashokan inscriptions (any three)</p> <p>Mathura, Kanauj,Puhar, Bragahukachchha,Sanchi, Topra, Meerut, Kaushambi (page -33)</p> <p style="text-align: center;">Or</p> <p>Buddhist sites (any three)</p> <p>Nagarjunakonda, Sanchi, Amaravati, Lumbini, Nasik, Bharhut, Bodhgaya, Shravasti , Ajanta (page 95)</p>	<p>Page 305,214,174,33</p> <p>Page 214,305,33,95</p>	<p>2+3=5</p> <p>1+1+3=5</p>



प्रश्न सं. 16.1 और 16.2 के लिए

For question no. 16.1 and 16.2

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



4
28/5/19
K. S. J.

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