

**Marking Scheme**  
**Strictly Confidential**  
**(For Internal and Restricted use only)**  
**Senior School Certificate Examination, 2023**  
**HISTORY (SUBJECT CODE 027) (PAPER CODE 61/3/3)**

**General Instructions: -**

<b>1</b>	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.
<b>2</b>	<b>“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 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.”</b>
<b>3</b>	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. <b>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-X, while evaluating two competency-based questions, please try to understand given answer and even if reply is not from marking scheme but correct competency is enumerated by the candidate, due marks should be awarded.</b>
<b>4</b>	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.
<b>5</b>	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.
<b>6</b>	Evaluators will mark( $\checkmark$ ) wherever answer is correct. For wrong answer CROSS ‘X’ be marked. Evaluators will not put right ( $\checkmark$ )while evaluating which gives an impression that answer is correct and no marks are awarded. <b>This is most common mistake which evaluators are committing.</b>
<b>7</b>	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.
<b>8</b>	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, answer of the question deserving more marks should be retained and the other answer scored out with a note <b>“Extra Question”</b> .
10	No marks to be deducted for the cumulative effect of an error. It should be penalized 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	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 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 answer.)</li> <li>● Half or a part of 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 <b>“Guidelines for spot Evaluation”</b> 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 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-61/3/3  
MARKING SCHEME 2023

HISTORY (027)

MM: 80

S.No.	Value Points	Pg No.	Marks
<b>SECTION A</b> <b>(Multiple Choice Type Question)</b>			<b>21x1=21</b>
1.	(c)Kamalapuram tank conducted through a channel to the 'Royal Centre'	177	1
2.	(b)(i), (ii) and (iii)	214, 218	1
3.	(d) Brihadeshwara Temple	172	1
	<b>For Visually Impaired Candidates</b>		
	(b) Tuluva dynasty	173	1
4.	(c) (i) and (ii)	215	1
5.	(a) The Zamindari System/ Permanent Settlement	259	1
6.	(d) (ii) and (iii)	145	1
7.	(a) Italy	137	1
8.	(d) Uttaradhyayana Sutra and Tattvartha Sutra	86	1
9.	(a) Maurya	32	1
10.	(c) (i), (ii) and (iii)	2	1
11.	(c) Work on Medicine	79	1
12.	(b) Both (A) and (R) are true, but (R) is not the correct	15,16	1

	explanation of (A).		
13.	(b) (ii), (iii) and (iv)	132	1
14.	(b) Birjis Qadr	292	1
15.	(b) Fa Xian	66	1
16.	( c ) Government of India Act of 1935	415	1
17.	(d) (ii), (iii), (i), (iv)	31	1
18.	(d) Dr. Rajendra Prasad	409	1
19.	(a) Both (A) and (R) are correct and (R) is the correct explanation of the (A).	350	1
20.	(c) Economic	277	1
21	(a) Bahadur Shah Zafar	288	1
<b>Section B</b>			
<b>(Short-Answer Type Questions)</b>			<b>6x3=24</b>
22	<p><b>(a)Between the sixth and fourth centuries BCE, Magadha became the most powerful Mahajanapada. Explain.</b></p> <p>(i)Agriculture was especially productive in Magadha region.</p> <p>(ii)In Magadha, 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 of this region.</p> <p>(iv)The Ganga and its tributaries provided a means of cheap and convenient communication.</p> <p>(v)Buddhist and Jaina writers who wrote about Magadha attributed its power.</p> <p>(vi)The ambitious kings of whom Bimbisara, Ajatashatru and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.</p>	31	3

	<p>(vii) Strategic location of the capital Rajgir/Patliputra</p> <p>(viii) Any other relevant point.</p> <p>Any three points to be explained.</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) Several urban centres emerged in the sub-continent from the 6<sup>th</sup> century BCE. Support the statement.</b></p> <p>(i) These were the capitals of Mahajanapadas.</p> <p>(ii) Virtually all major towns were located along routes of communication.</p> <p>(iii) Some towns such as <i>Pataliputra</i> were situated on riverine routes.</p> <p>(iv) Others, such as <i>Ujjayini</i>, were situated along land routes.</p> <p>(v) Yet others, such as <i>Puhar</i>, were near the coast, from where sea routes began.</p> <p>(vi) Many cities like <i>Mathura</i> were bustling centers of commercial, cultural and political activity.</p> <p>(vii) Any other relevant point.</p> <p>Any three points to be explained.</p>	42	3
23.	<p><b>Explain the familial values during Mahabharata.</b></p> <p>(i) Kinship</p> <p>(ii) Gotra</p> <p>(iii) Exogamy and endogamy</p> <p>(iv) Polyandry and polygamy</p> <p>(v) Patriliney and matriliney</p> <p>(vi) Streedhan</p> <p>(vii) Kanyadan</p> <p>(viii) Importance of mother</p> <p>(ix) Importance of gurus</p> <p>(x) Any other relevant point.</p> <p>Any three points to be explained.</p>	55-60	3

<p><b>24.</b></p>	<p><b>Describe any three experiences of Francois Bernier in India</b></p> <p>(i) Bernier’s Travels in the Mughal Empire provides a detailed observations and critical insights.</p> <p>(ii) He constantly compared Mughal India with contemporary Europe.</p> <p>(iii) He emphasized the superiority of the European society and describes India as inferior to the western world.</p> <p>(iv) The lack of private property in the Indian society.</p> <p>(v) Crown ownership of land - harmful for both state and its people.</p> <p>(vi) Bernier described Indian society as consisting of undifferentiated masses –no middle state in India.</p> <p>(vii) Bernier described the Mughal Empire as the king of “beggars and barbarians”.</p> <p>(viii) Bernier described Mughal cities as “camp towns”, which were dependent upon imperial patronage.</p> <p>(ix) He mentioned all kinds of towns: manufacturing towns, trading towns, port-towns, sacred centers, pilgrimage towns etc.</p> <p>(x) Bernier has provided a detailed description of sati in his account</p> <p>(xi) Any other relevant point.</p> <p>Any three points to be explained.</p>	<p>130-135</p>	<p>3</p>
<p><b>25</b></p>	<p><b>(a) “Virupaksha Temple was significant in Vijaynagara Empire.” Substantiate the statement.</b></p> <p>(i) The Vijayanagara kings claimed to rule on behalf of the God Virupaksha.</p> <p>(ii) All royal orders were signed “Shri Virupaksha”, usually in the Kannada script.</p> <p>(iii) Rulers also indicated their close links with the Gods by using the title “Hindu Suratrana”, this meant Hindu Sultan.</p> <p>(iv) The raya gopurams or royal gateways that often dwarfed</p>	<p>184-187</p>	<p>3</p>

<p>the towers on the gateways, which signalled the presence of the temple from a great distance.</p> <p>(v) Mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple complex.</p> <p>(vi) The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.</p> <p>(vii) The halls in the temple were used for a variety of purposes.</p> <p>(viii) Some were spaces in which the images of Gods were placed to witness special programmes of music, dance, drama, etc.</p> <p>(ix) Others were used to celebrate the marriages of deities, and yet others were meant for the deities to swing in.</p> <p>(x) Any other relevant point.</p> <p>Any three points to be explained.</p>		
<p style="text-align: center;"><b>OR</b></p> <p><b>“The architecture of the Vitthala Temple was unique.”</b> <b>Substantiate the Statement.</b></p> <p>(i) The principal deity was Vitthala, a form of Vishnu generally worshipped in Maharashtra</p> <p>(ii) Worship of the deity was a part of an imperial culture.</p> <p>(iii) This temple has several halls and a unique shrine designed as a chariot</p> <p>(iv) A streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.</p> <p>(v) Mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple complex characteristic feature of the temple complexes</p> <p>(vi) It is the chariot streets that extended from the temple gopuram in a straight line.</p> <p>(viii) Temples were mark of imperial authority.</p>	188	3

	<p>(ix) Decorated with delicately carved pillars.</p> <p>(x) Garbha Griha</p> <p>(xi) Any other relevant point</p> <p>Any three points to be explained</p>		
26.	<p><b>How did G.B. Pant show his concern in the Constituent Assembly for making India a unified nation? Explain</b></p> <p>(i) Govind Ballabh Pant declared the success of a democracy was to be judged by the confidence it generated amongst different sections of people.</p> <p>(ii) Every citizen in a free state should be treated in a manner that satisfied “not only his material wants but also his spiritual sense of self-respect”.</p> <p>(iii) Understanding between the majority and minority community.</p> <p>(iv) Empathise with their aspirations of society.</p> <p>(v) Pant opposed the idea of separate electorates.</p> <p>(vi) “It is the citizen that forms the base as well as the summit of the social pyramid.”</p> <p>(vii) No divided loyalties.</p> <p>(viii) Forge a strong nation and a strong State.</p> <p>(ix) He believed that separate electorate would be suicidal.</p> <p>(x) Any other relevant point.</p> <p>Any three points to be explained</p>	418	3
27.	<p><b>Explain the measures taken up by the rebels of 1857 to ensure unity among themselves.</b></p> <p>(i) The vision of unity was clearly visible in the proclamations and ishtahars (notifications) - <i>Azamgarh Proclamation of 25 August 1857</i></p> <p>(ii) Rebels tried to get the support of all sections of the society irrespective of their caste and creed</p>	300-304	3

- (iii) Presented the forefront memories of the pre-British Hindu Muslim past.
- (iv) The proclamation issued by Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.
- (v) The British tried to incite the Hindu population against the Muslim.
- (vi) Rebels rejected everything associated with British rule.
- (vii) The proclamations expressed the widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims by converting them into Christianity.
- (viii) They condemned the British for the annexations they had carried out and the treaties they had broken.
- (ix) They wanted to restore the previous life, they wanted to restore the pre-British world of the 18th century and to establish the culture of the court.
- (x) Any other relevant point.
- Any three points.

**Section C**

**(Long-Answer Type Questions)**

**3x8=24**

28.	<p><b>(A) “ Sanchi stupa has magnificent architectural and sculptural features”. Explain the statement with examples.</b></p> <p><b><u>I- Architectural features</u></b></p> <p>(i) It is a simple semi-circular mound of earth, later called <i>anda</i>. Gradually, it evolved into a more complex structure, balancing round and square shapes.</p> <p>(ii) Above the <i>anda</i> was the <i>harmika</i>, a balconylike structure that represented the abode of the gods.</p> <p>(iii) Arising from the <i>harmika</i> was a mast called the <i>yashti</i>, often surmounted by a <i>chhatra</i> or umbrella.</p> <p>(iv) Around the mound was a railing, separating the sacred space from the secular world.</p> <p>(v) Bamboo or wooden fence, and the gateways, which were richly carved and installed at the four cardinal points.</p> <p>(vi) Worshippers entered through the eastern gateway and walked around the mound in a clockwise direction keeping the mound on the right, imitating the sun’s course through the sky</p> <p>[vii}Any other relevant point</p> <p>Any three points to be explained.</p> <p><b><u>II-Sculptural Features.</u></b></p> <p>(i) Art historians have carefully studied the sculpture at Sanchi and identified many senses from the ‘Vessantara Jataka’.</p> <p>(ii) Example – 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>(iii) Buddha’s presence shown through symbols – Empty seat represents Meditation of Buddha, Stupa</p>	96-103	3+5=8
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represents Mahaparinibbana, Wheel represents the first sermon of the Buddha delivered at Sarnath, Tree symbolizes an event in the life of the Buddha.

- (iv) Brahmanical Tradition – Shalabhanjika, a beautiful woman swinging from the edge of the gateway.
  - (v) It was regarded as a decoration of the stupa.
  - (vi) Shalabhanjika motif is derived from Sanskrit tradition.
  - (vii) Many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.
  - (viii) Some of the finest depictions of animals are found at Sanchi Stupa.
  - (ix) Animals were later used as symbols of human attributes.
  - (x) Elephants (signify-strength and wisdom), horses, monkeys and battle.
  - (xi) Gaja Lakshmi motif the mother of the Buddha, others identify her with the Goddess of good fortune.
  - (xii) Serpent found on several pillars seems to be derived from other popular traditions.
  - (xiii) Any other relevant point
- a. Any five points to be explained.

**OR**

**The basic philosophy and teachings of Jainism are in existence in India. Explain with examples.**

- (i) The important idea of Jainism in the entire world is animated : even stones, rocks and water have life.
- (ii) Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jainism.
- (iii) In fact the principle of ahimsa, emphasized

88-89 8

	<p>within Jainism, has left its mark on Indian thinking.</p> <p>(iv) According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.</p> <p>(v) Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world.</p> <p>(vi) Jain monks and nuns took five vows such as</p> <p>(1) <i>To abstain from killing,</i></p> <p>(2) <i>To abstain from Stealing,</i></p> <p>(3) <i>To abstain from Lying,</i></p> <p>(4) <i>To observe celibacy,</i></p> <p>(5) <i>To abstain from possessing property.</i></p> <p>(vii) The teachings of Mahavira were recorded by his disciples.</p> <p>(viii) These were often in the form of stories, which could appeal to ordinary people.</p> <p>(ix) Jaina scholars produced a wealth of literature in a variety of languages such as Prakrit, Sanskrit and Tamil.</p> <p>(x) For many centuries, manuscripts of these texts were carefully preserved in libraries attached to Jain temples.</p> <p>(xi) Gradually, Jainism spread to many parts of India such as Maharashtra, Karnataka and Tamil Nadu.</p> <p>(xii) Any other relevant point.</p> <p>Any eight points to explained.</p>		
29.	<p><b>Describe the philosophy and practices of Sufis during medieval period in India.</b></p> <p>(i) Sufism evolved into a well-developed movement by the eleventh century.</p> <p>(ii) It had a body of literature of Quranic studies and Sufi</p>	153-156	8

practices.

(iii) Sufis began to organise communities around the hospice or Khanqab.

(iv) Khanqab was controlled by 'Shaikh' (teaching master) Pir or Murshid.

(v) He controlled Murids (disciples).

(vi) He appointed a successor.

(vii) He established rules for spiritual conduct and interaction between inmates, and laypersons.

(viii) Silsila literally means chain, signifying a continuous link between master and disciple.

(ix) It had unbroken spiritual genealogy to the Prophet Muhammad.

(x) Through this channel spiritual power and blessings were transmitted to devotees.

(xi) Rituals – Oath of allegiance, wearing a patched garment and shaved their hair.

(xii) Dargah (tomb-shrine) become centre of devotion for Shaikh's followers.

(xiii) Pilgrimage or Ziyarat – visiting Shaikh's tomb shrine (Dargah) on his death anniversary or 'urs' (the union of his/Shaiikh's soul with God)

(xiv) Music and dance including mystical chants performed by specially trained musicians or qawwals to evoke divine ecstasy.

(xv) Sufis remember God either by reciting the 'Zikr' (the Divine Names).

(xvi) Evoking God's presence through 'Sama' (audition) or performance of mystical music.

(xvii) Followers/People believed that in death, saints were united with God and were thus closer to 'Him' than when

living.

(xviii) The cult of the Sheikh revered as 'Wali'.

(xix) People sought their blessing to attain material and spiritual benefits.

(xx) Any other relevant points.

(Any eight points to be explained)

**OR**

**(b) Describe the philosophy and practices of the Virashaiva tradition.**

146

8

(i) A new tradition in Karnataka, led by Basavanna who was initially a Jain and a minister in the court of a Chalukya King.

(ii) His followers were known as Virashaivas (Heroes of Shiva) or Lingayats (Wearers of the linga).

(iii) They worship Shiva in his manifestation as a linga, and men usually wear a small linga in a silver case on a loop strung over the left shoulder.

(iv) Those who are revered include the jangama or wandering monks.

(v) Lingayats believe that on death the devotee will be united with Shiva and will not return to this world.

(vi) They do not practise cremation instead they ceremonially bury their dead.

(vii) The Lingayats challenged the idea of caste.

(viii) They also questioned the theory of rebirth.

(ix) These won them followers amongst those who were neglected by the Brahmanas.

(x) The Lingayats also encouraged certain practices such

	<p>as post-puberty marriage and the remarriage of widows.</p> <p>(xi) Our understanding of the Virashaiva tradition is derived from Vachanas (literally, sayings) composed in Kannada by women and men who joined the movement.</p> <p>(xii) Any other relevant points.</p> <p>(Any eight points to be explained)</p>		
30.	<p><b>a) Analyze Gandhiji's activities in India during 1930-34.</b></p> <p>(i) In its annual session at Lahore Congress he demanded 'Purna Swaraj' and decided to observe 26<sup>th</sup> January, 1930 as Independence Day.</p> <p>(ii) Soon after this, Gandhiji decided to launch a Salt Satyagraha.</p> <p>(iii) March 1930 – Gandhiji began his famous 'Salt March' and launched Dandi Satyagraha officially.</p> <p>(iv) He chose the issue of salt as this was indispensable for every household.</p> <p>(v) All across large parts of India, peasants breached forest laws, factory workers went on strike, lawyers boycotted courts and students refused to attend government-run educational institutions.</p> <p>(vi) Parallel salt marches were organized in other parts of the country.</p> <p>(vii) Peasants breached the colonial forest laws which restricted their access to forests.</p> <p>(viii) Factory owners went on strike. Lawyers boycotted British courts.</p> <p>(ix) Indians were arrested.</p> <p>(x) Gandhiji made a plea to the upper caste to serve untouchables.</p>	355-360	8

- (xi) Hindus, Muslims, Parsees and Sikhs were told to unite.
  - (xii) Thousands of volunteers joined for the cause.
  - (xiii) Many officials resigned from their posts.
  - (xiv) Gandhiji's meetings were attended by all sections of people.
  - (xv) Women participated in large numbers.
  - (xvi) Salt March made British realize that they would have to devolve some powers to Indians.
  - (xvii) On November 1930 – The First Round Table Conference was held – Gandhiji did not attend.
  - (xviii) In 1931, the 'Gandhi-Irwin Pact' was signed by the terms of which Civil Disobedience was called off and all prisoners were released.
  - (xix) The Second Round Table Conference was held in 1931 in London. Gandhiji represented the Congress in the meeting but it was inconclusive.
  - (xx) Gandhiji returned to India and relaunched Civil Disobedience
  - (xxi) Any other relevant point.
- Any eight points to explained.

**OR**

**(b) 'By 1922, Gandhiji had transformed Indian nationalism' Examine the statement.**

- (i) Gandhiji's early contribution – Kheda, Champaran and Ahmedabad. Gandhiji coupled Non-cooperation with Khilafat and adjoined Hindus and Muslims to end colonial rule.
- (ii) These movements unleashed a surge of popular action that was altogether unprecedented in colonial India.

349-  
355

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	<p>(iii) Indians did not cooperate with Government at any level.</p> <p>(iv) Boycott of schools, college and law courts.</p> <p>(v) National schools, colleges were opened.</p> <p>(vi) Non-payment of taxes.</p> <p>(vii) Renunciation of titles and voluntary association with the Government.</p> <p>(viii) This movement changed the course of Indian history.</p> <p>(ix) Poor peasants, workers, students, lawyers and industrialists joined the movement.</p> <p>(x) Hindus, Muslims, Parsis and Sikhs were told to unite.</p> <p>(xi) Thousands of volunteers joined for the cause.</p> <p>(xii) Many officials resigned from their posts.</p> <p>(xiii) Meetings were attended by all sections of people.</p> <p>(xiv) Women participated in large numbers.</p> <p>(xv) It was training for self-rule.</p> <p>[xvi]Any other relevant point.</p> <p>Any eight points to explained</p>		
<p><b>SECTION D</b></p> <p><b>(Source-Based Questions)</b></p> <p style="text-align: right;"><b>3x4=12</b></p>			
<p><b>31</b></p>	<p><b>Read the given source and answer the questions that follow:</b></p> <p><b><u>SOURCE-BASED QUESTION -How artefacts are identified</u></b></p> <p><b>(31.1) How do archaeologists classify their finds? (1)</b></p> <p>i. Archaeologists classify their finds: On the basis of material, such as stone, clay, metal, bone, ivory, etc.</p> <p>ii. In terms of function : Archaeologists have to decide whether an artefact is a tool or an ornament, or both, or something meant for ritual use.</p>	<p>4</p>	<p>1+1+2=4</p>

	<p>iii. Any other relevant point. Any one point to be explained.</p> <p><b>(31.2) How do archaeologists use present day analogies to understand ancient artefacts? (1)</b></p> <p>i. Archaeologists reconstruct the past by a study of the artefacts which they unearth such as seals, coins, and remains of buildings, clay pots or burnt grains.</p> <p>ii. Any other relevant point. Any one point to be explained.</p> <p><b>(31.3) How had Ernest Mackay described Saddle Quern in his book? (2)</b></p> <p>i. Saddle quern was used for grinding material with one's hand.</p> <p>ii. It was produced by rocking or rolling the hand stone using parallel motions.</p> <p>iii. Pushing and pulling the hand stone which forms a shape looking like a saddle.</p> <p>iv. Any other relevant point. Any two points to be explained</p>		
32.	<p><b>Read the given source and answer the questions that follow:</b></p> <p><b><u>SOURCE-BASED QUESTION - Irrigating trees and fields</u></b></p> <p><b>(32.1) Examine the factors that accounted for the expansion of agriculture in Mughal Period. (1)</b></p> <p>i. Irrigation and technology</p> <p>ii. The abundance of land</p> <p>iii. Available labour and the mobility of peasants</p>	199	1+1+2=4

iv. Any other relevant point.  
Any one point to be explained.

**(32.2) How did the expansion of irrigation facilities increase the participation of farmers? (1)**

- i. The Mughal State also encouraged peasants to cultivate such crops as they brought in more revenue.
  - ii. Crops such as cotton and sugarcane were jins-i kamil.
  - iii. Involvement of khud-kashta and pahi-kashta (residential and non-residential cultivators)
  - iv. More varieties of crops grown.
  - v. Usage of drilling, hoeing, weeding helped farmers to grow
  - vi. Continuous supply of water resulted in three crops in an year.
  - vii. It resulted in the enhancement of Commercial production.
  - viii. Any other relevant point.
- Any one points to be explained.

**(32.3) Examine the irrigation devices used in agrarian society. (2)**

- i. A reconstructed Persian wheel.
- ii. Wells and tanks were the main sources of such irrigation.
- iii. Different devices were used for lifting water from wells into field-channels.
- iv. The state undertook digging of new canals (nahr, nala) and also repaired old ones like the shahnahr
- v. Any other relevant point.

	Any two points to be explained.		
33	<p><b>Read the given source and answer the questions that follow:</b></p> <p><b><u>SOURCE-BASED QUESTION - The <i>jotedars</i> of Dinaipur</u></b></p> <p><b>(33.1) Why did Jotedars resist the Zamindars of Dinaipur ? (1)</b></p> <p>i. The Jotedars opposed the moves of Zamindars to increase the Jama of a village.</p> <p>ii. The Jotedars lived in villages only. Hence they were in a better position to interact with and influence the peasants.</p> <p>iii. Any other relevant point.</p> <p>Any one point to be explained.</p> <p><b>(33.2) How did Jotedars instigate the ryots ? (1)</b></p> <p>i. The Jotedars mobilized ryots (of the villages) who were dependent on them.</p> <p>ii. They (Jotedars) deliberately delayed payments of revenue to the Zamindars.</p> <p>iii. Any other relevant point.</p> <p>Any one point to be explained.</p> <p><b>(33.3) How did Jotedars gain power in the villages?(2)</b></p> <p>i. The Jotedars lived in villages only.</p> <p>ii. Hence they were in a better position to interact with and influence the peasants.</p> <p>iii. The Jotedars were rich and owned big areas of land</p>	262	1+1+2=4

	<p>under cultivation.</p> <p>iv. They deliberately delayed payments of revenue to the Zamindars.</p> <p>v. In fact, when the estates of the Zamindars were auctioned for failure to make revenue payment, often Jotedars bought their estate. This made the Jotedars most powerful.</p> <p>vi. Any other relevant point.</p> <p><b>Any two points to be explained</b></p>			
<p><b>SECTION E</b></p> <p><b>(Map-Based Questions)</b></p>				<b>5</b>
<p><b>34.</b></p>	<p>((34.1) On the given political map of India (on page 27), locate and label the following with appropriate symbols</p> <p>(i) Kannauj – Ashokan Inscription – (1)</p> <p>(ii) Rakhigarhi --Mature Harappan Site (1)</p> <p>(iii) a) Ajmer – Territory under control of Mughals (1)</p> <p style="text-align: center;"><b>OR</b></p> <p>(iii) (b) Mysore – An empire (1)</p> <p><b>SEE ATTACHED MAP</b></p> <p>(34.2) On the same outline map, two places related to British control in 1857 are marked as 'A and B. Identify them and write their correct names on the lines drawn near them. (2)</p> <p><b>SEE ATTACHED MAP</b></p> <p><i>Note : The following questions are for the Visually Impaired Candidates, only in lieu of Q. No. 34 :</i></p> <p>(34.1) Name any two Buddhist sites in India.</p> <p><b>Ans -</b> Nagarjunakonda, Sanchi, Amravati, Lumbini, Nasik, Bharhut, Bodh Gaya, Ajanta -Any two (2)</p>		<p>3+2=5</p> <p><b>5x1=5</b></p>	

<p>(34.2) (a) Name any one Territory under Mughal Empire : Ans - Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa. - <b>Any one</b> (1)</p> <p style="text-align: center;"><b>OR</b></p> <p>(34.2) (b) Name any one capital city of the Mughal Empire. <b>Ans:</b> Agra, Delhi/ Shahjahanabad, Lahore, Fatehpur Sikri - <b>Any one</b> (1)</p> <p>(34.3) Mention any two centres of the Revolt of 1857. <b>Ans:</b> Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Banaras, Gwalior, Jabalpur, Agra, Avadh - <b>Any two.</b> (2)</p>		
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प्रश्न सं. 34 के लिए

6/3/1, 6/3/2, 6/3/3

For question no. 34

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

