

MARKING SCHEME

HISTORY - 027 (OUTSIDE DELHI)

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2016-17

CODE NO. 61/1, 61/2, 61/3

General Instructions:

1. Please read the following guidelines carefully and seek clarifications from the Head Examiner in case of any doubt to reduce subjectivity and bias.
2. Every care has been taken to prepare the Marking Scheme. However, it is important to keep in mind that, it is neither exhaustive nor exclusive. Full credit should be given to candidates who give relevant points other than the ones listed in the Marking Scheme as the answers to the questions. The examiners are requested to use their own knowledge and experience wherever necessary.
3. The Marking Scheme carries only suggested value points for an answer. These are only guidelines and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the marks should be awarded accordingly.
4. The Head Examiners have to go through the first five answer-scripts evaluated by each evaluator to ensure that the evaluation has been carried out as per the instruction, given in the Marking Scheme. The remaining answer scripts meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
5. Marking should be neither over-strict nor over-liberal. Marks should not be deducted for spelling errors, wrong proper names, minor inaccuracies or omission of details. **No marks be deducted for overshooting word limit.**
6. If a candidate answers both the options, both should be read and the better one evaluated.
7. Though break-up of value points is given in a number of answers, the examiner may be flexible in marking the different parts, if the answer reflects understanding of the scope of the question.
8. If a question has parts, please award marks in the right hand side for each part. Marks awarded for different parts of the question should then be totalled up and written in the left hand margin and circled. If a question does not have any parts, marks be awarded in the left hand margin and circled.

9. A full scale of marks 0-80 has to be used. Please do not hesitate to award full marks if the answer deserves it.
10. The candidates are now permitted to obtain photocopy of the answer book on request on payment of prescribed fee. All 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.
11. The Examiners should acquaint themselves with the guidelines given in the Guidelines for Spot Evaluation before starting the actual evaluation.
12. Every Examiner should stay upto sufficient reasonable time normally 5-6 hours every day and evaluate 20-25 answer books and should devote minimum 15-20 minutes to evaluate each answer book.
13. Every Examiner should acquaint him/ herself with the marking schemes of all the sets.

**MARKING SCHEME
HISTORY - 027 (OUTSIDE DELHI)**

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2016-2017

CODE NO. 61/1

Q.N O.	EXPECTED ANSWERS/ VALUE POINTS	Page no.	MAR KS
1	<p style="text-align: center;"><u>Strategies evolved by Brahmans to enforce the norms of varna order</u></p> <p>(i) Brahmans used to assert that the Varna order was a divine order.</p> <p>(ii) Brahmans advised the kings to ensure that the Varna order norms are to be followed within their kingdoms.</p> <p>(iii) Brahmans attempted to persuade people that their status is determined by birth</p> <p style="text-align: center;">(Any Other Relevant points)</p> <p style="text-align: center;">(Any two Points to be examined)</p>	61	2
2	<p style="text-align: center;"><u>The Amara Nayaka System- a political innovation</u></p> <p>(i) Amara Nayaka System was derived from the Iqta System of the Delhi Sultanate .</p> <p>(ii) Amara is believed to be derived from the Sanskrit word 'Samara' meaning battle or war.</p> <p>(iii) Amara Nayaka were military commanders who were given territories to govern by the raya.</p> <p>(iv) They collected taxes and other dues from the peasants, traders and craftpersons.</p> <p>(v) They retained some part of the revenue for maintaining their horses and elephants and land for personal use. Some part of the revenue was used for maintaining temples etc.</p> <p>(vi) They sent tribute to the king annually.</p> <p>(vii) They personally appeared in the royal court with gifts to express their loyalty.</p> <p>(viii) Kings occasionally transferred them from one place to another.</p>	175	2

	<p>(Any Other Relevant points)</p> <p>(Any two points to be examined))</p>		
3	<p><u>The Legacy of Partition</u></p> <p>(i) India haters in Pakistan and Pakistan-haters in India are both products of partition.</p> <p>(ii) Partition generated memories, hatreds, stereotypes and identities that still continue to shape the history of people on both sides of the border.</p> <p>(iii) These hatreds have manifested themselves during inter - community conflicts and communal clashes in turn have kept alive the memories of past violence.</p> <p>(iv) Stories of Partition violence are recounted by communal groups to deepen the divide between communities, creating in people minds the feelings of suspicion and distrust.</p> <p>(v) Communities sharply defined boundaries and fundamentally opposed interest.</p> <p>(Any other relevant points). (Any two points to be examined))</p>	381-382	2
4	<p><u>The Distinctive features of Domestic Architecture of Mohenjodaro</u></p> <p>(i) Lower town of Mohenjo-Daro provides examples of residential buildings.</p> <p>(ii) Many were centered on a courtyard with rooms on all sides.</p> <p>(iii) The courtyard was probably the center of activities such as cooking and weaving.</p> <p>(iv) Every house was connected to street drains.</p> <p>(v) There was much concern for privacy. There are no windows on the walls along the ground level.</p> <p>(vi) Main entrance doesn't give direct view of the interior or the courtyard.</p> <p>(vii) Every house had its own bathroom paved with bricks, and with drains connected through the wall to street drains.</p>	7	4

	<p>(viii) Houses had staircase to reach the second storey or the roof.</p> <p>(ix) Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by.</p> <p>(x) House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.</p> <p>(Any other relevant points) (Any four points to be examined)</p>		
5	<p><u>The Language and Content of Mahabharata</u></p> <p>(i) The language of Mahabharata is Sanskrit, which is far simpler than the Vedas.</p> <p>(ii) There are versions in other languages as well. i.e. Prakrit ,Pali , Tamil etc.</p> <p>(iii) The contents are classified into two broad heads- narrative section and didactic section.</p> <p>(iv) (a) The narrative section includes social messages.</p> <p>(b) Generally historians agree that Mahabharata was meant to be a dramatic, moving story and that the didactic portion was probably added later.</p> <p>(v) (a) The didactic section contains prescriptions about social norms and stories.</p> <p>(b) Didactic refer to something that's meant for purposes of instruction.</p> <p>(vi) The history of an actual conflict amongst Kinfolk was preserved in the narrative.</p> <p>(vii) Some historians argue that there is no other corroborative evidence of the battle.</p> <p>(Any other relevant points) (Any four Points to be examined)</p>	72,73, 74	4

6	<p style="text-align: center;"><u>Casues of Al-Beruni’s visit to India</u></p> <p>(i) In 1017 Sultan Mahmud invaded Khwarizm and took Al-Biruni with other scholars as hostage to Ghazni.</p> <p>(ii) Al-Biruni developed a liking for India and interest in India when Punjab became a part of the Ghaznavid Empire.</p> <p>(iii) Al-Biruni was highly educated of his times.</p> <p>(iv) He was well versed in Syrian, Arabic, Hebrews, and Persian.</p> <p>(v) He wanted to learn more of mathematics, astronomy and medicine.</p> <p>(vi) Al-Beruni spent years learning Sanskrit and studying religious and philosophical text.</p> <p>(vii) He visited India, contacted local people and learnt Indian philosophy too.</p> <p>(Any other relevant Points)</p> <p>(Any four points to be examined)</p>	116	4
7	<p style="text-align: center;"><u>Chronicles as a source for studying Mughal history</u></p> <p>(i) Chronicles are important source for studying history of the Mughal rule.</p> <p>(ii) They were written to project the vision of an enlightened kingdom that who came under its umbrella.</p> <p>(iii) They were meant to convey messages to those who resist the Mughal rule .</p> <p>(iv) Rulers wanted to ensure that there was an account of their rule for posterity.</p> <p>(v) The histories they wrote focused on events centered on the ruler, his family, the courts and nobles, wars and administrative arrangements.</p> <p>(vi) Akbar- Nama, Shahjhan Nama, Alamgir Nama suggest that in the eyes of their authors the history of the empire and the court was synonymous with that of the empror.</p> <p>(Any other relevant Points)</p> <p>(Any four points to be examined))</p>	226	4

8	<p><u>The Events that took place during 1920s and 30s which consolidated the Communal Identities</u></p> <ul style="list-style-type: none"> (i) Muslims were angered by ‘Music – before- mosque’ (ii) By the cow protection movement. (iii) By the efforts of the Arya Samaj to bring back to the Hindu fold (Shuddhi) those who had converted to Islam. (iv) Hindus were angered by the rapid spread of ‘tabligh’ (propaganda) and tanzim (Organization) after 1923. (v) Middle class publicists and communal activists sought to build greater solidarity within their communities, mobilising people against the other community. (vi) Hindu Mahasabha defines Hindu identity in opposition to Muslim identity. (vii) Every communal riot depend differences between communities, creating disturbing memories of violence. (viii) Separate Electorate 1909 for Muslims expanded in 1919, created temptations to use sectarian slogans and divided society. <p>(Any other relevant points). (Any Four points to be examined)</p>	383-385	4
9	<p><u>The different arguments made in favor of protection of depressed classes in the Constitution Assembly -</u></p> <ul style="list-style-type: none"> (i) Mr N. G. Ranga , socialist leader argued that real minorities were the poor and down trodden. They needed protection, props and ladder through constitutional rights. (ii) Some member of depressed castes emphasized that that problems of “untouchables “could not be resolved through protection and safeguard alone. Their disabilities were caused by the social norms and moral values of caste society. (iii) Society had used their services and labour but kept them at a social distance such as refusing them to enter into temples and mix or dine with them. (iv) J. Nagappa pointed out that numerically the depressed castes formed between 20 to 25 percent of the total population and not a minority. Their sufferings were 	418-422	4

	<p>due to their systematic marginalization not their numerical insignificance. They had no access to education, no share in the administration.</p> <p>(v) Jaipal Singh spoke eloquently on the need to protect the tribes and ensure conditions that could help them up to the level of general population.</p> <p>(vi) Ambedker advocated/ recommended that the abolition of untouchability.</p> <p>(vii)Hindu temples be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.</p> <p>(viii) There had to be change in the attitude within society.</p> <p>(Any other relevant points) (Any four points to be explained/examined)</p>		
10	<p style="text-align: center;"><u>Values upheld by Mahatma Gandhi</u></p> <p>(i) Peaceful co-existence among different faiths. (ii) Respect for each faith or religion. (iii) To overcome social evils such as child marriage, untouchability etc. (iv) Hindu- Muslim Harmony. (v) Non- violence (Ahinsa). (vi) Truth –Struggle for truth (Satya Graha.) (vii) Freedom. (viii) Tolerance for each other’s ideas and faiths (ix) Unity and integrity.</p> <p>(Any other relevant points) (Any four points to be examined)</p>	355	4
11	<p style="text-align: center;"><u>The agriculture practices followed by cultivators to increase productivity from c. 600 BCE to 600 CE</u></p> <p>(i) The shift to plough agriculture was one strategy spread in fertile alluvial river valleys – i.e. Ganga Valley and Kaveri Valley from c. Sixth century BCE.</p> <p>(ii) The use of iron tipped ploughshare turned the alluvial soil in areas, which had high rainfall.</p> <p>(iii) Transplantation- this strategy was used for paddy cultivation in area where water was plentiful.</p> <p>(iv) Broadcasting of seeds- Broadcasting of seeds strategy was used in paddy cultivation.</p>	38,39	8

<p>(v) Transplantation of saplings was used in waterlogged fields. This ensured a higher ratio of survival of saplings and higher yields.</p> <p>(vi) Use of hoe agriculture- In semi-arid parts of the country such as Punjab, Rajasthan, hilly tracts in the north eastern and central parts of the sub continent practiced hoe agriculture.</p> <p>(vii) Use of irrigation strategies through wells, tanks and canals.</p> <p>(viii) Communities as well as individuals organized the construction of irrigation works to increase production.</p> <p>(ix) Land grants- a type of strategies adopted by ruling lineages to extend agriculture to new areas.</p> <p>Above strategies led to an increase in production but there was a growing differentiation amongst people engaged in agriculture such as emergence of Gahapati (Rich peasants).</p> <p>(Assess as a whole / Open ended answer. Candidate's expression should be given due weight age).</p> <p>(Any eight points to be explained/examined)</p>		
<p>OR</p>		
<p><u>Main Features of the Mauryan Administration</u></p>		
<p>(i) There were five major political centers in the empire.</p> <p>(ii) Patliputra was capital of the empire.</p> <p>(iii) Provincial centers were –Taxila , Ujjayini , Tosali and Suvarnagiri</p> <p>(iv) Suvarnagiri was important for tapping gold mines of Karnataka.</p> <p>(v) Taxila and Ujjayini were probably used for long distance trade routes.</p> <p>(vi) Administrative control was strongest in areas around the capital and provincial</p>	<p>32,33, 34</p>	<p>8</p>

	<p>centers.</p> <p>(vii) Capital centers were carefully chosen.</p> <p>(viii) Communication along both land and water was of vital importance for existence of the empire.</p> <p>(ix) Army was important means for ensuring safety and security.</p> <p>(x) Megasthenes mentions a committee with six subcommittees for coordination military activity of the</p> <p>a) One looked after navy.</p> <p>b) The second managed transport and provisions.</p> <p>c) The Third was responsible for foot soldiers.</p> <p>d) The fourth for horses.</p> <p>e) The fifth for chariots.</p> <p>f) The sixth for elephants.</p> <p>g) The Activity of second committee was rather varied arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals and recruiting servants and artisans to look after soldiers.</p> <p>(xi) Ashoka tried to hold the empire by dhamma.</p> <p>(xii) Dhamma ensured well being of the people in this world and the next.</p> <p>(xiii) Ashoka appointed special officers known a Dhamma Mahamatta to spread the message of Dhamma.</p> <p>(xiv) According to Megasthenes - Officers were appointed to different work. Such as some superintended the rivers, measure the land; inspect the sluices by which water is let out from the main canals into branches, so everyone may have equal supply of it. Some officers collect the taxes.</p> <p>(Any Other Relevant points)</p> <p>(Any eight points to be explained / examined)</p>		
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12	<p><u>Relationship between the Sufis and the State</u></p> <ul style="list-style-type: none"> (i) The group of Sufis-the Chishtis, who migrated to India in the late twelfth century adopted the local environment and maintained an influencing relationship with the state. (ii) One of the major feature of the Sufis was austerity including maintaining distance from worldly power. (iii) However, they did not maintain the complete isolation from political power. (iv) The Sufis accepted unsolicited grants and donations from political elites. (v) The sultans in turn set up charitable trusts (auqaf) as endowments for hospices and tax-free land (inam). (vi) The Chishtis accepted donations in cash and kind. Rather than accumulate donations, they preferred to use these fully on immediate requirements such as food, clothes, living quarters and ritual necessities (such as sama). (vii) Further, their piety and scholarship, and people’s belief in their miraculous powers made sufis popular among the masses, whose support kings wished to secure. (viii) Akbar visited Ajmer Dargah of Khawaja Muinuddin chisti fourteen times to seek blessings for new conquests, fulfilment of vows and the birth of sons. Each of his visits was celebrated by generous gifts, which were recorded in Imperial documents. (ix) Kings did not simply need to demonstrate their association with sufis; they also required legitimation from them. (x) When the Turks set up the Delhi Sultanate, they resisted the insistence of the ulama on imposing shari’a as state law because they anticipated opposition from their subjects, the majority of whom were non-Muslims. The Sultans then sought out the sufis – who derived their authority directly from God – and did not depend on jurists to interpret the shari’a. (xi) It was belived that auliya could intercede with God in order to improve material and spiritual condition of ordinary human beings. This explains why kings often wanted their tombs to be in the vicinity of the sufi shrines and hospices. (xii) There were instances of <u>conflict</u> between the Sultans and the sufis. To assert their authority, both expected that certain rituals be performed such as prostration and kissing of the feet. Occasionally the sufi shaikh was addressed with high-sounding titles. For example, the disciples of Nizamuddin Auliya addressed him as sultan-ul-mashaikh (literally, Sultan amongst shaikhs). In some cases Sufis accepted courtly offices. <p>(Any other relevant Points) (Any eight Points to be examined/explained)</p>	154,156 ,159	8
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OR

	<p><u>Relationships of the Alvars and the Nayanars with the state</u></p> <p>(i) Alvars- devotees of Vishnu Nayanars- devotees of Shiva</p> <p>(ii) <u>Chola rulers supported</u> Brahmanical and Bhakti traditions. Royal patronage granted to Nayanars.</p> <p>(iii) <u>Chola rulers made land grants</u> and constructed temples for Vishnu and Shiva. Examples- Shiva temples at Chidambaram , Thanjavur , Gangaikondacholapuram.</p> <p>(iv) <u>Spectacular bronze sculptures</u> were produced which shows that the visions of the Nayanars inspired artist.</p> <p>(v) <u>Kings introduced the singing of Tamil Shiva hymns</u> in the temples under Royal Patronage and taking the initiatives to collect and organize them into text(Tevaram)</p> <p>(vi) <u>Chola ruler Prantaka I consecrated metal images of saints of Shaivism</u> ie- Appar , Sambandar and Sundarar.</p> <p>(vii) <u>The chola rulers often attempted to claim divine support</u> and proclaim their own power and status by building splendid temples and metal sculpture to recreate the visions of these popular saints.</p> <p>(viii) The vellala peasants revered both Nayanars and Alvars.</p> <p>(Any other relevant Points) (Any eight Points to be explained/examined)</p>	143,145 ,146	8
13	<p><u>The Causes why Zamindar failed to Pay the land revenue and its consequences</u></p> <p>(i) The initial demands were very high arguing that the burden on zamindar would gradually decline as agricultural production expanded and price rose.</p> <p>(ii) A high demand was imposed in 1790s when the agricultural prices were depressed.</p>	259- 260	8

- (iii) This made difficult to pay their dues to zamindar.
 - (iv) Zamindar could not collect rent and pay the rent.
 - (v) Revenue was in variable, regardless of the harvest and had to be paid punctually.
 - (vi) As per sunset law, the payment had to be paid before sunset. If not done, the zamindari was liable to be auctioned.
 - (vii) The permanent settlement limited the power of zamindar to collect rent from the ryot.
 - (viii) Company recognized zamindars as important but wanted to control and regulate them.
 - (ix) Zamindars lost their power to organize local justice and local police.
 - (x) Rent collection was a perennial problem. Sometimes bad harvest and low prices made payments of dues difficult for Ryots.
 - (xi) Sometimes Ryots deliberately delayed payments but zamindar could not assert his power over them.
 - (xii) Rich ryot , village head man, Jotedars and Mandals were happy to see the zamindars in trouble.
- (Any other relevant points)
- (Any eight Points to be explained/examined)

OR

The Grievances of Prince, Taluqdars, Peasants and Sepoys

A whole complex of emotions and issues, traditions and loyalties worked themselves out in the revolt of 1857.

Prince :

- a) In Awadh, more than anywhere else, the revolt became an expression of popular resistance to an alien order.
- b) Nawab Wajid Ali Shah of Awadh lost his authority due to mis-governance and exiled to Calcutta. Many of *talukdars* of

296-300

8

Awadh were loyal to the Nawab of Awadh, and they joined Begum Hazrat Mahal (wife of Nawab who initiated the revolt for her son – prince) in Lucknow.

i. Taluqdars:

- a) The British land revenue policy further undermined the position and authority of the *taluqdars*.
- b) After annexation, the first British revenue settlement, known as the Summary Settlement of 1856, was based on the assumption that the *taluqdars* were interlopers with no permanent stakes in land.
- c) The Summary Settlement proceeded to remove the *taluqdars* wherever possible.
- d) The increase of revenue demand in some place was 30 to 70%. Thus *taluqdars* were not happy with the annexation.

ii. Peasants:

- a) British land revenue officers believed that by removing taluqdars they would be able to settle the land with the actual owners of the soil.
- b) And thus reduce the level of exploitation of peasants while increasing revenue returns for the state. But this did not happen in practice.
- c) The revenue flows for the state increased but the burden of demand on the peasants did not decline. Thus neither taluqdars nor peasants had any reasons to be happy with the annexation.

iii. Sepoys:

- a) The grievances of the peasants were carried over into the sepoy lines since a vast majority of the sepoys were recruited from the villages of Awadh.
- b) For decades the sepoys had complained of low levels of pay and the difficulty of getting leave.
- c) The relationship of the sepoys with their superior white officers underwent a significant change in the years preceding the uprising of

	<p>1857.</p> <p>d) In the 1840s, the officers developed a sense of superiority and started treating the sepoys as their racial inferiors, riding roughshod over their sensibilities.</p> <p>e) Abuse and physical violence became common and thus the distance between sepoys and officers grew.</p> <p>f) Trust was replaced by suspicion. The episode of the greased cartridges was a classic example of this.</p> <p>(Any other relevant Points) (Any eight Points be examined/explained)</p>		
<p>14</p> <p>14.1</p> <p>14.2</p>	<p><u>Buddhism in practice</u></p> <p>(i) By assigning them work according to the strength</p> <p>(ii) By supplying food and wages</p> <p>(iii)By looking after them during sickness</p> <p>(iv)By sharing delicacies with them</p> <p>(v) Granting Leaves at times</p> <p>(Any other relevant Points) (Any two Points be examined)</p> <p>(i) By affection in acts and speech and mind.</p> <p>(ii) By keeping open house to them</p> <p>(iii)By supplying them with their worldly needs.</p> <p>(Any other relevant Points) (Any two Points be examined)</p>	<p>91,92, 94</p>	<p>2</p> <p>2</p>

14.3	<p>(i) The world is transient (annica) and constantly changing.</p> <p>(ii) It is also soulless (anatta).</p> <p>(iii) Nothing is permanent or eternal on it.</p> <p>(iv) Sorrows (Dukkha) are intrinsic to human existence.</p> <p>(v) He emphasized righteous actions.</p> <p>(vi) It is by following path of moderation between severe penances and left indulgence that human beings can rise above these worldly troubles.</p> <p>(vii) God's existence was irrelevant.</p> <p>(viii) Emphasized individual agency and righteous action means to escape from the cycle of rebirth and self-realization and nibbana.</p> <p>(ix) Extinguishing of the ego and desire and thus end the cycle.</p> <p>(x) Emphasis was placed on Metta (follow feeling) and Karuna (compassion).</p> <p>(Any Three Points to be examined)</p> <p>(Any other relevant points)</p>		3
15	<p><u>The Ain on Land Revenue Collection</u></p>	213-215	
15.1	Kankut system signifies grain estimates. If any doubt arises, the crop should be cut and estimated in three lots - the good, the middling and the inferior and the hesitation should be removed.		2
15.2	Batai also called bhaoli the crops are reaped and divided by agreement in the presence of the parties.		2
15.3	<p>Yes , it was flexible</p> <p>i. Mughal State tried to first acquire specific information about the extent of the agriculture lands in empire and what these lands produced before fixing the burden of Taxes on people.</p>		1+2=3

	<ul style="list-style-type: none"> ii. First tax assessment –(Jama) was made and then actual collection - (Hasil) iii. The option of paying in cash or kind was available to farmers. iv. The lands were actually measured and then the assessment of revenue made. <p>(Any two points to be examined)</p> <p>(Any other relevant Points)</p>		
16	<p><u>A Rural City?</u></p>	316, 327, 333	
16.1	<ul style="list-style-type: none"> i. Where- Bombay/Calcutta/Madras ii. Why- <ul style="list-style-type: none"> a. Better European residences were built due to the economic activities of the English East India Company in Bombay/Calcutta/Madras. b. Better European residences are built in the midst of compounds, which almost attain the dignity of parks and rice field and at the areas of the free flow of the winds. c. Buildings that build in these cities bore marks of their colonial origin. They mould tastes, popularize styles and shape the contours of culture. <p>(Any other relevant Points)</p> <p>(Any two points to be examined)</p>		1+2=3
16.2	<ul style="list-style-type: none"> i. The black towns were built in the crowded areas, dirty tanks, poor drainage etc. where tropical climate was unhealthy. ii. The “Black” areas came to symbolise not only chaos and anarchy, but also filth and disease. iii. The new Black Town resembled traditional Indian towns, with living quarters built around its own temple and bazaar. The narrow lanes criss-crossed the township. 		2

16.3	<p>(Any other relevant Points)</p> <p>(Any two points to be examined)</p> <ol style="list-style-type: none"> i. Madras developed by incorporating innumerable surrounding villages and by creating opportunities and spaces for a variety of communities. ii. Several different communities came and settled in Madras, performing a range of economic functions. iii. The <i>dubashes</i> were Indians who could speak two languages – the local language and English. iv. Brahmins started competing for similar positions in the administration. v. Gujarati bankers had also been present since the eighteenth century. vi. The Nawab of Arcot settled in nearby Triplicane, which became the nucleus of a substantial Muslim settlement. vii. San Thome with its cathedral was the centre for Roman Catholics. <p>(Any other relevant points)</p> <p>(Any two points be examined)</p>		2
17	<p><u>For Visually Impaired Candidates</u></p>		
17.1	Any one (Punjab, Sind , Bombay , Madras, Masulipatnam, Berar, Bengal, Bihar, Orrisa , Awadh, Surat, Calcutta , Decca, Chittagong, Patna, Banaras, Allahbad and Lucknow)		1
17.2	Any one (Delhi,Agra,Panipat,Amber,Ajmer,Lahore,Goa)		1
17.3	Any Three (Sanchi , Amravati,Lumbini, Nasik,Barhut , Bodh Gaya , Shravasthi , Ajanta and Nagarjunkonda)		3

Set no - 61/1, 61/2, 61/3

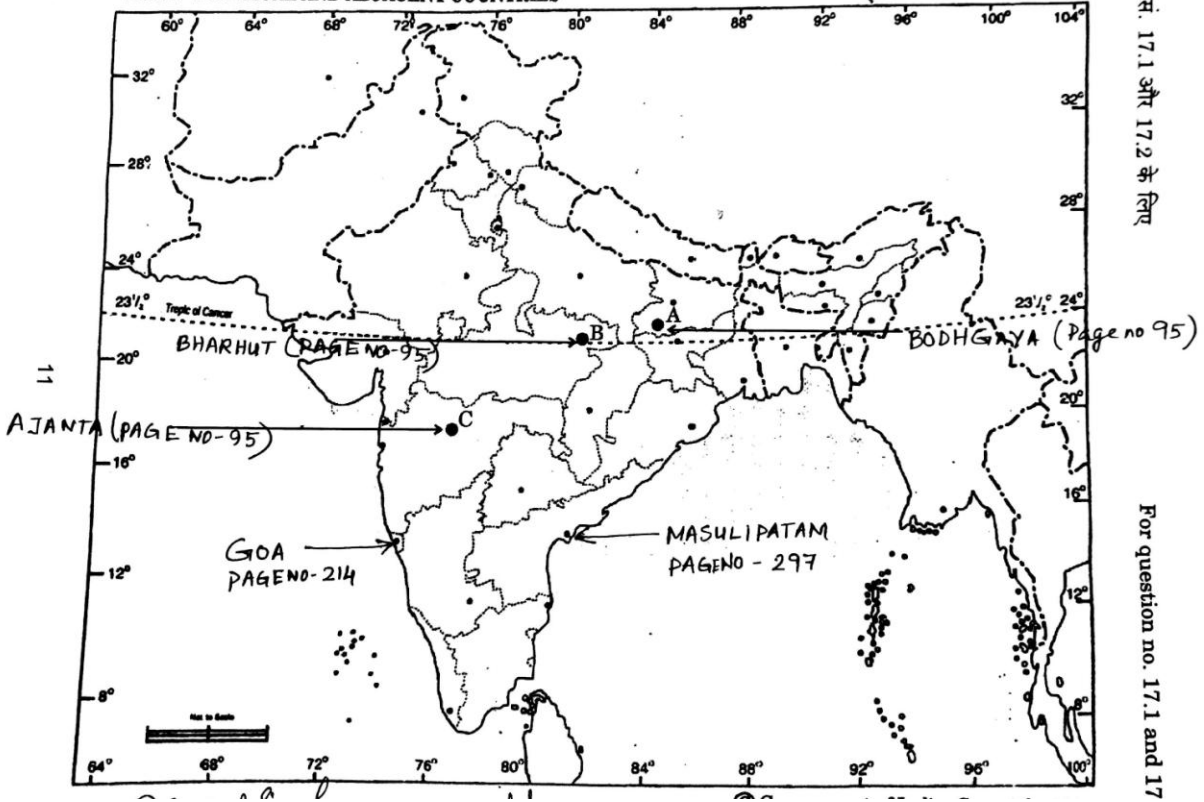
Question no. - 17.1, 17.2

61/1

INDIA - POLITICAL AND ADJACENT COUNTRIES

भारत - राजनैतिक तथा पड़ोसी देश

प्रश्न सं. 17.1 और 17.2 के लिए



**MARKING SCHEME
HISTORY - 027 (OUTSIDE DELHI)**

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2016-2017

CODE NO. 61/2

Q.NO.	EXPECTED ANSWERS/ VALUE POINTS	Page no.	MARKS
1	<p style="text-align: center;"><u>Occupations of Kshatriyas</u></p> <p>i. To engage in warfare.</p> <p>ii. To protect people and administer justice</p> <p>iii. To study the Vedas</p> <p>iv. To get sacrifices performed.</p> <p>v. To make gifts.</p> <p>(Any other relevant points) (Any Two points to be examined)</p>	61	2
2	<p style="text-align: center;"><u>The Legacy of Partition</u></p> <p>(i) India haters in Pakistan and Pakistan-haters in India are both products of partition.</p> <p>(ii) Partition generated memories, hatreds, stereotypes and identities that still continue to shape the history of people on both sides of the border.</p> <p>(iii) These hatreds have manifested themselves during inter - community conflicts and communal clashes in turn have kept alive the memories of past violence.</p> <p>(iv) Stories of Partition violence are recounted by communal groups to deepen the divide between communities, creating in people minds the feelings of suspicion and distrust.</p> <p>(v) Communities sharply defined boundaries and fundamentally opposed interest.</p>	381-382	2

	(Any other relevant points). (Any two points to be examined))		
3	<p><u>The outcome of the battle of Rakshasi- Tangadi (Talikota)</u></p> <ol style="list-style-type: none"> i. The chief minister of Vijayanagara Rama Raya led the army into battle where his forces were routed by the combined armies of Bijapur , Ahmednagar and Golconda. ii. The victorious armies sacked the city of Vijyanagara. iii. The city was totally abandoned within few years. iv. The forces at the empire shifted to east where the Aravidu dynasty ruled from Penukonda and later from Chandragiri (near Tirupati) <p>(Any other relevant points) (Any two points to be examined)</p>	173-174	2
4	<p><u>The Events that took place during 1920s and 30s which consolidated the Communal Identities</u></p> <ol style="list-style-type: none"> (i) Muslims were angered by ‘Music – before- mosque’ (ii) By the cow protection movement. (iii) By the efforts of the Arya Samaj to bring back to the Hindu fold (Shuddhi) those who had converted to Islam. (iv) Hindus were angered by the rapid spread of ‘tabligh’ (propaganda) and tanzim (Organization) after 1923. (v) Middle class publicists and communal activists sought to build greater solidarity within their communities, mobilising people against the other community. (vi) Hindu Mahasabha defines Hindu identity in opposition to Muslim identity. (vii) Every communal riot depend differences between communities, creating disturbing memories of violence. 	383-385	4

	<p>(viii) Separate Electorate 1909 for Muslims expanded in 1919, created temptations to use sectarian slogans and divided society.</p> <p>(Any other relevant points). (Any Four points to be examined)</p>		
5	<p><u>Authors and the period of Mahabharata</u></p> <p>(i) Mythological View: According to tradition, Vyasa dictated the text to the deity.</p> <p>(ii) The original story was probably composed by charioteer-bards, known as <i>sutas</i> who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements.</p> <p>(iii) These compositions circulated orally on CE 500. Then, from the fifth century BCE, Brahmanas took over the story and began to commit it to writing.</p> <p>(iv) Another phase in the composition of the text was completed between <i>c.</i> 200 BCE and 200 CE. This was the period when the worship of Vishnu was growing in importance, and Krishna, one of the important figures of the epic, was coming to be identified with Vishnu.</p> <p>(v) Subsequently, between <i>c.</i> 200 and 400 CE, large didactic sections resembling the <i>Manusmriti</i> were added. With these additions, a text, which initially perhaps had less than 10,000 verses, grew to comprise about 100,000 verses.</p> <p>(vi) This enormous composition is traditionally attributed to a sage named Vyasa.</p> <p>(Any other relevant points). (Any Four points to be examined)</p>	74, 75	4

6	<p><u>A Unique System Of Communication</u></p> <p>(i) The state evidently took special measures to encourage merchants.</p> <p>(ii) Almost all trade routes were well supplied with inns and guesthouses.</p> <p>(iii) Ibn Battuta was also amazed by the efficiency of the postal system that allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.</p> <p>(iv) The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days.</p> <p>(v) In India the postal system was of two kinds. The horse – post was called <i>uluq</i>, was run by royal horses stationed at a distance of every four miles.</p> <p>(vi) The foot-post has three stations per mile; it is called <i>dawa</i>, that is one-third of a mile.</p> <p>(Any other relevant points).</p> <p>(Any Four points to be examined)</p>	129	4
7	<p><u>Titles</u></p> <p>(i) The granting of titles to men of merit was an important aspect of Mughal polity.</p> <p>(ii) A man’s ascent in the court hierarchy could be traced through the titles he held.</p> <p>(iii)The title Asaf Khan for one of the highest ministers originated with Asaf, the legendary minister of the prophet king Sulaiman (Solomon).</p> <p>(iv)The title Mirza Raja was accorded by Aurangzeb to his two highest-ranking nobles, Jai Singh and Jaswant Singh. Titles could be earned or paid for.</p>	241	4

	<p>(v) Other awards included the robe of honour (<i>khilat</i>), a garment once worn by the emperor and imbued with his benediction.</p> <p>(vi) One gift, the <i>sarapa</i> (“head to foot”), consisted of a tunic, a turban and a sash (<i>patka</i>).</p> <p>(vii) Jewelled ornaments were often given as gifts by the emperor. The lotus blossom set with jewels (<i>padma murassa</i>) was given only in exceptional circumstances such as in marriage.</p> <p>(viii) The nobility was recruited from diverse ethnic and religious groups.</p> <p>(ix) The officer corps of the Mughals was described as a bouquet of flowers (<i>guldasta</i>)</p> <p>(Any other relevant points).</p> <p>(Any Four points to be examined)</p>		
8	<p><u>The different argument made in favor of protection of depressed classes in the Constitution Assembly -</u></p> <p>(i) Mr N. G. Ranga , socialist leader argued that real minorities were the poor and down trodden. They needed protection, props and ladder through constitutional rights.</p> <p>(ii) Some member of depressed castes emphasized that that problems of “untouchables “could not be resolved through protection and safeguard alone. Their disabilities were caused by the social norms and moral values of caste society.</p> <p>(iii) Society had used their services and labour but kept them at a social distance such as refusing them to enter into temples and mix or dine with them.</p> <p>(iv) J. Nagappa pointed out that numerically the depressed castes formed between 20 to 25 percent of the total population and not a minority. Their sufferings were due to their systematic marginalization not their numerical</p>	418-422	4

	<p>insignificance. They had no access to education, no share in the administration.</p> <p>(v) Jaipal Singh spoke eloquently on the need to protect the tribes and ensure conditions that could help them up to the level of general population.</p> <p>(vi) Ambedker advocated/ recommended that the abolition of untouchability.</p> <p>(vii) Hindu temples be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.</p> <p>(viii) There had to be change in the attitude within society.</p> <p>(Any other relevant points) (Any four points to be examined)</p>		
9	<p><u>The Distinctive features of Domestic Architecture of Mohenjodaro</u></p> <p>(i) Lower town of Mohenjo-Daro provides examples of residential buildings.</p> <p>(ii) Many were centered on a courtyard with rooms on all sides.</p> <p>(iii) The courtyard was probably the center of activities such as cooking and weaving.</p> <p>(iv) Every house was connected to street drains.</p> <p>(v) There was much concern for privacy. There are no windows on the walls along the ground level.</p> <p>(vi) Main entrance doesn't give direct view of the interior or the courtyard.</p> <p>(vii) Every house had its own bathroom paved with bricks, and with drains connected through the wall to street drains.</p> <p>(viii) Houses had staircase to reach the second storey or the roof.</p> <p>(ix) Many houses had wells, often in a room that could be</p>	7	4

	<p>reached from the outside and perhaps used by passers-by.</p> <p>(x) House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.</p> <p>(Any other relevant points) (Any four points to be examined)</p>		
10	<p><u>Values upheld by Mahatma Gandhi</u></p> <p>(i) Peaceful co-existence among different faiths. (ii) Respect for each faith or religion. (iii) To overcome social evils such as child marriage, untouchability etc. (iv) Hindu- Muslim Harmony. (v) Non- violence (Ahinsa). (vi) Truth –Struggle for truth (Satya Graha.) (vii) Freedom. (viii) Tolerance for each other’s ideas and faiths (ix) Unity and integrity.</p> <p>(Any other relevant points) (Any four points to be examined)</p>	355	4
11	<p><u>Relationship between the Sufis and the State</u></p> <p>(i) The group of Sufis-the Chishtis, who migrated to India in the late twelfth century adopted the local environment and maintained an influencing relationship with the state. (ii) One of the major feature of the Sufis was austerity including maintaining distance from worldly power. (iii) However, they did not maintain the complete isolation from political power. (iv) The Sufis accepted unsolicited grants and donations from political elites. (v) The sultans in turn set up charitable trusts (auqaf) as endowments for hospices and tax-free land (inam). (vi) The Chishtis accepted donations in cash and kind. Rather than accumulate donations, they preferred to use these fully on immediate requirements such as food, clothes, living quarters and ritual necessities (such as sama). (vii) Further, their piety and scholarship, and people’s belief in their miraculous powers made sufis popular among the masses, whose support kings wished to secure.</p>	154,156,159	8

	<p>(viii) Akbar visited Ajmer Dargah of Khawaja Muinuddin chisti fourteen times to seek blessings for new conquests, fulfilment of vows and the birth of sons. Each of his visits was celebrated by generous gifts, which were recorded in Imperial documents.</p> <p>(ix) Kings did not simply need to demonstrate their association with sufis; they also required legitimation from them.</p> <p>(x) When the Turks set up the Delhi Sultanate, they resisted the insistence of the ulama on imposing shari‘a as state law because they anticipated opposition from their subjects, the majority of whom were non-Muslims. The Sultans then sought out the sufis – who derived their authority directly from God – and did not depend on jurists to interpret the shari‘a.</p> <p>(xi) It was believed that auliya could intercede with God in order to improve material and spiritual condition of ordinary human beings. This explains why kings often wanted their tombs to be in the vicinity of the sufi shrines and hospices.</p> <p>(xii) There were instances of conflict between the Sultans and the sufis. To assert their authority, both expected that certain rituals be performed such as prostration and kissing of the feet. Occasionally the sufi shaikh was addressed with high-sounding titles. For example, the disciples of Nizamuddin Auliya addressed him as sultan-ul-mashaikh (literally, Sultan amongst shaikhs). In some cases Sufis accepted courtly offices.</p> <p>(Any other relevant Points) (Any eight Points to be examined/explained)</p> <p style="text-align: center;">OR</p> <p><u>Relationships of the Alvars and the Nayanars with the state</u></p> <p>(i) Alvars- devotees of Vishnu Nayanars- devotees of Shiva</p> <p>(ii) <u>Chola rulers supported</u> Brahmanical and Bhakti traditions. Royal patronage granted to Nayanars.</p>	143,145,146	8
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	<p>(iii) <u>Chola rulers made land grants</u> and constructed temples for Vishnu and Shiva. Examples- Shiva temples at Childambaram , Thanjavur , Gangaikondacholapuram.</p> <p>(iv) <u>Spectacular bronze sculptures</u> were produced which shows that the visions of the Nayanars inspired artist.</p> <p>(v) <u>Kings introduced the singing of Tamil Shiva hymns</u> in the temples under Royal Patronage and taking the initiatives to collect and organize them into text(Tevaram)</p> <p>(vi) <u>Chola ruler Prantaka I consecrated metal images of saints of Shaivism</u> ie- Appar , Sambandar and Sundarar.</p> <p>(vii) <u>The chola rulers often attempted to claim divine support and proclaim their own power and status by building splendid temples and metal sculpture to recreate the visions of these popular saints.</u></p> <p>(viii) The vellala peasants revered both Nayanars and Alvars.</p> <p>(Any other relevant Points) (Any eight Points to be explained/examined)</p>		
12	<p><u>The agriculture practices followed by cultivators to increase productivity from c. 600 BCE to 600 CE</u></p> <p>(i) The shift to plough agriculture was one strategy spread in fertile alluvial river valleys – i.e. Ganga Valley and Kaveri Valley from c. Sixth century BCE.</p> <p>(ii) The use of iron tipped ploughshare turned the alluvial soil in areas, which had high rainfall.</p> <p>(iii) Transplantation- this strategy was used for paddy cultivation in area where water was plentiful.</p> <p>(iv) Broadcasting of seeds- Broadcasting of seeds strategy was used in paddy cultivation.</p> <p>(v) Transplantation of saplings was used in waterlogged fields. This ensured a higher ratio of survival of saplings</p>	38,39	8

	<p>and higher yields.</p> <p>(vi) Use of hoe agriculture- In semi-arid parts of the country such as Punjab, Rajasthan, hilly tracts in the north eastern and central parts of the sub continent practiced hoe agriculture.</p> <p>(vii) Use of irrigation strategies through wells, tanks and canals.</p> <p>(viii) Communities as well as individuals organized the construction of irrigation works to increase production.</p> <p>(ix) Land grants- a type of strategies adopted by ruling lineages to extend agriculture to new areas.</p> <p>Above strategies led to an increase in production but there was a growing differentiation amongst people engaged in agriculture such as emergence of Gahapati (Rich peasants).</p> <p>(Assess as a whole / Open ended answer. Candidate's expression should be given due weightage).</p> <p>(Any eight points to be explained/examined)</p> <p style="text-align: center;">OR</p> <p style="text-align: center;"><u>Main Features of the Mauryan Administration</u></p> <p>(i) There were five major political centers in the empire.</p> <p>(ii) Patliputra was capital of the empire.</p> <p>(iii) Provincial centers were –Taxila , Ujjayini , Tosali and Suvarnagiri</p> <p>(iv) Suvarnagiri was important for tapping gold mines of Karnataka.</p> <p>(v) Taxila and Ujjayini were probably used for long distance trade routes.</p>	32,33, 34	8
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	<p>(vi) Administrative control was strongest in areas around the capital and provincial centers.</p> <p>(vii) Capital centers were carefully chosen.</p> <p>(viii) Communication along both land and water was of vital importance for existence of the empire.</p> <p>(ix) Army was important means for ensuring safety and security.</p> <p>(x) Megasthenes mentions a committee with six subcommittees for coordination military activity of the</p> <p>a) One looked after navy.</p> <p>b) The second managed transport and provisions.</p> <p>c) The Third was responsible for foot soldiers.</p> <p>d) The fourth for horses.</p> <p>e) The fifth for chariots.</p> <p>f) The sixth for elephants.</p> <p>g) The Activity of second committee was rather varied arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals and recruiting servants and artisans to look after soldiers.</p> <p>(xi) Ashoka tried to hold the empire by dhamma.</p> <p>(xii) Dhamma ensured well being of the people in this world and the next.</p> <p>(xiii) Ashoka appointed special officers known a Dhamma Mahamatta to spread the message of Dhamma.</p> <p>(xiv) According to Megasthenes - Officers were appointed to different work. Such as some superintended the rivers, measure the land; inspect the sluices by which water is let out from the main canals into branches, so everyone may have equal supply of it. Some officers collect the taxes.</p>		
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	<p>(Any Other Relevant point)</p> <p>(Any eight points to be explained / examined)</p>		
13	<p><u>Part I - Land Revenue System</u></p> <p>i. The revenue system that was introduced in the Bombay Deccan came to be known as the <i>ryotwari</i> settlement.</p> <p>ii. The revenue was directly settled with the <i>ryot</i>.</p> <p>iii. The average income from different types of soil was estimated, the revenue-paying capacity of the <i>ryot</i> was assessed and a proportion of it fixed as the share of the state.</p> <p>iv. The lands were resurveyed every 30 years and the revenue rates increased.</p> <p>v. Therefore, the revenue demand was no longer permanent.</p> <p>vi. It was based on Ricardian ideas.</p> <p>(Any Other Relevant point)</p> <p>(Any four points to be explained / examined)</p> <p><u>Part II- Peasants fall into Debt – trap</u></p> <p>i. During the 1820's the revenue that was demanded was so high.</p> <p>ii. In areas of poor soil and fluctuating rainfall the problem was particularly acute. When rains failed and harvests were poor, peasants found it impossible to pay the revenue.</p> <p>iii. However, the collectors in charge of revenue collection were keen on demonstrating their efficiency and pleasing</p>	277	4+4=8
		278	

	<p>their superiors.</p> <p>iv. So they went about extracting payment with utmost severity.</p> <p>v. When someone failed to pay, his crops were seized and a fine was imposed on the whole village.</p> <p>vi. By the 1830s the problem became more severe. Prices of agricultural products fell sharply after 1832 and did not recover for over a decade and a half.</p> <p>vii. At the same time the countryside was devastated by a famine that struck in the years 1832-34.</p> <p>viii. Unpaid balances of revenue mounted.</p> <p>ix. Inevitably, revenue could rarely be paid without a loan from a moneylender. But once a loan was taken, the <i>ryot</i> found it difficult to pay it back.</p> <p>x. As debt mounted, and loans remained unpaid, peasants' dependence on moneylenders increased.</p> <p>(Any Other Relevant point)</p> <p>(Any Four points to be explained / examined)</p> <p style="text-align: center;">OR</p> <p><u>Rumours and prophesies of the revolt of 1857</u></p> <p>(i) The sepoys who had arrived in Delhi from Meerut had told Bahadur Shah about bullets coated with the fat of cows and pigs.</p> <p>(ii) Biting those bullets would corrupt their caste and religion. They were referring to the cartridges of the Enfield rifles which had just been given to them.</p> <p>(iii) The British tried to explain to the sepoys that this was not the case but the rumour that the new cartridges were</p>	<p>294, 295</p>	<p>8</p>
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	<p>greased with the fat of cows and pigs spread like wildfire across the sepoy lines of North India.</p> <p>(iv) In the third week of January 1857 a “low-caste” <i>khalasi</i> who worked in the magazine in Dum Dum had asked a Brahmin sepoy for a drink of water from his <i>lota</i>.</p> <p>(v) The sepoy had refused saying that the “lower caste’s” touch would defile the <i>lota</i>.</p> <p>(vi) There was the rumour that the British government had hatched a gigantic conspiracy to destroy the caste and religion of Hindus and Muslims.</p> <p>(vii) To this end, the rumours said, the British had mixed the bone dust of cows and pigs into the flour that was sold in the market.</p> <p>(viii) In towns and cantonments, sepoys and the common people refused to touch the <i>atta</i>.</p> <p>(ix) There was fear and suspicion that the British wanted to convert Indians to Christianity.</p> <p>(x) The response to the call for action was reinforced by the prophecy that British rule would come to an end on the centenary of the Battle of Plassey, on 23 June 1857.</p> <p>(xi) In North India chapattis were being distributed from village to village. A person would come at night and give a chapatti to the watchman of the village and ask him to make five more and distribute to the next village, and so on.</p> <p>(xii) The meaning and purpose of the distribution of the chapattis was not clear and is not clear even today. But there is no doubt that people read it as an omen of an upheaval.</p> <p>(Any Other Relevant points)</p> <p>(Any eight points to be explained / examined)</p>		
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14	<u>The Ain on Land Revenue Collection</u>	213-215	
14.1	Kankut system signifies grain estimates. If any doubt arises, the crop should be cut and estimated in three lots - the good, the middling and the inferior and the hesitation should be removed.		2
14.2	Batai also called bhaoli the crops are reaped and divided by agreement in the presence of the parties.		2
14.3	<p>Yes , it was flexible</p> <ul style="list-style-type: none"> i. Mughal State tried to first acquire specific information about the extent of the agriculture lands in empire and what these lands produced before fixing the burden of Taxes on people. ii. First tax assessment –(Jama) was made and then actual collection - (Hasil) iii. The option of paying in cash or kind was available to farmers. iv. The lands were actually measured and then the assessment of revenue made. <p>(Any two points to be examined)</p> <p>(Any other relevant Points)</p>		1+2=3

15	<p><u>A Rural City?</u></p>	316, 327, 333	
15.1	<p>i. Where- Bombay/Calcutta/Madras</p> <p>ii. Why-</p> <p>a. Better European residences were built due to the economic activities of the English East India Company in Bombay/Calcutta/Madras.</p> <p>b. Better European residences are built in the midst of compounds, which almost attain the dignity of parks and rice field and at the areas of the free flow of the winds.</p> <p>c. Buildings that build in these cities bore marks of their colonial origin. They mould tastes, popularize styles and shape the contours of culture.</p> <p>(Any other relevant Points) (Any two points to be examined)</p>		1+2=3
15.2	<p>i. The black towns were built in the crowded areas, dirty tanks, poor drainage etc. where tropical climate was unhealthy.</p> <p>ii. The “Black” areas came to symbolise not only chaos and anarchy, but also filth and disease.</p> <p>iii. The new Black Town resembled traditional Indian towns, with living quarters built around its own temple and bazaar. The narrow lanes criss-crossed the township.</p> <p>(Any other relevant Points) (Any two points to be examined)</p>		2

15.3	<ul style="list-style-type: none"> i. Madras developed by incorporating innumerable surrounding villages and by creating opportunities and spaces for a variety of communities. ii. Several different communities came and settled in Madras, performing a range of economic functions. iii. The <i>dubashes</i> were Indians who could speak two languages – the local language and English. iv. Brahmins started competing for similar positions in the administration. v. Gujarati bankers had also been present since the eighteenth century. vi. The Nawab of Arcot settled in nearby Triplicane, which became the nucleus of a substantial Muslim settlement. vii. San Thome with its cathedral was the centre for Roman Catholics. <p>(Any other relevant points)</p> <p>(Any two points be examined)</p>		2
16	<p><u>Buddhism in practice</u></p>	91,92, 94	
16.1	<ul style="list-style-type: none"> (i) By assigning them work according to the strength (ii) By supplying food and wages (iii)By looking after them during sickness (iv)By sharing delicacies with them (v) Granting Leaves at times <p>(Any other relevant Points)</p> <p>(Any two Points be examined)</p>		2

16.2	<p>(i) By affection in acts and speech and mind.</p> <p>(ii) By keeping open house to them</p> <p>(iii)By supplying them with their worldly needs.</p> <p>(Any other relevant Points) (Any two Points be examined)</p>		2
16.3	<p>(i) The world is transient (annica) and constantly changing.</p> <p>(ii) It is also soulless (anatta).</p> <p>(iii)Nothing is permanent or eternal on it.</p> <p>(iv)Sorrows (Dukkha) are intrinsic to human existence.</p> <p>(v) He emphasized righteous actions.</p> <p>(vi)It is by following path of moderation between severe penances and left indulgence that human beings can rise above these worldly troubles.</p> <p>(vii) God’s existence was irrelevant.</p> <p>(viii) Emphasized individual agency and righteous action means to escape from the cycle of rebirth and self-realization and nibbana.</p> <p>(ix)Extinguishing of the ego and desire and thus end the cycle.</p> <p>(x) Emphasis was placed on Metta (follow feeling) and Karuna (compassion).</p> <p>(Any Three Points to be examined)</p> <p>(Any other relevant points)</p>		3

17	<u>For Visually Impaired Candidates</u>		
17.1	Any one (Punjab, Sind , Bombay , Madras, Masulipatnam, Berar, Bengal, Bihar, Orrisa , Awadh, Surat, Calcutta , Decca, Chittagong, Patna, Banaras, Allahbad and Lucknow)		1
17.2	Any one (Delhi,Agra,Panipat,Amber,Ajmer,Lahore,Goa)		1
17.3	Any Three (Sanchi , Amravati,Lumbini, Nasik,Barhut , Bodh Gaya , Shravasthi , Ajanta and Nagarjunkonda)		3

Set no - 61/1, 61/2, 61/3

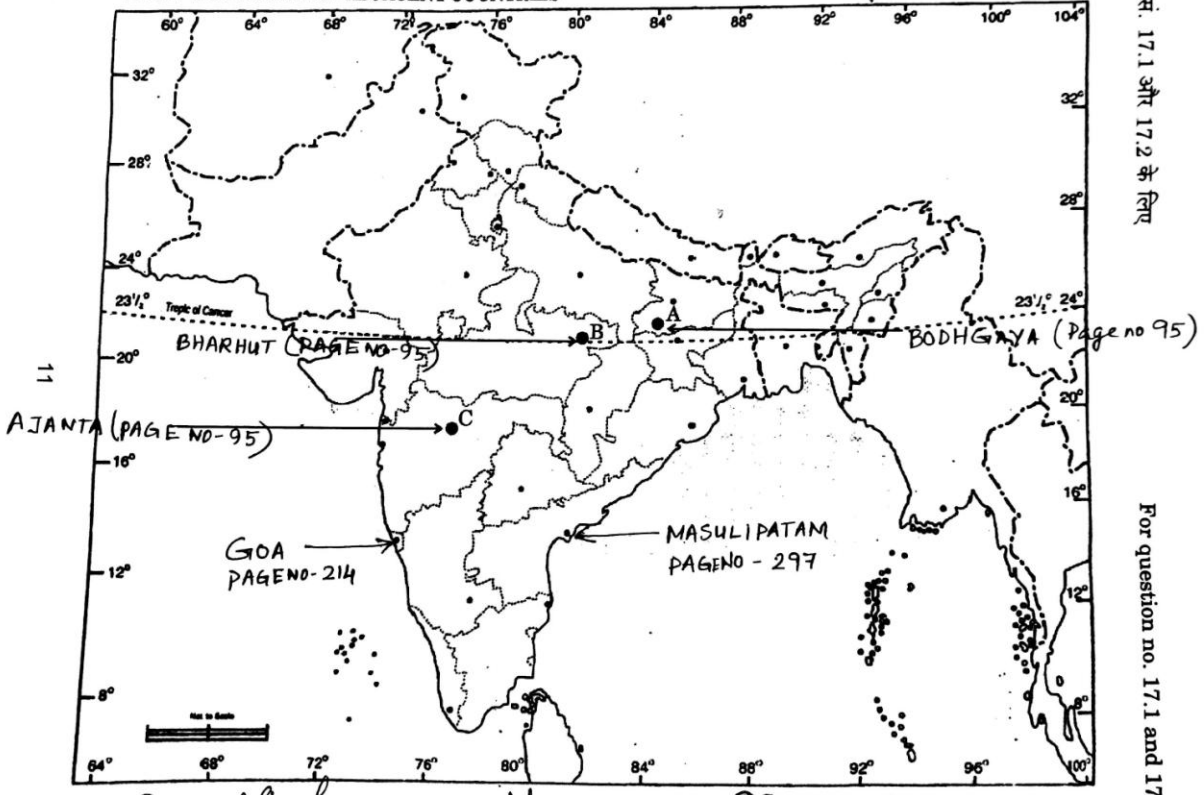
Question no. - 17.1, 17.2

INDIA - POLITICAL AND ADJACENT COUNTRIES

भारत - राजनैतिक तथा पड़ोसी देश

61/1

प्रश्न सं. 17.1 और 17.2 के लिए



For question no. 17.1 and 17

**MARKING SCHEME
HISTORY - 027 (OUTSIDE DELHI)**

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2016-2017

CODE NO. 61/3

Q.NO.	EXPECTED ANSWERS/ VALUE POINTS	Page no.	MARKS
1	<p><u>Gender Differences (Patrilineal succession, Claim of resources , Gotra System)</u></p> <p>i. Under patriliney, sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.</p> <p>ii. According to the <i>Manusmriti</i>, the paternal estate was to be divided equally amongst sons after the death of the parents, with a special share for the eldest.</p> <p>iii. Women could not claim a share of these resources.</p> <p>However, women were allowed to retain the gifts they received on the occasion of their marriage as <i>stridhana</i> (literally, a woman's wealth).</p> <p>iv. Upper-class women may have had access to resources, land, cattle and money were generally controlled by men.</p> <p>v. In other words, social differences between men and women were sharpened because of the differences in access to resources.</p> <p>vi. One Brahmanical practice, men gotras were defined once whereas women were expected to give up their father's <i>gotra</i> and adopt that of their husband on marriage and members of the same <i>gotra</i> could not marry.</p> <p>(Any other relevant points) (Any Two points to be examined)</p>	55,58,68	2

2	<p style="text-align: center;"><u>Significance of Enclosing Agricultral land</u></p> <p>i. Abdur Razzaq noted that “between the first, second and the third walls there are cultivated fields, gardens and houses”.</p> <p>ii. Agricultural tracts were incorporated within the fortified area. The objective of medieval sieges was to starve the defenders into submission.</p> <p>iii. These sieges could last for several months and sometimes even years. Normally rulers tried to be prepared for such situations by building large granaries within fortified areas. (Any other relevant points) (Any Two points to be examined)</p>	178	2
3	<p style="text-align: center;"><u>The Legacy of Partition</u></p> <p>(i) India haters in Pakistan and Pakistan-haters in India are both products of partition.</p> <p>(ii) Partition generated memories, hatreds, stereotypes and identities that still continue to shape the history of people on both sides of the border.</p> <p>(iii) These hatreds have manifested themselves during inter - community conflicts and communal clashes in turn have kept alive the memories of past violence.</p> <p>(iv) Stories of Partition violence are recounted by communal groups to deepen the divide between communities, creating in people minds the feelings of suspicion and distrust.</p> <p>(v) Communities sharply defined boundaries and fundamentally opposed interest. (Any other relevant points). (Any two points to be examined))</p>	381-382	2
4	<p style="text-align: center;"><u>The different argument made in favor of protection of depressed classes in the Constitution Assembly -</u></p> <p>(i) Mr N. G. Ranga , socialist leader argued that real minorities were the poor and down trodden. They needed protection, props and ladder through</p>	418-422	4

	<p>constitutional rights.</p> <p>(ii) Some member of depressed castes emphasized that that problems of “untouchables “could not be resolved through protection and safeguard alone. Their disabilities were caused by the social norms and moral values of caste society.</p> <p>(iii) Society had used their services and labour but kept them at a social distance such as refusing them to enter into temples and mix or dine with them.</p> <p>(iv) J. Nagappa pointed out that numerically the depressed castes formed between 20 to 25 percent of the total population and not a minority. Their sufferings were due to their systematic marginalization not their numerical insignificance. They had no access to education, no share in the administration.</p> <p>(v) Jaipal Singh spoke eloquently on the need to protect the tribes and ensure conditions that could help them up to the level of general population.</p> <p>(vi) Ambedker advocated/ recommended that the abolition of untouchability.</p> <p>(vii)Hindu temples be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.</p> <p>(viii) There had to be change in the attitude within society.</p> <p>(Any other relevant points) (Any four points to be examined)</p>		
5	<p><u>Dynamic text- Mahabharata</u></p> <p>i. The growth of the <i>Mahabharata</i> did not stop with the Sanskrit version.</p> <p>ii. Over the centuries, versions of the epic were written in a variety of languages through an ongoing process of dialogue between peoples, communities, and those who wrote the texts.</p>	77	4

	<ul style="list-style-type: none"> iii. Several stories that originated in specific regions or circulated amongst certain people found their way into the epic. iv. At the same time, the central story of the epic was often retold in different ways. v. And episodes were depicted in sculpture and painting. They also provided themes for a wide range of performing arts – plays, dance and other kinds of narrations. <p>(Any other relevant points) (Any four points to be examined)</p>		
6	<p><u>Camp Towns</u></p> <ul style="list-style-type: none"> i. Bernier described Mughal cities as “camp towns”. ii. He meant towns that owed their existence on the imperial camps. iii. These towns depended for their survival on imperial camps. iv. He believed that these came into existence when the imperial court moved in and rapidly declined when it moved out. v. He suggested that they did not have viable social and economic foundations but were dependent on imperial patronage. <p><u>Conclusion</u></p> <ul style="list-style-type: none"> i. Bernier was drawing an oversimplified picture. ii. There were all kinds of towns: manufacturing towns, trading towns, port-towns, sacred centres, pilgrimage towns, etc. iii. Their existence is an index of the prosperity of merchant communities and professional classes. <p>(Any other relevant points) (Any four points to be examined)</p>	134	4

7	<p>Qandahar - a bone of contention</p> <p>Qandahar was a bone of contention between the Safavids and the Mughals.</p> <p>A Strategic outpost</p> <ol style="list-style-type: none"> i. A constant aim of Mughal policy was to ward off this potential danger by controlling strategic outposts – notably Kabul and Qandahar. ii. All conquerors who sought to make their way into the Indian subcontinent had to cross the Hindukush to have access to north India. iii. The fortress-town had initially been in the possession of Humayun, reconquered in 1595 by Akbar. While the Safavid court retained diplomatic relations with the Mughals, it continued to stake claims to Qandahar. iv. In 1613 Jahangir sent a diplomatic envoy to the court of Shah Abbas to plead the Mughal case for retaining Qandahar, but the mission failed. v. In 1622 a Persian army besieged Qandahar. The ill-prepared Mughal garrison was defeated and had to surrender the fortress and the city to the Safavids. <p>(Any other relevant points) (Any four points to be examined)</p>	248-49	4
8	<p><u>The Distinctive features of Domestic Architecture of Mohenjodaro</u></p> <ol style="list-style-type: none"> (i) Lower town of Mohenjo-Daro provides examples of residential buildings. (ii) Many were centered on a courtyard with rooms on all sides. (iii) The courtyard was probably the center of activities such as cooking and weaving. (iv) Every house was connected to street drains. 	7	4

	<p>(v) There was much concern for privacy. There are no windows on the walls along the ground level.</p> <p>(vi) Main entrance doesn't give direct view of the interior or the courtyard.</p> <p>(vii) Every house had its own bathroom paved with bricks, and with drains connected through the wall to street drains.</p> <p>(viii) Houses had staircase to reach the second storey or the roof.</p> <p>(ix) Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by.</p> <p>(x) House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.</p> <p>(Any other relevant points) (Any four points to be examined)</p>		
9	<p><u>The Events that took place during 1920s and 30s which consolidated the Communal Identities</u></p> <p>(i) Muslims were angered by 'Music – before- mosque'</p> <p>(ii) By the cow protection movement.</p> <p>(iii) By the efforts of the Arya Samaj to bring back to the Hindu fold (Shuddhi) those who had converted to Islam.</p> <p>(iv) Hindus were angered by the rapid spread of 'tabligh' (propaganda) and tanzim (Organization) after 1923.</p> <p>(v) Middle class publicists and communal activists sought to build greater solidarity within their communities, mobilising people against the other community.</p> <p>(vi) Hindu Mahasabha defines Hindu identity in opposition to Muslim identity.</p>	383-385	4

	<p>(vii) Every communal riot depend differences between communities, creating disturbing memories of violence.</p> <p>(viii) Separate Electorate 1909 for Muslims expanded in 1919, created temptations to use sectarian slogans and divided society.</p> <p>(Any other relevant points). (Any Four points to be examined)</p>		
10	<p style="text-align: center;"><u>Values upheld by Mahatma Gandhi</u></p> <p>(i) Peaceful co-existence among different faiths. (ii) Respect for each faith or religion. (iii) To overcome social evils such as child marriage, untouchability etc. (iv) Hindu- Muslim Harmony. (v) Non- violence (Ahinsa). (vi) Truth –Struggle for truth (Satya Graha.) (vii) Freedom. (viii) Tolerance for each other’s ideas and faiths (ix) Unity and integrity.</p> <p style="text-align: center;">(Any other relevant points) (Any four points to be examined)</p>	355	4
11	<p style="text-align: center;"><u>The agriculture practices followed by cultivators to increase productivity from c. 600 BCE to 600 CE</u></p> <p>(i) The shift to plough agriculture was one strategy spread in fertile alluvial river valleys – i.e. Ganga Valley and Kaveri Valley from c. Sixth century BCE.</p> <p>(ii) The use of iron tipped ploughshare turned the alluvial soil in areas, which had high rainfall.</p> <p>(iii) Transplantation- this strategy was used for paddy cultivation in area where water was plentiful.</p> <p>(iv) Broadcasting of seeds- Broadcasting of seeds strategy was used in paddy cultivation.</p> <p>(v) Transplantation of saplings was used in waterlogged</p>	38,39	8

	<p>fields. This ensured a higher ratio of survival of saplings and higher yields.</p> <p>(vi) Use of hoe agriculture- In semi-arid parts of the country such as Punjab, Rajasthan, hilly tracts in the north eastern and central parts of the sub continent practiced hoe agriculture.</p> <p>(vii) Use of irrigation strategies through wells, tanks and canals.</p> <p>(viii) Communities as well as individuals organized the construction of irrigation works to increase production.</p> <p>(ix) Land grants- a type of strategies adopted by ruling lineages to extend agriculture to new areas.</p> <p>Above strategies led to an increase in production but there was a growing differentiation amongst people engaged in agriculture such as emergence of Gahapati (Rich peasants).</p> <p>(Assess as a whole / Open ended answer. Candidate's expression should be given due weight age).</p> <p>(Any eight points to be explained/examined)</p> <p style="text-align: center;">OR</p> <p><u>Main Features of the Mauryan Administration</u></p> <p>(i) There were five major political centers in the empire.</p> <p>(ii) Patliputra was capital of the empire.</p> <p>(iii) Provincial centers were –Taxila , Ujjayini , Tosali and Suvarnagiri</p> <p>(iv) Suvarnagiri was important for tapping gold mines of</p>	<p>32,33, 34</p>	<p>8</p>
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	<p>Karnataka.</p> <p>(v) Taxila and Ujjayini were probably used for long distance trade routes.</p> <p>(vi) Administrative control was strongest in areas around the capital and provincial centers.</p> <p>(vii) Capital centers were carefully chosen.</p> <p>(viii) Communication along both land and water was of vital importance for existence of the empire.</p> <p>(ix) Army was important means for ensuring safety and security.</p> <p>(x) Megasthenes mentions a committee with six subcommittees for coordination military activity of the</p> <p>a) One looked after navy.</p> <p>b) The second managed transport and provisions.</p> <p>c) The Third was responsible for foot soldiers.</p> <p>d) The fourth for horses.</p> <p>e) The fifth for chariots.</p> <p>f) The sixth for elephants.</p> <p>g) The Activity of second committee was rather varied arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals and recruiting servants and artisans to look after soldiers.</p> <p>(xi) Ashoka tried to hold the empire by dhamma.</p> <p>(xii) Dhamma ensured well being of the people in this world and the next.</p> <p>(xiii) Ashoka appointed special officers known a Dhamma Mahamatta to spread the message of Dhamma.</p> <p>(xiv) According to Megasthenes - Officers were appointed to different work. Such as some superintended the rivers, measure the land; inspect the sluices by which water is let out from the main canals into branches, so</p>		
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	<p>everyone may have equal supply of it. Some officers collect the taxes.</p> <p>(Any Other Relevant point)</p> <p>(Any eight points to be explained / examined)</p>		
12	<p><u>Relationship between the Sufis and the State</u></p> <p>(i) The group of Sufis-the Chishtis, who migrated to India in the late twelfth century adopted the local environment and maintained an influencing relationship with the state.</p> <p>(ii) One of the major feature of the Sufis was austerity including maintaining distance from worldly power.</p> <p>(iii) However, they did not maintain the complete isolation from political power.</p> <p>(iv) The Sufis accepted unsolicited grants and donations from political elites.</p> <p>(v) The sultans in turn set up charitable trusts (auqaf) as endowments for hospices and tax-free land (inam).</p> <p>(vi) The Chishtis accepted donations in cash and kind. Rather than accumulate donations, they preferred to use these fully on immediate requirements such as food, clothes, living quarters and ritual necessities (such as sama).</p> <p>(vii) Further, their piety and scholarship, and people's belief in their miraculous powers made sufis popular among the masses, whose support kings wished to secure.</p> <p>(viii) Akbar visited Ajmer Dargah of Khawaja Muinuddin chisti fourteen times to seek blessings for new conquests, fulfilment of vows and the birth of sons. Each of his visits was celebrated by generous gifts, which were recorded in Imperial documents.</p> <p>(ix) Kings did not simply need to demonstrate their association with sufis; they also required legitimation from them.</p> <p>(x) When the Turks set up the Delhi Sultanate, they resisted the insistence of the ulama on imposing shari'a as state law because they anticipated opposition from their subjects, the majority of whom were non-Muslims. The Sultans then sought out the sufis – who derived their authority directly from God – and did not depend on jurists to interpret the shari'a.</p>	154,156,159	8

	<p>(xi) It was believed that auliya could intercede with God in order to improve material and spiritual condition of ordinary human beings. This explains why kings often wanted their tombs to be in the vicinity of the sufi shrines and hospices.</p> <p>(xii) There were instances of conflict between the Sultans and the sufis. To assert their authority, both expected that certain rituals be performed such as prostration and kissing of the feet. Occasionally the sufi shaikh was addressed with high-sounding titles. For example, the disciples of Nizamuddin Auliya addressed him as sultan-ul-mashaikh (literally, Sultan amongst shaikhs). In some cases Sufis accepted courtly offices.</p> <p>(Any other relevant Points) (Any eight Points to be examined/explained)</p> <p style="text-align: center;">OR</p> <p><u>Relationships of the Alvars and the Nayanars with the state</u></p> <p>(i) Alvars- devotees of Vishnu Nayanars- devotees of Shiva</p> <p>(ii) <u>Chola rulers supported</u> Brahmanical and Bhakti traditions. Royal patronage granted to Nayanars.</p> <p>(iii) <u>Chola rulers made land grants</u> and constructed temples for Vishnu and Shiva. Examples- Shiva temples at Childambaram , Thanjavur , Gangaikondacholapuram.</p> <p>(iv) <u>Spectacular bronze sculptures</u> were produced which shows that the visions of the Nayanars inspired artist.</p> <p>(v) <u>Kings introduced the singing of Tamil Shiva hymns</u> in the temples under Royal Patronage and taking the initiatives to collect and organize them into text(Tevaram)</p>	143,145,146	8
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	<p>(vi) <u>Chola ruler Prantaka I consecrated metal images of saints of Shaivism</u> ie- Appar , Sambandar and Sundarar.</p> <p>(vii) <u>The chola rulers often attempted to claim divine support</u> and proclaim their own power and status by building splendid temples and metal sculpture to recreate the visions of these popular saints.</p> <p>(viii) The vellala peasants revered both Nayanars and Alvars.</p> <p>(Any other relevant Points) (Any eight Points to be explained/examined)</p>		
13	<p><u>The Main Aspects Of Fifth Repot 1813</u></p> <p>i. It was the fifth of a series of reports on the administration and activities of the East India Company in India.</p> <p>ii. It ran into 1002 pages, of which over 800 pages were appendices</p> <p>iii. The appendices reproduced petitions of zamindars and <i>ryots</i>, reports of collectors from different districts, statistical tables on revenue returns, and notes on the revenue and judicial administration of Bengal and Madras (present-day Tamil Nadu) written by officials.</p> <p>iv. From the time the Company established its rule in Bengal.</p> <p>v. Its activities were closely watched and debated in England. Some groups in Britain opposed to the monopoly of East India Company.</p> <p>vi. Company misrule and maladministration was hotly debated in British Parliament.</p> <p>vii. The British Parliament passed a series of Acts in the</p>	263,264	8

	<p>late eighteenth century to regulate and control Company rule in India.</p> <p>viii. It forced the Company to produce regular reports on the administration of India and appointed committees to enquire into the affairs of the Company.</p> <p>ix. The Fifth Report was one such report produced by a Select Committee. It became the basis of intense parliamentary debates on the nature of the East India Company's rule in India.</p> <p>(Any other relevant Points) (Any eight Points to be explained/examined)</p> <p style="text-align: center;">OR</p> <p style="text-align: center;"><u>Visual Representation Of The Revolt Of 1857</u></p> <p>i. One important record of the mutiny is the pictorial images produced by the British and Indians: paintings, pencil drawings, etchings, posters, cartoons, bazaar prints.</p> <p>ii. Artists expressed as well as shaped these sentiments through their visual representations of trauma and suffering which were published in the Newspapers of Britain.</p> <p style="text-align: center;"><u>A Celebrating the saviours</u></p> <p style="text-align: center;"><u>1 British Painters views –</u></p> <p>i. For example "<u>Relief of Lucknow</u>", painted by <u>Thomas Jones Barker</u> in 1859.</p> <p>ii. Barker's painting celebrates the moment of</p>	307-313	8
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	<p>Campbell's entry.</p> <ul style="list-style-type: none"> iii. At the centre of the canvas are the British heroes – Campbell, Outram and Havelock. iv. The gestures of the hands of those around lead the spectator's eyes towards the centre. v. The heroes stand on a ground that is well lit, with shadows in the foreground and the damaged Residency in the background. vi. The dead and injured in the foreground are testimony to the suffering during the siege, while the triumphant figures of horses in the middle ground emphasise the fact that British power and control had been re-established. <p style="text-align: center;"><u>2 Joseph Noel Paton</u></p> <ul style="list-style-type: none"> i. <u>"In Memoriam"</u> was painted by Joseph Noel Paton two years after the mutiny. ii. "In Memoriam" does not show violence; it only suggests it. iii. It stirs up the spectator's imagination, and seeks to provoke anger and fury. iv. It represents the rebels as violent and brutish, even though they remain invisible in the picture. v. In the background one can see the British rescue forces arriving as saviours. <p style="text-align: center;"><u>3 Sketches published in British Newspaper</u></p> <ul style="list-style-type: none"> i. <u>Depiction of Women:</u> British Women appear heroic, defending themselves against the attack of rebels. ii. For Example Miss Wheeler stands firmly at the centre, defending her honour, single-handedly killing the attacking rebels. 		
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	<p>iii. The woman’s struggle to save her honour and her life, in fact, is represented as having a deeper religious connotation: it is a battle to save the honour of Christianity.</p> <p>iv. The book lying on the floor is the Bible.</p> <p style="text-align: center;"><u>B Vengeance and retribution</u></p> <p>i. In one such image <i>Justice, published in Puncture, 1857</i> we see an allegorical female figure of justice with a sword in one hand and a shield in the other.</p> <p>ii. Her posture is aggressive; her face expresses rage and the desire for revenge.</p> <p>iii. She is trampling sepoys under her feet while a mass of Indian women with children cower with fear.</p> <p>iv. There were innumerable other pictures and cartoons in the British press that sanctioned brutal repression and violent reprisal.</p> <p>v. The urge for vengeance and retribution was expressed in the brutal way in which the rebels were executed. “<i>The British Lion’s Vengeance on the Bengal Tiger</i>”, was published in <i>Punch, 1857</i>.</p> <p>vi. <i>The Execution of mutineers in Peshawar: Blowing from the guns</i>, was illustrated in <i>London News, 1857</i>. The scene of execution appears to be a stage where a drama is being performed – an enactment of brutal power.</p> <p>vii. Mounted soldiers and sepoys in uniform dominate the scene.</p> <p>viii. They have to watch the execution of their fellow sepoys, and experience the chilling consequences of rebellion.</p> <p style="text-align: center;"><u>C No time for clemency</u></p> <p>In one of the cartoons published in the pages of</p>		
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	<p><i>Punch</i>, a British journal of comic satire, Canning is shown as a looming father figure, with his protective hand over the head of a sepoy.</p> <p><u>D Nationalist imageries</u></p> <ul style="list-style-type: none"> i. <i>Films and posters have helped create the image of Rani Lakshmi Bai as a masculine warrior.</i> ii. In popular prints Rani Lakshmi Bai is usually portrayed in battle armour, with a sword in hand and riding a horse – a symbol of the determination to resist injustice and alien rule. <p><u>Conclusion</u></p> <ul style="list-style-type: none"> i. The images indicate how the painters who produced them perceived those events, what they felt, and what they sought to convey. ii. Through the paintings and cartoons we know about the public that looked at the paintings, appreciated or criticised the images, and bought copies and reproductions to put up in their homes. iii. These images did not only reflect the emotions and feelings of the times in which they were produced. iv. They also shaped sensibilities. v. Fed by the images that circulated in Britain, the public sanctioned the most brutal forms of repression of the rebels. vi. On the other hand, nationalist imageries of the revolt helped shape the nationalist imagination. <p>(Any other relevant Points) (Any eight Points to be explained/examined)</p>		
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14	<u>A Rural City?</u>	316, 327, 333	
14.1	<p>i. Where- Bombay/Calcutta/Madras</p> <p>ii. Why-</p> <p>a. Better European residences were built due to the economic activities of the English East India Company in Bombay/Calcutta/Madras.</p> <p>b. Better European residences are built in the midst of compounds, which almost attain the dignity of parks and rice field and at the areas of the free flow of the winds.</p> <p>c. Buildings that build in these cities bore marks of their colonial origin. They mould tastes, popularize styles and shape the contours of culture.</p> <p>(Any other relevant Points) (Any two points to be examined)</p>		1+2=3
14.2	<p>i. The black towns were built in the crowded areas, dirty tanks, poor drainage etc. where tropical climate was unhealthy.</p> <p>ii. The “Black” areas came to symbolise not only chaos and anarchy, but also filth and disease.</p> <p>iii. The new Black Town resembled traditional Indian towns, with living quarters built around its own temple and bazaar. The narrow lanes criss-crossed the township.</p> <p>(Any other relevant Points) (Any two points to be examined)</p>		2

14.3	<ul style="list-style-type: none"> i. Madras developed by incorporating innumerable surrounding villages and by creating opportunities and spaces for a variety of communities. ii. Several different communities came and settled in Madras, performing a range of economic functions. iii. The <i>dubashes</i> were Indians who could speak two languages – the local language and English. iv. Brahmins started competing for similar positions in the administration. v. Gujarati bankers had also been present since the eighteenth century. vi. The Nawab of Arcot settled in nearby Triplicane, which became the nucleus of a substantial Muslim settlement. vii. San Thome with its cathedral was the centre for Roman Catholics. <p>(Any other relevant points)</p> <p>(Any two points be examined)</p>		2
15	<p><u>Buddhism in practice</u></p>	91,92, 94	
15.1	<ul style="list-style-type: none"> (i) By assigning them work according to the strength (ii) By supplying food and wages (iii)By looking after them during sickness (iv)By sharing delicacies with them (v) Granting Leaves at times <p>(Any other relevant Points)</p> <p>(Any two Points be examined)</p>		2

15.2	<p>(i) By affection in acts and speech and mind.</p> <p>(ii) By keeping open house to them</p> <p>(iii)By supplying them with their worldly needs.</p> <p>(Any other relevant Points) (Any two Points be examined)</p>		2
15.3	<p>(i) The world is transient (annica) and constantly changing.</p> <p>(ii) It is also soulless (anatta).</p> <p>(iii)Nothing is permanent or eternal on it.</p> <p>(iv)Sorrows (Dukkha) are intrinsic to human existence.</p> <p>(v) He emphasized righteous actions.</p> <p>(vi)It is by following path of moderation between severe penances and left indulgence that human beings can rise above these worldly troubles.</p> <p>(vii) God’s existence was irrelevant.</p> <p>(viii) Emphasized individual agency and righteous action means to escape from the cycle of rebirth and self-realization and nibbana.</p> <p>(ix)Extinguishing of the ego and desire and thus end the cycle.</p> <p>(x) Emphasis was placed on Metta (follow feeling) and Karuna (compassion).</p> <p>(Any other relevant points) (Any Three Points to be examined)</p>		3

16	<u>The Ain on Land Revenue Collection</u>	213-215	
16.1	Kankut system signifies grain estimates. If any doubt arises, the crop should be cut and estimated in three lots - the good, the middling and the inferior and the hesitation should be removed.		2
16.2	Batai also called bhaoli the crops are reaped and divided by agreement in the presence of the parties.		2
16.3	<p>Yes , it was flexible</p> <ul style="list-style-type: none"> i. Mughal State tried to first acquire specific information about the extent of the agriculture lands in empire and what these lands produced before fixing the burden of Taxes on people. ii. First tax assessment –(Jama) was made and then actual collection - (Hasil) iii. The option of paying in cash or kind was available to farmers. iv. The lands were actually measured and then the assessment of revenue made. <p>(Any two points to be examined) (Any other relevant Points)</p>		1+2=3

17	<u>For Visually Impaired Candidates</u>	
17.1	Any one (Punjab, Sind , Bombay , Madras, Masulipatnam, Berar, Bengal, Bihar, Orrisa , Awadh, Surat, Calcutta , Decca, Chittagong, Patna, Banaras, Allahbad and Lucknow)	1
17.2	Any one (Delhi,Agra,Panipat,Amber,Ajmer,Lahore,Goa)	1
17.3	Any Three (Sanchi , Amravati,Lumbini, Nasik,Barhut , Bodh Gaya , Shravasthi , Ajanta and Nagarjunkonda)	3

Set no - 61/1 , 61/2 , 61/3

Question no. - 17.1 , 17.2

