

**MARKING SCHEME**  
**HISTORY-027 CLASS XII**  
**A I S S C E-March 2019**  
**CODE NO. 61/5/3**

Q. NO.	EXPECTED ANSWERS/VALUE POINTS	Page No.	Marks
1	<p><b>Ashoka held his empire together by propagating dhamma in the following ways:</b></p> <ul style="list-style-type: none"> <li>i. Ashoka has inscribed the message of his dhamma on natural rocks and polished pillars for his subjects and officials throughout his empire.</li> <li>ii. His empire was very vast and diverse and he tried to hold his vast empire together by propagating dharma, the principles of which were simple and virtually universally applicable and would ensure the well being of people in this world and the next.</li> <li>iii. His dharma included respect towards elders, generosity towards Brahmans and renouncers of worldly life, treating slaves and servants kindly and respect for religious and traditions of others.</li> <li>iv. Special officers the dhamma mahamatras were appointed to spread the message of dhamma.</li> <li>v. Any other relevant point</li> </ul>	Pg- 32,34	2
2	<p><b>Characteristic features of the Vitthala temple of Vijayanagara are:</b></p> <ul style="list-style-type: none"> <li>i) Dedicated to the principal deity Vitthala, a form of Vishnu generally worshipped in Maharashtra.</li> <li>ii) It is designed as a Chariot.</li> <li>iii) It had structures of immense scale like <i>gopurams</i> or royal</li> </ul>		

	<p>gateways that often dwarfed the towers on the central shrines and signalled the presence of the temple from a great distance.</p> <p>iv) It has <i>mandapas</i> or pavilions.</p> <p>v) The chariot streets extended from the temple <i>gopuram</i> in a straight line, paved with stone slabs and lined with pillared pavilion in which merchants set up their shops.</p> <p>vi) Any other relevant point.</p> <p>Any two points to be explained.</p> <p style="text-align: center;">OR</p> <p><b>Features of the urban core of Vijayanagara:</b></p> <p>i) It was fortified.</p> <p>ii) Archaeologists have found fine Chinese porcelain in some areas, which suggest that these areas may have been occupied by rich traders.</p> <p>iii) Location of Tombs and mosques suggest that it had Muslim residential quarter.</p> <p>iv) The architecture of tombs and mosques resembles that of the <i>mandapas</i> found in the temples of Hampi.</p> <p>v) The presence of numerous shrines and small temples, point to the prevalence of a variety of cults.</p> <p>vi) The wells, rainwater tanks and temple tanks may have served as sources of water to the ordinary town dwellers.</p> <p>vii) Any other relevant point.</p> <p>Any two points to be explained.</p>	Pg185-186	2
3	<p><b>Jotedars were rich peasants of North Bengal. They held strong position in villages because:</b></p> <p>i. They had acquired vast areas of land.</p> <p>ii. They controlled local trade as well as money lending.</p> <p>iii. A large part of their land was cultivated through sharecroppers who handed over half of the produce to the Jotedar after harvest.</p>	Pg 178-179	

	<ul style="list-style-type: none"> <li>iv. They lived in the villages and fiercely resisted the efforts of the Zamindars to increase the Jama of the village.</li> <li>v. They sometimes mobilised the ryots to deliberately delay the payment of revenue to zamindars.</li> <li>vi. Any other relevant point.</li> </ul> <p>Any two points to be explained.</p>	Pg-261	2
4	<p><b>The significant aspects of the Virashaiva tradition in Karnataka:</b></p> <ul style="list-style-type: none"> <li>i. It was started by a brahmana named Basavanna (minister of Kalachuri rulers) in Karnataka, in twelfth century.</li> <li>ii. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (bearers of the linga).</li> <li>iii. They worship Shiva in his manifestation as a linga.</li> <li>iv. Men usually wear a small linga in a silver case on a loop string over the left shoulder.</li> <li>v. Those who were revered included the jangama or wandering monks.</li> <li>vi. They believed that on death the devotee will be united with Shiva and will not return to this world.</li> <li>vii. They do not practice funerary rites such as cremation, prescribed in the Dharmashastras. They ceremonially bury their dead.</li> <li>viii. They challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas.</li> <li>ix. They questioned the theory of rebirth.</li> <li>x. Majority of those who were marginalized within the Brahmanical social order became the followers of Virashaiva tradition.</li> <li>xi. The virshaiva tradition encouraged post puberty marriage and remarriage of widows.</li> <li>xii. Basavanna challenged the worldly rituals.</li> <li>xiii. The understanding of the Virashaiva tradition is derived from vachanas (literally, sayings) composed in Kannada by women and men who joined the movement.</li> </ul>		

	<p>xiv. Any other relevant point. To be assessed as a whole.</p>	Pg-147	4
5	<p><b>“Black towns were in contrast to white towns in Colonial India:</b></p> <p>There were separate quarters for Europeans and Indians, which came to be labelled in contemporary writings as the “white Town” and “Black Town” respectively.</p> <p>Black Towns:</p> <ol style="list-style-type: none"> <li>i. It developed outside the Fort, where weaver, artisans, middlemen and interpreters lived.</li> <li>ii. In Madras, the new Black Town resembled traditional Indian towns with its own temples (Black pagodas) and bazaars.</li> <li>iii. The criss crossed lanes were distinct caste specific neighborhoods e.g. in Madras Chintadripet was an area meant for weaver, washer manpet(dyers and bleachers)</li> <li>iv. In Calcutta, by the late 19<sup>th</sup> century, it was divided into healthy white town and unhealthy Black Town.</li> <li>v. The Black areas symbolized not only chaos and anarchy but also filth and disease.</li> <li>vi. British were interested in the cleanliness and hygiene of the ‘white areas only. But due to the spread of epidemics, they felt the need for measures of sanitation in Black towns too.</li> </ol> <p><b>White Town:</b></p> <ol style="list-style-type: none"> <li>i. After the revolt of 1857 British attitudes in India were shaped by a constant fear of rebellion.</li> <li>ii. They felt that towns needed to be better defended and white people had to live in more secure and segregated enclaves.</li> <li>iii. Pasturelands and agricultural fields around the older towns were cleared and new urban spaces called “Civil Lines” attached to them.</li> </ol>		

	<ul style="list-style-type: none"> <li>iv. With broad streets, bungalows, barracks, parade ground and church these were meant a safe haven for Europeans.</li> <li>v. The concept of garden houses started in the white town.</li> <li>vi. The tropical climate was seen as unhealthy by the Britishers, so open places were created in the city.</li> <li>vii. Any other relevant point. To be assessed as a whole.</li> </ul>	Pg-326-327-333-337	4
6	<p><b>“Ibn Battuta found cities in the Indian sub-continent full of exciting opportunities” as is clear from his account Rihla:</b></p> <ul style="list-style-type: none"> <li>i. Indian cities were densely populated and prosperous.</li> <li>ii. They were full of exciting opportunities for those who had the necessary drive, resources and skills.</li> <li>iii. Most cities had crowded streets with bright and colourful markets stacked with a wide variety of goods.</li> <li>iv. He described Delhi and Daulatabad as vast cities with great population.</li> <li>v. There were 28 gates in Delhi where different types of markets and Orchards were situated.</li> <li>vi. The bazaars had spaces which were marked for public performances by dancers, musicians and singers.</li> <li>vii. Indian cities derived a significant portion of their wealth through the appropriation of surplus from villages.</li> <li>viii. The Indian sub-continent was well connected with inter Asian networks of trade and commerce.</li> <li>ix. Indian textiles like cotton cloth, fine muslin, Silks, brocade and satin were in great demand.</li> <li>x. In Indian cities he saw slaves being openly sold in markets.</li> <li>xi. Any other relevant point. Any four points to be explained.</li> </ul>	Pg-127-129-135	4

**Historians have provided new insight into the subsistence strategies of the Harappan culture with the help of archaeologists. Their finds tell that:**

- i) The Harappans ate a wide range of plant and animal products, including fish and fowl.
  - ii) Archaeologists have been able to reconstruct dietary practices from finds of charred grains and seeds. These are studied by Archaeo-botanists.
  - iii) Grains found at Harappan sites include wheat, barley, lentil, chickpea, millets, rice and sesame.
  - iv) Bones of cattle, sheep, goat, buffalo and pig were found by Archaeo-zoologists who indicated that these animals were domesticated.
  - v) Bones of wild species such as boar, deer and gharial are also found. But the Harappans hunted these animals themselves or obtained meat from other hunting communities, is not known.
  - vi) Any other relevant point.
- Any four points to be explained.

Pg 2-3

4

**OR**

**John Marshall's contributions to Indian Archaeology:**

- i) John Marshall, the Director-General of ASI marked a major change in Indian archaeology when he announced the discovery of Indus valley civilization in 1924.
- ii) He was the first professional archaeologist to work in India.
- iii) He brought his experience of working in Greece and Crete to the field.
- iv) He was interested in spectacular finds and patterns of everyday life.
- v) Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound. He ignored the stratigraphy of the site.
- vi) He explained the possibilities of decline of Harappa in his book, "Mohenjodaro and the Indus Civilization".
- vii) S.N. Roy noted in "The Story of Indian Archaeology", "Marshall left India three thousand years older than he had found her".

Pg-18-20,83

	<p>viii) He researched and studied and wrote volumes on Sanchi Stupa.</p> <p>ix) Any other relevant point.</p> <p>Any four points to be explained.</p>		
8	<p><b>The sixth century BCE is often regarded as a major turning point in early Indian history:</b></p> <p>i) This period is associated with emergence of early states, the sixteen Mahajanapadas like Vajji, Magadha etc.</p> <p>ii) Emergence of cities like Pataliputra, Rajagaha etc.</p> <p>iii) There was the growing use of iron due to which agricultural tools and weapons were produced.</p> <p>iv) Agricultural tools enhanced the agricultural production.</p> <p>v) Development of coinage. Punch marked coins of silver and copper.</p> <p>vi) Trade also developed in new cities,</p> <p>vii) Witnesses the growth of diverse system of thought including Buddhism and Jainism.</p> <p>viii) Besides kings there were oligarchy system gana,sangha e.g. Vajji, Malla etc.</p> <p>ix) Composition of Dharmasutras by Brahmins, which laid down norms for rulers.</p> <p>x) Any other relevant point.</p> <p>Any four points to be explained.</p>	Pg-29-30	4
9	<p><b>The British policy of annexation in Awadh:</b></p> <p>i) In 1851 Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day”. By 1856 the kingdom was formally annexed to the British Empire.</p> <p>ii) In 1801, the Subsidiary Alliance had been imposed on Awadh due to which the Nawab of Awadh became dependent on the British and</p>		

- could no longer assert control over the rebellious chiefs and *talukdars*.
- iii) The British were interested in acquiring Awadh, as its soil was good for producing indigo and cotton, and the region was ideally located to be developed into the principal market of Upper India.
  - iv) By the early 1850s, all the major areas of India had been conquered and with the annexation of Awadh in 1856 the process of territorial annexation was expected to be completed.
  - v) Lord Dalhousie's annexations on the plea of misgovernance, created disaffection among the people of Awadh, as Nawab Wajid Ali Shah was widely loved by his people.
  - vi) When Nawab was dethroned and exiled to Calcutta the grief-stricken people wailed out the cry of agony in separation of Jan-i-Alam.
  - vii) The annexation led to the dissolution of the court and its culture.
  - viii) The musicians, dancers, poets, artisans, cooks, retainers, administrative officials lost their livelihood.
  - ix) The talukdars were disarmed, their forts destroyed and their position undermined.
  - x) An entire social order broke down.
  - xi) Any other relevant point.
- To be assessed as a whole.

**OR**

**Presentation of Rani Laxmibai as a heroic figure in art and architecture:**

- i) Heroic poems were written about the valour of the queen who, with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland.
- ii) Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and courageously fighting till her last breath.
- iii) Children in many parts of India grow up reading the lines of Smt Subhadra Kumari Chauhan: "Khoob lari mardani woh to Jhansi wali rani thi" (Like a man she fought, she was the Rani of Jhansi).

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	<p>iv) 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> <p>v) Films and posters have helped to create the image of Rani Lakshmi Bai as a masculine warrior.</p> <p>vi) Any other relevant point.</p> <p>Any four points to be explained.</p>	Pg 313	
10	<p><b>The Salt March of 1930 was the first event that brought Mahatma Gandhi to world attention:</b></p> <p>i) on 26 January 1930, Mahatma Gandhi announced to lead a march to break one of the most unpopular laws in British India, which gave the state a monopoly in the manufacture and sale of salt.</p> <p>ii) It was Gandhiji’s tactical wisdom, as salt is used in every Indian household yet people were forbidden from making salt even for domestic use, compelling them to buy it from shops at a high price.</p> <p>iii) By making salt law his target, Gandhiji mobilised a wider discontent against British rule.</p> <p>iv) Viceroy Lord Irwin failed to understand the significance of the salt March.</p> <p>v) On 12 March 1930, Gandhiji started his march from Sabarmati and reached Dandi three weeks later.</p> <p>vi) By making a handful of salt he made himself criminal in the eyes of the law.</p> <p>vii) Gandhiji gave speeches at the villages en route wherein he called upon local officials to leave government jobs and join the freedom struggle.</p> <p>viii) He appealed for the abolition of untouchability and union of Hindu, Muslims Parsis and Sikhs for Swaraj in real sense.</p> <p>ix) Parallel salt marches were being conducted in other parts of the country.</p> <p>x) Across large parts of India, peasants breached the forest laws, in</p>		8

towns factory workers went on strike, lawyers boycotted British courts, students refused to attend government-run educational institutions and many government officials resigned for the nationalist cause.

- xi) The Colonial rulers reacted by detaining around 60,000 dissenters.
- xii) The march was significant because it was widely covered by the European and American press.
- xiii) The American newsmagazine Time which was initially very sceptical about the march reaching its destination saluted Gandhiji as a saint and statesman who was using “Christian acts as a weapon against men with Christian beliefs.”
- xiv) It was the first nationalist activity in which women participated in large numbers.
- xv) The socialist activist Kamaladevi Chattopadhyay courted arrest by breaking the salt or liquor laws.
- xvi) It was the Salt March which forced upon the British the realisation that their Raj would not last forever, and that they would have to transfer some power to the Indians.
- xvii) Any other relevant point.  
To be assessed as a whole

Pg 355-360

**OR**

**Many historians are sceptical of oral history of the partition of India:**

- i) Oral History helps us grasp experiences and memories in detail and enables historians to write richly textured, vivid accounts of what happened to people during events such as Partition. It is impossible to extract this kind of information from government documents as they tell us little about the day-to-day experiences of those affected by the government’s decision to divide the country.
- ii) Oral data seem to lack concreteness.
- iii) The chronology which historians look for may be imprecise.

	<p>iv) The uniqueness of personal experience makes generalization difficult.</p> <p>v) A large picture cannot be built from such micro-evidence, and one witness is no witness.</p> <p>vi) The small individual experiences which remain in memory are irrelevant to the unfolding of larger processes of history.</p> <p>vii) Oral data on Partition are not automatically or easily available. They have to be obtained through interviews that need to combine empathy with tact.</p> <p>viii) Sometimes the protagonists may not want to talk about intensely personal experiences.</p> <p>ix) There are problems of memory too. What people <i>remember</i> or <i>forget</i> about an event when they are interviewed a few decades later will depend in part on their experiences of the intervening years.</p> <p>x) The oral historian faces the challenging task of having to separate the “actual” experiences of Partition from a web of “constructed” memories.</p> <p>xi) Any other relevant point.</p> <p>Any eight points to be explained.</p>	Pg 400-402	
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<p>11</p>	<p><b>Strengths and limitations of Ain- i- Akbari:</b></p> <p>Ain-i-Akbari was written by Abul Fazl Allami .It was part of a larger project of History writing commissioned by Akbar, known as Akbar Nama, which comprises three books.</p> <p>i. <i>Ain-i- Akbari</i>, the third book was organized as a compendium of imperial regulations and gazetteer of the empire.</p> <p><b>Strengths:</b></p> <p>i. The <i>Ain</i> gives detailed accounts of organization of the court, administration and army, the sources of revenue and physical layout of the provinces of Akbar’s Empire.</p> <p>ii. Gives accounts of the literary, cultural and religious traditions of the people.</p> <p>iii. Gives elaborate description and provides intricate quantitative information about various provincial (<i>Subas</i>).</p> <p>iv. The <i>Ain</i> is made up of 5 books (<i>daftars</i>) of which first three books describe administration and fiscal side of the empire.</p> <p>v. The fourth and fifth books deal with religious, literary and cultural traditions of people and Akbar’s auspicious sayings.</p> <p>vi. The manuscript was revised five times to achieve high degree of authenticity.</p> <p>vii. Oral testimonies were cross checked and verified.</p> <p>viii. All numeric data were reproduced in words to minimize chances of subsequent transcriptional errors.</p> <p><b>Limitations:</b></p> <p>i. Numerous errors in totalling.</p> <p>ii. The quantitative data is of somewhat skewed nature. The data was not uniformly collected from all the provinces.</p> <p>iii. While fiscal data from <i>Subas</i> is remarkable for its richness some vital parameters as prices and wages from the same are not well documented.</p>	<p>Pg 217-218, 220, 221</p>	<p>8</p>
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iv. *Ain* represents the view from the apex.

v. Any other relevant point

OR

**The role of Panchayats in the Mughal rural society:**

i) Panchayat was an assembly of elders.

ii) People with hereditary right over property entered the Panchayat.

iii) The panchayat represented various castes and communities.

iv) People of very low castes were not represented in it.

v) The decisions made by the panchayats were binding on the members.

vi) It was headed by a headman known as *muqaddam* or *mandal*. Some sources suggest that the headman was chosen through the consensus of the village elders, and approved by the zamindar.

vii) Headmen held office as long as they enjoyed the confidence of the village elders.

viii) The chief function of the headman was to supervise the preparation of village accounts, with the assistance of the accountant or patwari of the panchayat.

xi) It derived its funds from contributions made by individuals to a common financial pool.

x) Funds were used for community welfare activities and for entertaining state revenue officials who visited the village from time to time.

xi) The panchayat was to ensure that caste boundaries among the various communities inhabiting the village were maintained.

xii) In eastern India, marriages were held in the presence of a *Mandal*.

xiii) Panchayats had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.

xiv) Jati panchayats also had a lot of power in villages.

xv) In Rajasthan jati panchayats arbitrated civil disputes between members of different castes, mediated in contested claims on land, decided whether marriages were performed according to the norms laid down by a particular caste group, determined who had ritual precedence in village functions etc.

xvi) Any other relevant point.

To be assessed as a whole

4+4

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**Development of different ideas , sculptures and temples in Puranic Hinduism during 600BCE-600CE :**

- i. The idea of a deity being a savior developed in Puranic Hinduism. These included Vaishnavism, Shaivism and worship of Goddess.
- ii. Emphasis on the worship of a chosen deity and bond between the devotee and the God was one of love and devotion or Bhakti.
- iii. Vaishnavism- cult developed around the 10 avatars or incarnations of Vishnu.
- iv. Vishnu assumed an incarnation to save the world whenever it was threatened by evil forces.
- v. Different avatars were popular in different parts of the country but recognizing all of them as a form of Vishnu created a more unified religious tradition.
- vi. The deities were represented in sculptures. Shiva was generally symbolized by the linga. The sculptures depicted complex set of ideas about deities and their attributes through symbols as head dress, weapons etc.
- vii. The sculptures are best understood when one is familiar with stories behind them.
- viii. Puranas evolved through interaction amongst priests, merchants and ordinary people. They were written in simple Sanskrit Verse and were read aloud to everybody including woman and shudras who did not have any access to Vedic learning.
- ix. Around this time early temples with a small square room called Garbhagirha having single door way were built e.g. Deogarh temple in UP.
- x. Gradually tall structure Shikhara was built over the central shrine. Temple was decorated with sculptures. Later assembly halls, huge walls, gateways and arrangement for supplying water were added to them.
- xi. Some of the early temples carved out of huge rocks as artificial caves.
- xii. Later an entire temple (Kailashnatha) was carved out of a single piece of rock.

xiii. Any other relevant point.

To be assessed as a whole

**OR**

**In order to understand Buddhist sculpture art historians had to familiarize themselves with hagiographies of the Buddha because:**

- i. Many early sculptures did not show the Buddha in human form instead his presence is shown through symbols. The interpretation of these was possible only on knowing the hagiographies and traditions.
- ii. The Empty seat beneath a tree indicates meditation of the Buddha.
- iii. The Stupa symbolizes mahaparinibbana.
- iv. The wheel stood for Buddha's first Sermon at Sarnath.
- v. Such sculptures can not be understood in isolation for instance the tree does not stand simply for a tree but symbolizes an event in the life of the Buddha.
- vi. A sculpture in the gateway of Sanchi depict a rural scene with thatched huts and trees which is a scene from a Vessantara Jataka, which is a story of a generous prince who gave away everything and went to the forest with his wife and children.
- vii. Sculpture of Shalabhanjika at Sanchi though not directly inspired by Buddhist tradition requires knowledge of popular traditions which attributes her to be an auspicious symbol.
- viii. Sculptures of animals like elephants, horses, monkeys and cattles on the stupas can be understood from various Jatakas stories.
- ix. Some animals were used as symbols of human attributes for instance elephants were depicted to signify strength and wisdom.
- x. Motif of a woman surrounded by lotuses and elephants sprinkling water on her has been identified by some as Gajalakshmi, (the Goddess of good fortune) and by some as Maya (mother of Buddha)
- xi. James Fergusson misunderstood Sanchi as a centre of tree and Serpent worship due to lack of knowledge of hagiographies.

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Pg-104-  
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	<p>xii. Any other relevant point. Any eight points to be explained.</p>	Pg-99-103	
13	<p><b>13.1 The reasons for the introduction of separate Electorate system by the Britishers are as follows :</b></p> <p>i) To create a political framework in which minorities could live in harmony with others and the differences between communities could be minimized.</p> <p>ii) Minorities would be well represented within the political system, if their voices were heard and their views taken into account.</p> <p>iii) Only separate electorate would ensure that minorities had a meaningful voice in the governance of the country.</p> <p>iii) It was seen by the nationalists as a measure deliberately introduced by the British to divide people.</p> <p><b>13.2 “ The British element is gone , but they have left the mischief behind” :Sardar Patel Said so because</b></p> <p>i) Separate electorate is not good for Indians.</p> <p>ii) Britishers adopted it for the division of the country.</p> <p>iii) It will be a hindrance in creating a unified nation.</p> <p>iv) Any other relevant point.</p> <p><b>13.3 The plea of Sardar Patel for united India:</b></p> <p>i) We Indians have to forget the past and move ahead.</p> <p>ii) Separate electorate is not good for anybody.</p> <p>iii). Britishers did for their easy administration but we have to leave this legacy.</p> <p style="text-align: center;"><b>OR</b></p>	Pg-416-417	2+2+3

	<p><b>“ The real minorities are the masses of this country”:</b></p> <p>13.1) <b>Yes we can call N.G.ranga as a socialist because:</b></p> <ul style="list-style-type: none"> <li>i) Ranga interpreted minority in economic terms.</li> <li>ii) He spoke about the protection and assurance of protection of the rights of depressed, oppressed and suppressed masses of this country.</li> <li>iii) He spoke against the exploitation of ordinary villagers and tribals by the money lenders and merchants.</li> <li>iv) Any other relevant point.</li> </ul> <p>Any two point.</p> <p>13.2) <b>In the objectives resolution Jawaharlal Nehru spoke about:</b></p> <ul style="list-style-type: none"> <li>i) The fusion of the liberal ideas of democracy with the socialist idea of economic justice.</li> <li>ii) He spoke about there-adaptation andre-working of the idea of democracy and socialism within the Indian context.</li> <li>iii) Nehru’s plea was for creative thinking about what was appropriate for India.</li> </ul> <p>Thus N.G.Ranga’s plea was related with the objective resolution of Nehru.</p> <p>Any other relevant point.</p> <p>13.3) <b>The real minorities are the masses of this country :</b></p> <ul style="list-style-type: none"> <li>i) Minorities are the depressed, oppressed and suppressed masses.</li> <li>ii) The people who are not able to take advantage of the ordinary civil rights.</li> <li>iii) The tribal people whose lands are snatched away by the merchants and the condition of tribals have become like bonded slaves.</li> <li>iv) The ordinary villagers exploited by the moneylenders,zamindars, malguzars and various other people</li> <li>v) People deprived of elementary education.</li> </ul> <p>Any other relevant point.</p>	Pg-413	
14.1. ‘Chandalas’were considered as the bottom of the social orders		Pg-66	2+2+3

14	<p><b>because:</b></p> <ul style="list-style-type: none"> <li>i) They handled corpses and dead animals.</li> <li>ii) Their touch and even seeing them was regarded as polluting.</li> <li>iii) They lived outside the villages.</li> <li>iv) They used discarded utensils, wore clothes of the dead and ornaments of iron.</li> <li>v) Any other relevant point</li> </ul> <p>Any two</p> <p><b>14.2. Dittha Mangalika considered Matanga as inauspicious because:</b></p> <ul style="list-style-type: none"> <li>i) Matanga was a son of Chandala who lived outside the city of Banaras.</li> <li>ii) Chandalas were considered as untouchables. So when she saw him , she exclaimed. “I have seen something inauspicious “and washed her eyes.</li> <li>iii) Any other relevant point</li> </ul> <p><b>14.3. The feelings of Matanga as interpreted from this source are as follows:</b></p> <ul style="list-style-type: none"> <li>i) Matanga was angry on the reaction of Dittha Mangalika.</li> <li>ii) He defied the social norms set for the Chandalas.</li> <li>iii) When Matanga was beaten by angry hangers- on of Dittha Mangalika, he laid down at her door. This shows his feeling of protest against upper castes who thought chandalas were inauspicious.</li> <li>iv) Matanga remained on fast for seven days this shows his determination and strong belief against being treated wrongly.</li> <li>v) He believed that every human being is equal and can attempt to attain knowledge irrespective of caste.</li> <li>vi) Forgiving his son in the last shows his feelings of affection.</li> <li>vi) Related views of students.</li> </ul>		
15	<p><b>15.1 Abul fazl described Akbar’s darbar :</b></p>		3+2+2

	<p>i) A large drum was beaten accompanied by divine praise, whenever Akbar held court.</p> <p>ii) People of all classes receive notice.</p> <p>iii) All attend to make the Kornish and remain standing in their proper places.</p> <p>iv) Learned men and skilful mechanics pay their respects and the officers of justice presents their reports.</p> <p>v) Skilful gladiators, wrestlers, Clever jugglers, funny tumblers and singers from all countries hold themselves in readiness.</p> <p>Assessed as a whole.</p> <p><b>15.2 Social control in court society (Mughal) was exercised:</b></p> <p>i) Through carefully defining in full detail the forms of address, courtesies and speech which were acceptable in court.</p> <p>ii) The slightest infringement of etiquette was noticed and punished on the spot.</p> <p>Any other relevant point.</p> <p><b>15.3 Participation of the members of the royal family:</b></p> <p>i) King’s sons and grandchildren attended the court and made the Kornish.</p> <p>ii) They remained standing in their proper places and participated in the darbar’s activities.</p>	<b>Pg- 237- 238</b>	
16	<p><b>For visually impaired only in lieu of Q.No. 16</b></p> <p>16.1) Chauri Chaura</p> <p>16.2 ) Agra,Fatehpursikri,Delhi,Lahore,</p> <p>16.3 ) Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, Kot Diji (Any Three)</p>		

OR

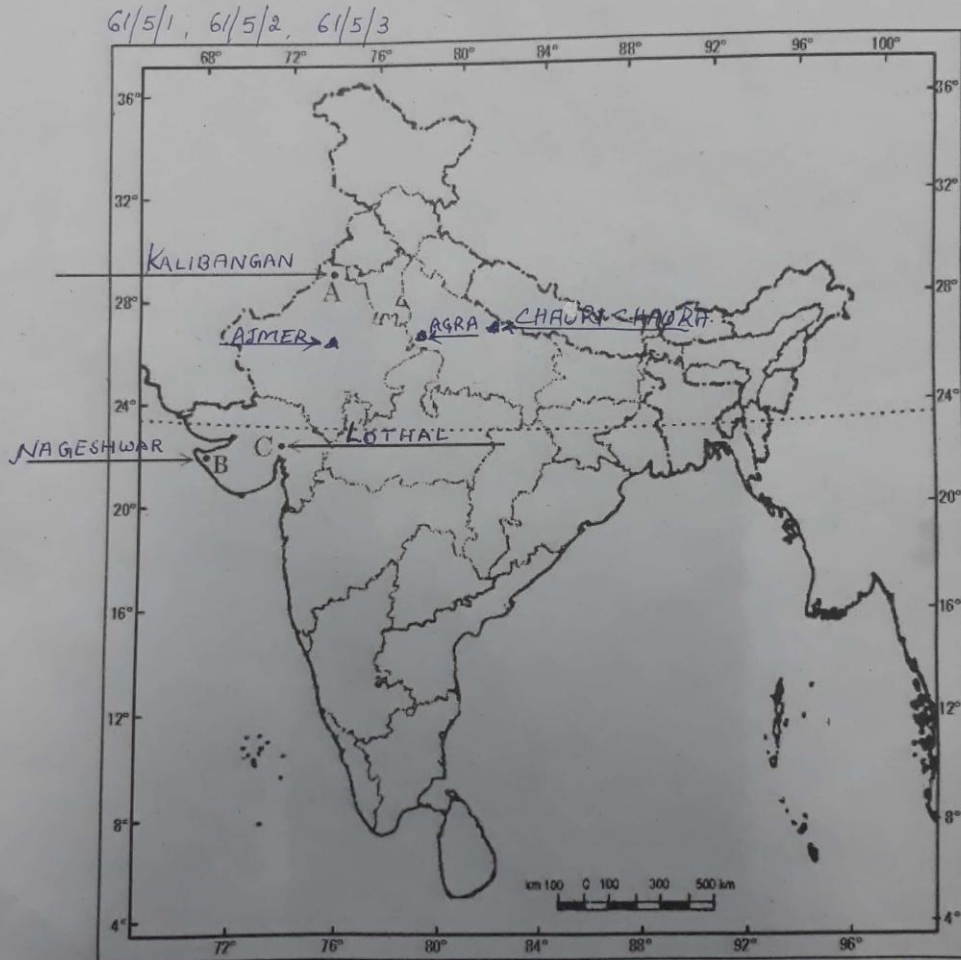
Nagarjunakonda, Sanchi, Amaravati, Lumbini, Nasik, Bharhut, BodhGaya, Shravasti, Ajanta. (Any Three)



प्रश्न सं. 16.1 और 16.2 के लिए

For question no. 16.1 and 16.2

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



16.1. (b) Important centre of National movement. Any one of the following to be located and labelled on the map.

61/5/3

61/5/2

61/5/1

Champan (Bihar), Benaras (U.P.), Amritsar (Punjab)  
Kheda, Ahmedabad, Bardoli, Dandi - Gujarat  
Bombay (Maharashtra)

P.S.  
Mishra  
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