

**MARKING SCHEME**  
**HISTORY-027 CLASS XII**  
**A I S S C E-March 2019**  
**CODE NO. 61/2/2**

Q. NO.	EXPECTED ANSWERS/VALUE POINTS	Page No.	Marks
1	<p><b>Importance of Harappan archaeology:</b></p> <p>(i) Over the decades, new issues have assumed importance</p> <p>(ii) Where some archeologists are often keen to obtain a cultural sequence</p> <p>(iii) Other archaeologists try to understand the logic underlying the location of specific site.</p> <p>(iv) They grapple with the wealth of artifacts trying to figure out the functions these may have served.</p> <p>(v) Any other relevant point.</p> <p>(Any two points)</p>	421	2
2	<p><b>Akbar Nama</b></p> <p>(i) The Akbar Nama was written to provide a detailed description of Akbar's reign in the traditional diachronic and synchronic sense.</p> <p>(ii) The book is divided into three books of which the first two are chronicles and the third book is Ain-i-Akbari.</p> <p>(iii) Any other relevant point.</p> <p>(Any two points).</p>	231	2

3	<p><b>Protection of tribes:</b></p> <p>(i) Jai Pal Singh spoke eloquently, welcoming the objectives Resolution, on the need to not protect the tribes but also ensure conditions that could help them to come up to the level of the general population.</p> <p>(ii) Tribes were not a numerical minority, they needed protection</p> <p>(iii) The tribes were dispossessed of the land that they had settled deprived of their forests and pastures and forced to move in search of new homes</p> <p>(iv) They were perceived as primitive and backward there by being spurned by the rest of society.</p> <p>(v) He pleaded to break the emotional and physical distance that separated the tribal's from the rest of the society.</p> <p>(vi) Any other relevant point.</p> <p>(Any two points)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Objective Resolution:</b></p> <p>(i) The Objective Resolution proclaimed India to be an "Independent Sovereign" "Republic"</p> <p>(ii) It guaranteed its citizens, justice, equality and "freedom.</p> <p>(iii) It assured that adequate safeguard shall be provided for minorities, backward and tribal areas, and depressed and other backward classes....</p> <p>(iv) Any other relevant point.</p> <p>(Any two points)</p>	421	2
		411	2

4	<p><b>PART – B</b></p> <p><b>Harappan religion</b></p> <p>(i) Many reconstructions of Harappan religion are made on the assumptions that later traditions provide parallels with earlier ones.</p> <p>(ii) Archaeologists often moves from the known to the unknown, from the present to the past.</p> <p>(iii) It turns speculative when we extend this theory to ‘religious’ symbols</p> <p>(iv) The ‘proto-shiva’ seals find a mention in Rigveda as Rudra, which is also the other name used for Shiva in later Puranic traditions. However, unlike, Shiva , Rudra in Rigveda is neither depicted as Pashupati, nor a yogi. Hence this description does not match the description of Rudra in the Rigveda.</p> <p>(v) Early archaeologist’s thoughts that certain objects which seemed unusual or unfamiliar may have had religious significance.</p> <p>(vi) The terracotta figurines of women, heavily jeweled , some with elaborate head dresses may be regarded as mother goddesses.</p> <p>(vii) Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes others with plants motifs are thought to indicate nature worship.</p> <p>(viii) Some animals called ‘unicorn’ depicted on seals seem mythical creatures.</p> <p>(ix) In some seals, a figure shown seated cross logged in a yogi</p>	23	4
---	---	----	---

	<p>posture, sometimes surrounded by animals , has been depicted as the ‘proto-shiva’</p> <p>(x) Conical stone objects have been classified as lingas.</p> <p>(xi) Any other relevant point.</p> <p>(Any four points)</p>		
5	<p><b>Mahanavamidibba:</b></p> <p>(i) It is a distinctive structure in the area.</p> <p>(ii) It is an impressive platform.</p> <p>(iii) Rituals associated with the Mahanavami dibba probably coincides with the day Mahanavmi (ninth day of the ten day Hindu festival of Dusshera)</p> <p>(iv) The kings of Vijayanagara displayed their prestige, power and suzeranity on this occasion.</p> <p>(v) The ceremonies on this occasion included worship of the image worship of the state horse, sacrifice of buffaloes and other animals.</p> <p>(vi) Dances, wrestling matches and processions of caparisoned horses elephants, chariots and soldiers took place.</p> <p>(vii) The kings and his guests were given ritual presentations by the chief nayakas and subordinate kings.</p> <p>(viii) The ceremonies were imbued with deep symbiotic meaning.</p> <p>(ix) Any other relevant point.</p> <p>(Any four points)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Amara Nayaka System:</b></p> <p>(i) It was a major political innovation of Vijayanagara.</p> <p>(ii) Amara Nayakas were military commanders.</p> <p>(iii) They were given territories to govern.</p>	<p>180-181</p> <p>175</p>	<p>4</p> <p>4</p>

	<p>(iv) They collected taxes and other dues from the people like peasants, craftsmen etc.</p> <p>(v) They retained some part of the revenue for the personal use for raising horses/ elephants.</p> <p>(vi) Their contingents were ready to help the King at any time.</p> <p>(vii) They sent tribute to the King annually.</p> <p>(viii) Any other relevant point.</p> <p>(Any four points)</p>		
6	<p><b>Virashaiva tradition</b></p> <p>(i) The 12<sup>th</sup> century witnessed the emergence of a new movement in Karnataka, led by a Brahman, Basavanna, whose followers were known as Virashaiva or Lingayats</p> <p>(ii) Lingayats believed that on death the devotee will be united with Shiva and will not return to this world.</p> <p>(iii) They therefore did not practice funerary rites such as cremation but ceremonially buried by Brahman.</p> <p>(iv) The lingayats challenged the idea of caste and the pollution attributed to certain groups by Brahmans.</p> <p>(v) They also questioned the theory of rebirth</p> <p>(vi) The Lingayats encouraged certain practices disapproved in the Dharmashastras such as post puberty marriages and the remarriage of the widows.</p> <p>(vii) Any other relevant point.</p> <p>(Any four points)</p>	147	4

7	<p><b>Lal found evidence of five occupational levels</b></p> <ul style="list-style-type: none"> <li>(i) The houses in the second phase had no definite plan ( C12th century– 7<sup>th</sup> century BCE)</li> <li>(ii) The walls of mud and mud bricks were duly encountered in the second phase.</li> <li>(iii) The mud plaster with prominent reed marks suggested that some houses had reed walls plastered with mud</li> <li>(iv) For the third phase houses were built of mud brick as well as burnt bricks ( C 6<sup>th</sup> century – 3<sup>rd</sup> century BCE)</li> <li>(v) Brick drains were used for draining out refuse water while terracotta ring wells may have been used both as wells and drainage pits.</li> <li>(vi) Any other relevant point (Any four point)</li> </ul>	75	2X2=4
8	<p><b>Mapping and surveys:</b></p> <ul style="list-style-type: none"> <li>(i) The colonial Government was keep on regular surveys and mapping various parts of the country as it based its rule of production of enormous amounts of data.</li> <li>(ii) They kept detailed records of their trading activities to regulate their commercial affairs.</li> <li>(iii) To keep track of life in the growing cities, they carried out regular surveys, gathered statistical date and published various official reports.</li> <li>(iv) The colonial Government mapped, as maps were necessary to understand the landscape and know the topography.</li> <li>(v) This would allow them better control over the region.</li> <li>(vi) When towns began to grow, they were mapped not only to plan for their development but also to develop commerce and consolidate power.</li> <li>(vii) The town maps give information regarding location of hills , rivers and vegetation all important for planning structures for defense purposed</li> <li>(viii) These maps also show the location of ghats, density and quality of houses, alignment of roads.</li> <li>(ix) To guage commercial possibilities and plan strategies of taxation.</li> </ul>	320	4

	<p>(x) Any other relevant point. (Any four points)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Taluqdars and sepoys joined the Revolt:</b></p> <p>(i) The Taluqdars and sepoys joined the Revolt of 1857 due to their grievances, in their own different ways they came to indentify ‘firangi raj’ with the end of their world the breakdown of things they valued respected and held dear.</p> <p>(ii) The annexation by the British not only displaced the Nawab but also the Taluqdars of the Awadh who for many generations had controlled land power in the countryside.</p> <p>(iii) The British revenue policy further undermined the position and authority of the Taluqdars . The British started the summary settlement of 1856 and established their control over land through force and fraud.</p> <p>(iv) The British land revenue officers believed that by removing Taluqdars they would be able to settle the land with the actual owners of the soil thereby reducing the level of exploitation of peasants . But officials soon found that large areas of Awadh were actually heavily over assessed. Thus Taluqdars and peasants were</p> <p>(v) The grievances of the peasants were carried over into the sepoy lines since many sepoys were recruited from the villages.</p> <p>(vi) The sepoys had complained for decades over low levels of pay and the difficulty of getting a leave.</p> <p>(vii) By 1840’s the British officers developed a sense of superiority and started treating the sepoys as racial inferiors.</p> <p>(viii) Abuse and physical violence became common and thus the distance between sepoys and officers grew. Trust was replaced by suspicion.</p> <p>(ix) Any other relevant point. (Any four points)</p>	<p>297, 298, 299</p>	<p>4</p>
--	--	------------------------------	----------

9	<p><b>Gandhiji as a nationalist leader:</b></p> <ul style="list-style-type: none"> <li>(i) Champaran, Ahmedabad and Kheda were localized struggles yet they marked Gandhiji out as a nationalist with a deep sympathy for the poor.</li> <li>(ii) Gandhiji spent much of 1917 in Champaran, seeking for the peasants security of tenure and freedom to cultivate the crops of their choice.</li> <li>(iii) In Ahmedabad, in 1918, he demanded better working conditions for the textile mill workers.</li> <li>(iv) In Kheda he joined peasants in asking the state for the remission of taxes following the failure of their harvest.</li> <li>(v) In 1919 Gandhiji got an opportunity to construct a much wider movement when the British had instituted censorship of the press and permitted detention without trial. Under Sir Sidney Rowlett these tough measures were continued. Gandhiji called for a countrywide campaign against the Rowlett Act.</li> <li>(vi) In towns across North and West India, life came to a standstill as shops were shut down and schools were closed.</li> <li>(vii) To further broaden the base of the struggle he joined hands with the Khilafat Movement to restore the Caliphate in Turkey.</li> <li>(viii) Any other relevant point.</li> </ul> <p>(Any four points)</p>	347	4
---	--	-----	---

10	<p><b>Events that led to the communal politics and partition of India</b></p> <p>Partition as elimination of a communal politics that started developing in the opening decades of the twentieth century.</p> <ul style="list-style-type: none"> <li>(i) Stereotype thinking</li> <li>(ii) Separate Electorates for Muslims in 1909</li> <li>(iii) The Lucknow Poet of December 1916</li> <li>(iv) Formation of Arya Samaj</li> <li>(v) Music before mosque during 1920s</li> <li>(vi) Shuddhi movement of Arya Samaj during 1920s-1930s</li> <li>(vii) Tabligh Movement (propaganda) by communal activists after 1923.</li> <li>(viii) Tanzim organization after 1923 by communal activists</li> <li>(ix) Rejection of muslim leagues proposal for a coalition government in the united provinces after the provincial election of 1937 by the congress.</li> <li>(x) Formation of Hindu Mahasabha (1915)</li> <li>(xi) The Pakistan Resolution on 23<sup>rd</sup> March 1940 by the Muslim Leagues demanding a measure of autonomy for the Muslim majority areas of the subcontinent</li> <li>(xii) <u>Post War developments</u> – During 1945 the British agreed to create an entirely Indian Central Executive Council Jinnah’s unrelenting demand that the Muslim members of the Executive council and that there should be a kind communal veto in the Executive council.</li> <li>(xiii) <u>Failure of Cabinet –Mission-(March 1946)</u> short lived as Muslim</li> </ul>	381, 383 393	8
----	--	--------------------	---

	<p>League wanted the grouping to be compulsory , with section ‘B’ and ‘C’ developing into strong entities with the right to secede from the Union in the future.</p> <p>(xiv) <u>Direct Action Day</u> – After withdrawing its support to the cabinet Mission, the Muslim League decided on ‘Direct Action’ for winning its Pakistan demand on 16 August 1946 . By March 1947 violence spread to many parts of Northern India.</p> <p>(xv) <u>Withdrawal of law and order from 1946 to 1947</u> – Complete breakdown of authority. The top leadership of the Indian parties, barring Mahatma Gandhi were involved in negotiations regarding independence while many Indian civil servants in the affected provinces feared their own lives and property. The British were busy preparing to quit India.</p> <p>(xvi) <u>Compounded Problems</u> - Problems compounded because Indian soldiers and policemen come to act as Hindus , Muslims or Sikhs. Communal tension mounted.</p> <p>(xvii) Any other relevant point. (Any eight points)</p> <p style="text-align: center;"><b>OR</b></p> <p><b>STRENGTHS OF ORAL TESTIMONIES:</b></p> <p>(i) Oral narratives, memoirs ,diaries, family histories first hand written accounts help to understand the trials and tribulation of ordinary people during the partition of the country.</p> <p>(ii) Partition of India was not simply as a political event, but also</p>		
		400-401	8

through the meaning attached to it by those who lived it.

- (iii) Memories and experiences shape the reality of an event
- (iv) Personal reminiscence- a type of oral source helps us to grasp experience and memories in detail.
- (v) Oral testimonies enables historians to write vivid accounts of what happened to people during events such as Partitions
- (vi) Oral testimonies tell us about the day to day experiences of those affected by the government decision to divide the country.
- (vii) It allows historians to border the boundaries of their discipline about the poor and the powerless. Example About Latif's father , the women of Thoa Khalsa
- (viii) The oral history of partition has succeeded in exploring the experiences of those men and women whose existence has hitherto been ignored.

#### **LIMITATION OF ORAL HISTORY**

- (i) Many historians still remain sceptical of oral history
- (ii) Oral data seems to lack concreteness
- (iii) Oral history lacks the chronology
- (iv) It may be imprecise
- (v) The uniqueness of personal experience makes generalization difficult.
- (vi) A large picture cannot be built from micro-evidence.
- (vii) One witness is not witness.
- (viii) Oral accounts are concerned with tangential issues.

	<p>(ix) Small individual experience which remain in memory are irrelevant to the unfolding of larger processes of history.</p> <p><b>Conclusion</b></p> <p>(i) The oral history of partition is not concerned with tangential matters. The experiences it relates are central to the story, so much so that oral sources should be used to check other sources and vice versa.</p> <p>(ii) Different types of sources have to be tapped for answering different types of questions</p> <p>(iii) For instance- Government reports will tell us of the number of recovered women exchanged by the Indian and Pakistan states but it is the women who tell us about their suffering.</p> <p>(iv) Any other relevant point.</p> <p>(Answer to be assessed as a whole)</p>		
11	<p><b>The perspective of Ibn Batuta on condition of women:</b></p> <ol style="list-style-type: none"> <li>i. Ibn Battuta's account RIHLA states that females slaves were in the service of the Sultan</li> <li>ii. Females slaves were experts in music and dance.</li> <li>iii. Ibn Battuta himself enjoyed their performances at the wedding of the Sultan's sister.</li> <li>iv. They were employed by the Sultan to keep a watch on his nobles</li> <li>v. They entered the house unannounced.</li> <li>vi. They communicate all the information to the Sultan</li> <li>vii. They were captured in raids and expedition</li> <li>viii. They were openly sold in markets, like any other commodity</li> <li>ix. They were given as gifts.</li> <li>x. Bernier highlighted ill treatment of women in India</li> </ol>	135	8

	<p>xi. He described the practice of Sati.</p> <p>xii. He chose this practice as a crucial marker of difference between Western and Eastern societies</p> <p>xiii. Any other relevant point (Any eight points)</p> <p>Answers to be assessed as a whole.</p> <p style="text-align: center;"><b>OR</b></p> <p style="text-align: center;"><b>Berniers description of land ownership of Mughals:</b></p> <p>(i) Berniers said that there was no private property during Mughal India.</p> <p>(ii) He believed in virtues of private property.</p> <p>(iii) He saw crown ownership as harmful for both state and the people.</p> <p>(iv) He thought Mughal emperors owned the entire land.</p> <p>(v) This had disastrous consequences for the state and society.</p> <p>(vi) Owing to crown ownership the land holders could not pass the property to their children.</p> <p>(vii) They were averse to long term investment in the sustenance and expansion of production.</p> <p>(viii) This had led to uniform ruination of agriculture.</p> <p>(ix) The French philosopher Montesquieu used this account to develop the idea of oriental despotism according to which rulers in Asia (the orient or the East) enjoyed absolute authority over their subjects who were kept in conditions of subjugation and poverty arguing that all land belonged to the king and the private property was nonexistent.</p> <p>(x) According to the above view, everybody, except the emperor and his nobles, barely managed to survive.</p> <p>(xi) This idea was further developed as the concept of Asiatic mode of Production by Karl- Marx in the nineteenth century.</p> <p>(xii) He argued that in India and other Asian countries before colonialism surplus was appropriated by the state.</p> <p>(xiii) This led to the emergence of a society that was composed of a large number of autonomous and internally egalitarian village communities.</p> <p>(xiv) The imperial court presided over these village communities respecting their autonomy as long as the flow of surplus was unimpeded. This was regarded as a stagnant system.</p> <p>(xv) Any other relevant point.</p>	130,132	8
--	---	---------	---

	(Any eight points)		
12	<p style="text-align: center;"><b>PART - C</b></p> <p><b>Buddhism grew rapidly during the life time of Buddha and after his death.</b></p> <ul style="list-style-type: none"> <li>(i) Buddha regarded the social world as the creation of humans rather than of divine origin.</li> <li>(ii) He advised kings and gahapatis to be humane and ethical.</li> <li>(iii) He emphasized individual agency and righteous action to attain self realization and to escape from the cycle of rebirth.</li> <li>(iv) Buddha did not believe in caste system and treated everyone equally which meant the people of the lower caste were happy.</li> <li>(v) Buddhism attached importance to conduct and values rather than claims of superiority based on birth.</li> <li>(vi) They emphasised on 'Meta'(fellow feeling) and Karuna (compassion) especially for those who were younger and weaker than oneself.</li> <li>(vii) These ideas drew men and women to the fold of Buddhism.</li> <li>(viii) A body of followers of Buddha was founded in an organization known as 'Sangha'.</li> <li>(ix) Followers were Monks who lived in 'Sangha'. They became teachers of dhamma.</li> <li>(x) These monks lived simply.</li> <li>(xi) They possessed only the essential requisites for survival.</li> <li>(xii) They lived on alms. They were known as 'Bhikkhus'.</li> <li>(xiii) Initially, only men were allowed into the Sangha, but later women were also taken into Sangha on the persuasion of 'Ananda'(Buddha's dearest disciple) they also became teachers of 'dhamma'.</li> <li>(xiv) Followers came from many social groups which included kings, wealthy men gahapatis and humbler folk.</li> <li>(xv) They spread the message of Buddha .Their language of communication was simple.</li> <li>(xvi) It appeared many people who were dissatisfied with existing religious practices before the rise of Buddhism</li> <li>(xvii) People were confused by the rapid changes that was taking around them.</li> <li>(xviii) Many Kings made Buddhism their state religion.</li> </ul>	92-94	8

	<p>(xix) Any other relevant point.</p> <p>(Any eight points).</p> <p>(Answer to be assessed as a whole).</p> <p style="text-align: center;"><b>OR</b></p> <p><b>Sanchi Stupa</b></p> <p>(i) Art historians have carefully studied the sculpture at Sanchi and identified many senses from the ‘Vessantara Jataka’ Example – a story of a generous prince who gave away everything to a Brahmana and went to live in the forest with his wife and children.</p> <p>(ii) Buddha’s presence shown through symbols – Empty seat represent Meditation of Buddha, stupa represents Mahaparinibbana, wheel represents first sermon of the Buddha delivered at Sarnath, Tree symbolizes an event in the life of the Buddha</p> <p>(iii) Bharamanical Tradition – Shalabhanjika a beautiful women swinging from the edge of the gateway holding onto a tree. According to popular belief it represents ‘Shalabhanjika’ whose touch caused trees to flower and bear fruit.</p> <p>(iv) It was regarded as a decoration of the stupa.</p> <p>(v) Shalabhanjika motif is derived from Sanskrit tradition.</p> <p>(vi) Many people who turned to Buddhism enriched it with their own pre Buddhist and even non Buddhist beliefs practices and ideas.</p> <p>(vii) Some of the finest depictions of animals are found at Sanchi Stupa. Animals were after used as a symbols of human attributes. Elephants (signify- strength and wisdom) horses monkeys and battle.</p> <p>(viii) Gaja Lakshmi motif the mother of the Buddha, others identify her with the goddess of good mote of</p> <p>(ix) Serpent found on several pillars seems to be derived from other popular traditions.</p> <p><b>Conservation policy taken up in the nineteenth century</b></p> <p>(i) The rulers of Bhopal Shah Jehan Begum and her successor Sultan Jehan Begum provided money for the preservation of the ancient side – Sanchi Stupa.</p>	<p>83,99-103</p> <p>8</p> <p>83</p>	
--	---	-------------------------------------	--

	<ul style="list-style-type: none"> <li>(ii) Shah Jehan Begum founded the museum guest house at Sanchi where John Marshall lived and wrote volumes</li> <li>(iii) John Marshall dedicated his important volumes on Sanchi to the ruler Sultan Jehan.</li> <li>(iv) She also funded the publication of the volumes on Sanchi written by John Marshall.</li> <li>(v) French sought ruler Shah Jehan Begum’s permission to take away the eastern gateway of Sanchi Stupa but both French and the English were satisfied with carefully prepared plaster cast copies and the original remained at the site.</li> <li>(vi) Any other relevant point ( Any eight points ).</li> </ul> <p>(Answer to be assessed as a whole).</p>		
<p>13</p> <p>13.1</p>	<p><b>Nobles at court:</b></p> <p><b>Relationship between Akbar and his nobles:</b></p> <ul style="list-style-type: none"> <li>(i) The King would summon the nobles to the court and give them imperial commands as though they were his slaves.</li> <li>(ii) This was to prevent the great nobles from becoming insolent through unchallenged enjoyment of power.</li> <li>(iii) The King granted titles to men of merit.</li> <li>(iv) Awards were also given.</li> <li>(v) A courtier/noble never approached the Emperor empty handed.</li> <li>(vi) Salutation to the ruler indicated the person’s status in the hierarchy: deeper prostration represented higher status.</li> <li>(vii) Any other relevant point.</li> </ul> <p>(Any two points )</p>	<p>244, 245, 250, 251</p>	<p>2</p>

13.2	<p><b>Nobility an important pillar of Mughal state:</b></p> <ul style="list-style-type: none"> <li>(i) Nobility was recruited from the diverse ethnic and religious groups. This ensured no faction was large enough to challenge the authority of the state.</li> <li>(ii) The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces.</li> <li>(iii) For members of the nobility, imperial service was a way of acquiring power, wealth and possibly the highest reputation.</li> <li>(iv) Any other relevant point</li> </ul> <p>(Any two points )</p>		2
13.3	<p><b>Observation of Father Antonio Monserrate:</b></p> <ul style="list-style-type: none"> <li>(i) High respect shown by Akbar towards the members of the Jesuit mission impressed them deeply.</li> <li>(ii) They interpreted the Emperor's open interest in the doctrines of Christianity as a sign of his acceptance of their faith.</li> <li>(iii) This could be understood in relation to the intolerant religious atmosphere that existed in Europe at that time.</li> <li>(iv) Akbar was an accessible emperor.</li> <li>(v) Any other relevant point</li> </ul> <p>(Any three points )</p>		3

<p>14</p> <p>14.1</p>	<p><b>Buchanan on the Santhals</b></p> <p><b>Buchanan as an agent of East India Company:</b></p> <ul style="list-style-type: none"> <li>(i) Buchanan was appointed by the colonial masters to chronicled the Rajmahal hill areas. He undertook detailed surveys of the areas under the jurisdiction of the British East India Company.</li> <li>(ii) He ventured into places where few travelers went and the people were hostile, apprehensive of officials and unwilling to talk to them.</li> <li>(iii) He wrote all his observation of the places he visited people he encountered and practices he saw.</li> <li>(iv) Armed with the information provided by Buchanan the British were able to extend agriculture to increase land revenue.</li> <li>(v) The masters were able to persuade the forest people to clear forests, practice settled agriculture and stop hunting.</li> <li>(vi) Wherever Buchanan went he obsessively observed the stones and rocks, searched for minerals and stones that were commercially valuable, recorded signs of iron ore and mica, granite and saltpeter.</li> <li>(vii) We must remember that his vision and his priorities were different from those of the local inhabitants as he always kept in mind the commercial concern of the Company.</li> <li>(viii) He was critical of the lifestyles of the forest dwellers and felt that forests had to be turned into agricultural lands.</li> <li>(ix) Any other relevant point</li> </ul>	<p>274</p>	<p>2</p>
-----------------------	---	------------	----------

14.2	<p>(Any two points)</p> <p><b>Economic activities of Santhals:</b></p> <p>(i) The Santhals cultivated a range of commercial crops for the market.</p> <p>(ii) They dealt with traders and moneylenders as well.</p>	271	2
14.3	<p><b>Living condition of Santhals:</b></p> <p>(i) The Santhals lived meanly.</p> <p>(ii) Their huts had no fence.</p> <p>(iii) Walls were made of small sticks placed upright close together.</p> <p>(iv) Walls were plastered with clay.</p> <p>(v) Any other relevant point</p> <p>(Any three points)</p> <p style="text-align: center;"><b>OR</b></p>		3
14.1	<p><b>How debts mounted:</b></p> <p><b>Purpose of loans taken by the Ryots:</b></p> <p>(i) Revenue could rarely be paid without loan from the moneylender.</p> <p>(ii) As debt mounted, loans remained unpaid, peasants' dependence on moneylenders increased.</p> <p>(iii) They now needed loans even to meet their everyday needs and their production expenditure.</p> <p>(iv) Any other relevant point</p>	278, 282, 283, 284	2

14.2	<p style="text-align: center;">(Any two points)</p> <p><b>System of loans:</b></p> <ol style="list-style-type: none"> <li>i. Ryots explained how they got loans on bonds.</li> <li>ii. Interest was added and the amount compounded.</li> <li>iii. A sowkar lends his debtor Rs 100 on bond at Rs 33-2 annas percent per mensem.</li> <li>iv. The latter agreed to pay the amount within eight days from passing of the bond.</li> <li>v. Three years after the stipulated time for repaying the amount, the sowkar takes from his debtor another bond for the principal and interest together at the same rate of interest, and allows him 125 days' time to liquidate the debt.</li> <li>vi. After the lapse of 3 years and 15 days a third bond was passed by the debtor.</li> <li>vii. At the end of 12 years his interest on Rs 1000 amounts to Rs 2028-10annas-3 paise.</li> </ol> <p style="text-align: center;">( Any two points )</p>		2
14.3	<p><b>Loans brought misery to Ryots:</b></p> <ol style="list-style-type: none"> <li>i. By the 1840's, officials found evidence of alarming levels of peasant indebtedness everywhere.</li> <li>ii. When debts mounted the peasant was unable to pay back loan to the moneylenders.</li> </ol>		3

- |  |  |  |  |
|--|--|--|--|
|  | <p>iii. He had no option but to give over all his possessions – land, cart and animals – to the moneylender.</p> <p>iv. When moneylenders refused to extend loans it enraged the peasants.</p> <p>v. What enraged them more was the insensitivity of the moneylenders of the plight of the peasants.</p> <p>vi. Moneylenders were violating the customary norms of the countryside.</p> <p>vii. One general norm was that the interest charged could not be more than the principal amount.</p> <p>viii. Under colonial rule, in many cases investigated by the Deccan Riots Commission , the moneylender had charged over Rs.2000 as interest on a loan amount of Rs.100 . Ryots / Peasants complained of this injustice.</p> <p>ix. Peasants came to associate the miseries of their lives with the new regime of bonds and deeds.</p> <p>x. They were made to sign and put thumb impression on documents without knowing what they were actually signing.</p> <p>xi. They had no idea of the clauses the moneylenders inserted in the bonds.</p> <p>xii. They had no choice.</p> <p>xiii. It was necessary for their survival as moneylenders were unwilling to give loans without legal bonds.</p> |  |  |
|--|--|--|--|

( Any three points )

15.1	<p><b>Prabhavati Gupta showed a her authority:</b></p> <p>Prabhavati Gupta showed a her authority by giving her commands in inscription to gramkutumbinas (house hold/ peasants living in the village) of Danguna Brahmanas and other and asked all should to obey her commands.</p>	40, 41	2
15.2	<p><b>Inscription gives us an idea about the rural population:</b></p> <p>(i) Inscription gives us an idea about the rural population that, the following people.</p> <p>(ii) Gramakulumbinas(hence holds)</p> <p>(iii) Peasants</p> <p>(iv) Brahmanas</p> <p>(v) Acharya (teachers)</p> <p>(vi) Soilders and policemen.</p> <p>(vii) Any other relevant point.</p> <p>(Any two points)</p>		2
15.3	<p><b>Importance of Charter:</b></p> <p>(i) Charter was a command or order for all living in village and they had to obey the commands</p> <p>(ii) It provides some insight into the relationship between cultivators and the state</p> <p>(iii) It also gives an idea about rural population who were expected to provide a range of produce to the king or his representatives</p> <p>(iv) It also indicates that Prabhavati Gupta had access to land which</p>		3

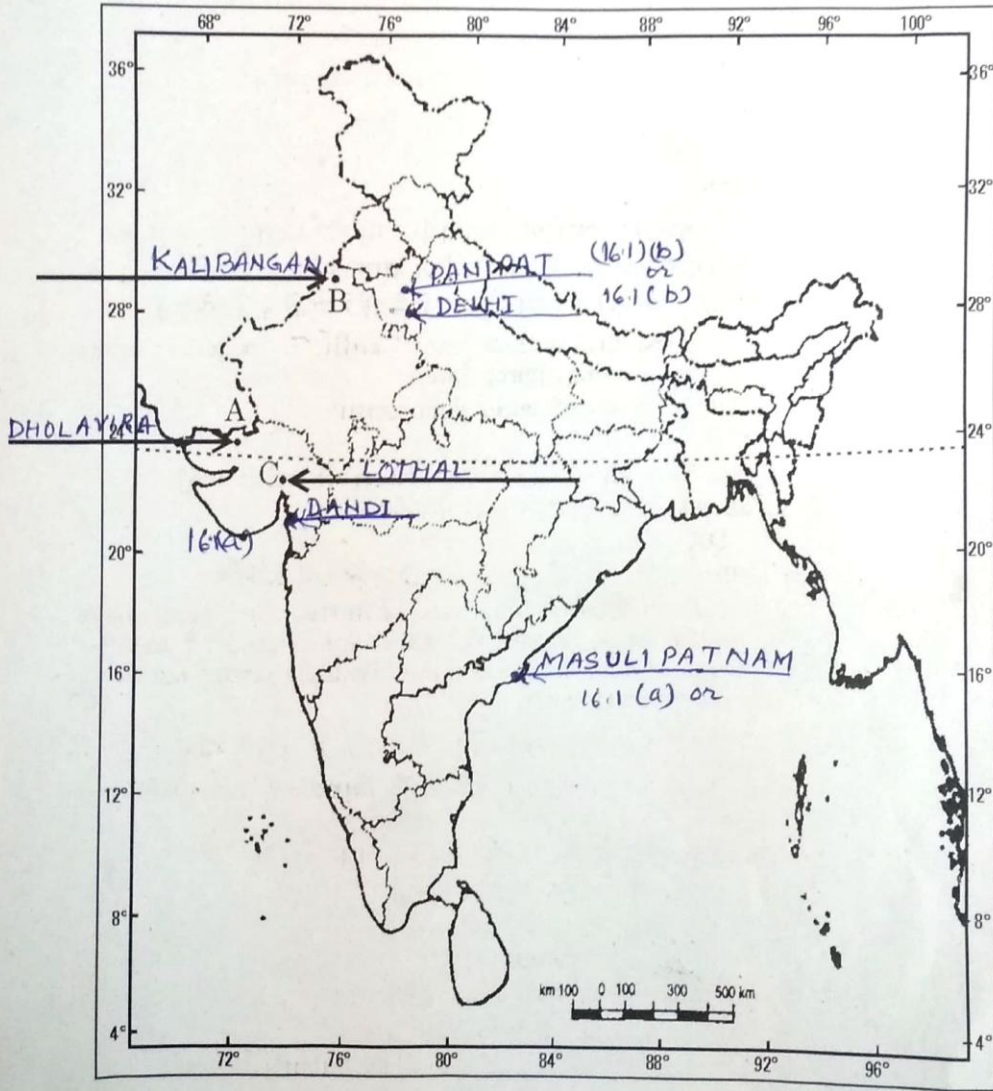
	<p>she granted</p> <p>(v) It was against the Brahminical order.</p> <p>(vi) Prabhavati was the daughter of Mauryan ruler Chandra Gupta II. She was queen of Vakatakas of Deccan region, her situation was therefore exceptional.</p> <p>(vii) It is possible that the provisions of legal texts were not uniformly implemented.</p> <p>(viii) Any other relevant point</p> <p>(Any three points)</p>		
16	<p><b>Note: For the visually impaired candidates</b></p> <p><b>16.1</b> Delhi, Meerut, Kanpur ,Lucknow ,Jhansi ,Banaras, Azamgarh, Calcuta, Dum Dum,Gawalior</p> <p><b>16.2</b> Delhi,Agra,Lahore,Kabul,Qandhan,Panipat</p> <p><b>16.3</b> Nasik, Amravati,Ajanta,Junnar,Lumbini,BodhGaya,Kushinagara,Sarnath,Sanchi Karle</p> <p style="text-align: center;"><b>OR</b></p> <p>Harappa,Mohenjodaro,Balakot,Rangpur,Nageshwar,Lothal,Dholavira, Kalibangan,Rakhigarhi, Chanhudaro, Kotdiji, Manda</p>		1+1+3 =5



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)



61/2/2

11