

**Marking Scheme**  
**Strictly Confidential**  
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**Senior School Certificate Examination, 2025**  
**SUBJECT NAME HISTORY (Q.P. CODE 61/5/3)**

General Instructions: -

- 1 You are aware that evaluation is the most important process in the actual and correct assessment of the candidates. A small mistake in evaluation may lead to serious problems which may affect the future of the candidates, education system and teaching profession. To avoid mistakes, it is requested that before starting evaluation, you must read and understand the spot evaluation guidelines carefully.
- 2 “Evaluation policy is a confidential policy as it is related to the confidentiality of the examinations conducted, Evaluation done and several other aspects. Its’ leakage to public in any manner could lead to derailment of the examination system and affect the life and future of millions of candidates. Sharing this policy/document to anyone, publishing in any magazine and printing in News Paper/Website etc may invite action under various rules of the Board and IPC.”
- 3 Evaluation is to be done as per instructions provided in the Marking Scheme. It should not be done according to one’s own interpretation or any other consideration. Marking Scheme should be strictly adhered to and religiously followed. However, while evaluating, answers which are based on latest information or knowledge and/or are innovative, they may be assessed for their correctness otherwise and due marks be awarded to them. In class-X, while evaluating two competency-based questions, please try to understand given answer and even if reply is not from marking scheme but correct competency is enumerated by the candidate, due marks should be awarded.
- 4 The Marking scheme carries only suggested value points for the answers  
These are in the nature of Guidelines only and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the due marks should be awarded accordingly.
- 5 The Head-Examiner must go through the first five answer books evaluated by each evaluator on the first day, to ensure that evaluation has been carried out as per the instructions given in the Marking Scheme. If there is any variation, the same should be zero after deliberation and discussion. The remaining answer books meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
- 6 Evaluators will mark(  $\checkmark$  ) wherever answer is correct. For wrong answer CROSS ‘X’ be marked. Evaluators will not put right ( $\checkmark$ )while evaluating which gives an impression that answer is correct and no marks are awarded. This is most common mistake which evaluators are committing.
- 7 If a question has parts, please award marks on the right-hand side for each part. Marks awarded for different parts of the question should then be totaled up and written in the left-hand margin and encircled. This may be followed strictly.
- 8 If a question does not have any parts, marks must be awarded in the left-hand margin and encircled. This may also be followed strictly.
- 9 If a student has attempted an extra question, answer of the question deserving more marks should be retained and the other answer scored out with a note “Extra Question”.
- 10 No marks to be deducted for the cumulative effect of an error. It should be penalized only once.
- 11 A full scale of marks \_\_\_80\_\_\_(example 0 to 80/70/60/50/40/30 marks as given in Question Paper) has to be used. Please do not hesitate to award full marks if the answer deserves it.
- 12 Every examiner has to necessarily do evaluation work for full working hours i.e., 8 hours every day and evaluate 20 answer books per day in main subjects and 25 answer books per day in other subjects (Details are given in Spot Guidelines).This is in view of the reduced syllabus and number of questions in question paper.
- 13 Ensure that you do not make the following common types of errors committed by the Examiner in the past:-
  - Leaving answer or part thereof unassessed in an answer book.
  - Giving more marks for an answer than assigned to it.
  - Wrong totaling of marks awarded on an answer.
  - Wrong transfer of marks from the inside pages of the answer book to the title page.
  - Wrong question wise totaling on the title page.
  - Wrong totaling of marks of the two columns on the title page.
  - Wrong grand total.

- Marks in words and figures not tallying/not same.
  - Wrong transfer of marks from the answer book to online award list.
  - Answers marked as correct, but marks not awarded. (Ensure that the right tick mark is correctly and clearly indicated. It should merely be a line. Same is with the X for incorrect answer.)
  - Half or a part of answer marked correct and the rest as wrong, but no marks awarded.
- 14 While evaluating the answer books if the answer is found to be totally incorrect, it should be marked as cross (X) and awarded zero (0)Marks.
- 15 Any unassessed portion, non-carrying over of marks to the title page, or totaling error detected by the candidate shall damage the prestige of all the personnel engaged in the evaluation work as also of the Board. Hence, in order to uphold the prestige of all concerned, it is again reiterated that the instructions be followed meticulously and judiciously.
- 16 The Examiners should acquaint themselves with the guidelines given in the “Guidelines for Spot Evaluation” before starting the actual evaluation.
- 17 Every Examiner shall also ensure that all the answers are evaluated, marks carried over to the title page, correctly totaled and written in figures and words.
- 18 The candidates are entitled to obtain photocopy of the Answer Book on request on payment of the prescribed processing fee. All Examiners/Additional Head Examiners/Head Examiners are once again reminded that they must ensure that evaluation is carried out strictly as per value points for each answer as given in the Marking Scheme.

**MARKING SCHEME 2025****HISTORY(027) SET 61/5/3**

**NOTE: PAGE NOS MENTIONED IN THE MARKING SCHEME ARE TAKEN FROM THE LATEST NCERT E-BOOK.**

S.No	Value Points	Page No	Marks
<b>SECTION –A (Objective Type Question)</b>			
1	(A) Amuktamalyada	173	1
2	(B) His poetry and musical sama	158	1
3	(B) Both travelled to seek knowledge	118, 124	1
4	(B) Gandhara Note : The following question is for the Visually Impaired Candidates, only in lieu of Q. No. 7. (C) Bihar	108  107	1
5	(A) Manusmriti	58	1
6	(D) a-i, b-iv, c-ii, d-iii	86	1
7	(B) Pataliputra – Riverine route; Ujjayini – Land route; Puhar – Coastal route; Mathura – Land route	42	1
8	(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).	29	1
9	(B) They contain compiled stories	73	1
10	(C) <b>Examining burial customs</b>	9	1
11	(B) The Zamindari was put on auction	230	1
12	(C) The use of Enfield Rifles with greased cartridges	264	1
13	(A) BalGangadharTilak	287	1
14	(D) Provincial Constitution Committee – Vallabhbhai Patel	320	1
15	(C) Malati Chowdhury	332	1
16	(C) I, II and IV	255	1
17	(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).	266	1
18	(B) Samrajyamu	171	1

19	(C) Support of private property, leading to underestimating India	130	1
20	(D) II, IV, III, I	221	1
21	(C) <b>Mulk-Abadi</b>	218	1
<b>SECTION – B (Short Answer Type Questions)</b>			
22	<p><b>(a) Describe the processes adopted by V.S. Sukthankar and his team in preparing the critical edition of the Mahabharata.</b></p> <ol style="list-style-type: none"> <li>i. The team, led by V S Sukthankar, a noted sanskritist, started working in 1919.</li> <li>ii. The critical edition was published in several volumes and had 13,000 pages.</li> <li>iii. The team collected Sanskrit manuscripts of the text written in various scripts from different parts of the country.</li> <li>iv. They compared verses from each manuscript.</li> <li>v. Two things became apparent: <ol style="list-style-type: none"> <li>a. There were several common elements in the Sanskrit versions of the story.</li> <li>b. Also, there were enormous regional variations.</li> </ol> </li> <li>vi. They selected common verses and published these in several volumes.</li> <li>vii. Regional variations were also recorded.</li> <li>viii. The variations were documented in footnotes and appendices to the main text.</li> <li>ix. Taken together, more than half the 13,000 pages are devoted to these variations.</li> <li>x. The project was completed in 47 years.</li> <li>xi. Any other relevant point.</li> </ol> <p>Any three points to be assessed</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) Describe different patterns of marriages that influenced familial relations during the Mahabharata period.</b></p> <ol style="list-style-type: none"> <li>i. Endogamy/Gotra endogamy –marriage within the gotra.</li> <li>ii. Exogamy/Gotra Exogamy- marriage outside the gotra.</li> <li>iii. Polygyny was the practice of a man having several wives.</li> <li>iv. Polyandry was the practice of a woman having several husbands For eg Draupadi’s marriage</li> <li>v. Polygamy was the practice of more than one spouse.</li> <li>vi. Manusmriti mentions eight forms of marriage.</li> <li>vii. Marriage outside the Brahmanical system- Bhima’s marriage to Hidimba</li> <li>viii. Any other relevant point</li> </ol> <p>Any three points to be assessed.</p>	54	3
23	<p><b>“Magadha became a prominent political centre in the ancient India.” Explain the statement with examples.</b></p> <ol style="list-style-type: none"> <li>i. Productive fertile land.</li> <li>ii. Productive agricultural production.</li> <li>iii. Iron mines provided resources for tools and weapons.</li> <li>iv. Elephants, an important component of the army, were found in forests in the region.</li> <li>v. Ganga and its tributaries provided a means of cheap and convenient communication.</li> <li>vi. Role of ruthlessly ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda.</li> <li>vii. Strategically located capitals.</li> <li>viii. Rajagaha a fortified settlement, well protected, located amongst hills.</li> <li>ix. Well connected capital-Pataliputra commanding routes of communication along the Ganga.,</li> </ol>	31	3

	X. Any other relevant point (Any three to be explained.)		
24	<p><b>(a) Imagine yourself as a historian reconstructing the events that took place on the Mahanavami Dibba. How would the architecture of the platform help you to understand the royal ceremonies? Explain.</b></p> <p>i. The Mahanavmi Dibba is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.</p> <p>ii. There is evidence that it supported a wooden structure.</p> <p>iii. The base of the platform is covered with relief carvings.</p> <p>iv. Rituals associated with the structure probably coincided with Mahanavami, (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October.</p> <p>v. On the last day of the festival the king inspected his army and the armies of the nayakas.</p> <p>vi. The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.</p> <p>vii. The ceremonies performed on the occasion included worship of the image,</p> <p>viii. Worship of the state horse,</p> <p>ix. The sacrifice of buffaloes and other animals.</p> <p>x. Dances, wrestling matches.</p> <p>xi. Processions of caparisoned horses, elephants and chariots and soldiers,</p> <p>xii. Ritual presentations before the king and his guests by the chief nayakas and subordinate kings.</p> <p>xiii. On this occasion nayakas brought rich gifts for the king as well as the stipulated tribute.</p> <p>xiv. Any other relevant point Any three points to be assessed</p> <p style="text-align: center;">OR</p> <p><b>(b) Imagine exploring the roles of the Rayas and the Nayakas in the Vijayanagara Empire. How did their administrative roles influence the empire's stability? Explain.</b></p> <p>i. The rulers of Vijayanagara called themselves rayas.</p> <p>ii. Nayakas were appointed by king as military chiefs.</p> <p>iii. They controlled forts and had armed supporters.</p> <p>iv. The Nayakas submitted to authority of king,</p> <p>v. They often moved from one area to another,</p> <p>vi. The amara-nayakas system was a military innovation inspired by the Iqta System of Delhi Sultanate.</p> <p>vii. They were military commanders who were given territories to govern by the King.</p> <p>viii. The Nayakas had contingents.</p> <p>ix. The Nayakas collected taxes and other dues from peasants.</p> <p>x. They also collected taxes from craftspersons and traders in the area.</p> <p>xi. They retained part of the revenue for personal use.</p> <p>xii. They maintained a stipulated contingent of horses and elephants.</p> <p>xiii. They provided the Vijayanagara kings with an effective fighting force.</p> <p>xiv. They used revenue for the maintenance of temples and irrigation works.</p> <p>xv. The amara-nayakas sent tribute to the king annually.</p> <p>xvi. They personally appeared in the royal court with gifts to express their</p>	180-181	3
		172, 175	3

	<p>loyalty.</p> <p>xvii. They were occasionally transferred.</p> <p>xviii. Any other relevant point</p> <p>Any three points to be assessed.</p>		
25	<p><b>Examine how the Mughal Panchayats influenced social and economic policies of the village.</b></p> <ol style="list-style-type: none"> <li>i. An assembly of elders, usually important people of the village.</li> <li>ii. The panchayat was usually a heterogeneous body.</li> <li>iii. Panchayat's decisions binding on members.</li> <li>iv. The panchayat represented various castes and communities in the village.</li> <li>v. The panchayat was headed by a headman known as muqaddam or mandal.</li> <li>vi. He supervised the preparation of village accounts, assisted by the accountant or patwari of the panchayat.</li> <li>vii. The panchayat got its funds from contributions made by individuals to a common financial pool.</li> <li>viii. Funds were used for entertaining revenue officials.</li> <li>ix. Funds used for community welfare activities.</li> <li>x. Funds used at times of natural calamities like floods.</li> <li>xi. Funds also used in construction of a bund or digging a canals.</li> <li>xii. Panchayat was to ensure that caste boundaries were upheld.</li> <li>xiii. Panchayat mediated in social functions in eastern India.</li> <li>xiv. All marriages were held in the presence of the mandal.</li> <li>xv. One of the duties of the village headman was to oversee the conduct of the members of the village community.</li> <li>xvi. Panchayats also had the authority to levy fines.</li> <li>xvii. Panchayat could inflict serious punishments like expulsion from the community.</li> <li>xviii. Each caste or jati in the village had its own jati panchayat.</li> <li>xix. Jati Panchayats settled caste related disputes.</li> <li>xx. Panchayats received petitions from women.</li> <li>xxi. Panchayats mediation in contested claims of land.</li> <li>xxii. Decisions of the Jati Panchayat was respected by the state.</li> <li>xxiii. Any other relevant point.</li> </ol> <p>Any three points to be assessed.</p>	202-204	3
26	<p><b>How did the geographical features of the Rajmahal hills impact the lives of the Paharias ? Explain.</b></p> <ol style="list-style-type: none"> <li>i. The Paharias lived around the Rajmahal hills, subsisting on forest produce and practising shifting cultivation.</li> <li>ii. They cleared patches of forest by cutting bushes and burning the undergrowth.</li> <li>iii. They grew a variety of pulses and millets for consumption.</li> <li>iv. They used hoes for cultivation.</li> <li>v. They practiced Shifting Cultivation.</li> <li>vi. From the forests they collected mahua (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production.</li> </ol>	236-238	3

	<p>Vii. The undergrowth below the trees and the grass provided pasture for cattle.</p> <p>Viii. Paharias were hunters, shifting cultivators, food gatherers, charcoal producers, silkworm rearers – was thus intimately connected to the forest.</p> <p>ix. They lived in hutments within tamarind groves.</p> <p>X. They resisted the intrusion of outsiders.</p> <p>Xi. Their chiefs settled disputes, and led the tribe in battles.</p> <p>Xii. The Paharias regularly raided the plains where settled agriculturists lived.</p> <p>Xiii. These raids were necessary for survival.</p> <p>Xiv. They asserted power over settled communities.</p> <p>XV. Raids were a means of negotiating political relations with outsiders.</p> <p>Xvi. The zamindars on the plains often purchased peace by paying a regular tribute to the hill chiefs.</p> <p>Xvii. Traders similarly gave a small amount to the hill folk for permission to use the passes controlled by them.</p> <p>Xviii. Once the toll was paid, the Paharia chiefs protected the traders and their goods.</p> <p>Xix. Any Other relevant point.</p> <p>Any three points to be assessed.</p>		
27	<p><b>How did the ‘Objectives Resolution’ of the Constituent Assembly reflect the vision of India as an ‘Independent Sovereign Republic’. Explain.</b></p> <p>i. Jawaharlal Nehru introduced the Objectives Resolution on 13<sup>th</sup> December 1946 in the Constituent Assembly.</p> <p>ii. It was a momentous resolution.</p> <p>iii. It outlined the defining ideals of the constitution of free India.</p> <p>iv. It provided the framework for the making of constitution.</p> <p>v. It proclaimed India to be an ‘Independent Sovereign Republic’.</p> <p>vi. It guarantees its citizens justice equality and freedom.</p> <p>vii. Adequate safeguards to be provided for minorities and depressed castes.</p> <p>viii. Nehru’s plea was to make a constitution as per the needs of our people.</p> <p>ix. To fuse the liberal ideas of democracy with the socialist idea of economic justice</p> <p>x. Any other relevant point.</p> <p>Any three points to be assessed.</p>	322-324	3
<b>SECTION-C ( Long Answers Type Questions)</b>			
28	<p><b>(a) Examine how the sculptural elements are integrated within the architectural framework of the Sanchi Stupa.</b></p> <p>i. Art historians have carefully studied the sculpture at Sanchi and identified many scenes from the ‘Vessantara Jataka’.</p> <p>ii. Example – a story of a generous prince who gave away everything to a Brahmana and went to live in the forest with his wife and children.</p> <p>iii. Buddha’s presence shown through symbols –</p> <p>a. Empty seat represents Meditation of Buddha.</p> <p>b. Stupa represents Mahaparinibbana.</p> <p>c. Wheel represents the first sermon of the Buddha delivered at Sarnath.</p> <p>d. Tree symbolizes an event in the life of the Buddha.</p> <p>iv. Popular Tradition – Shalabhanjika, a beautiful woman swinging from the edge of the gateway. (miraculous powers)</p> <p>v. It was regarded as a decoration of the stupa.</p> <p>vi. Shalabhanjika motif is derived from Sanskrit tradition.</p> <p>vii. Some of the finest depictions of animals are found at Sanchi Stupa.</p> <p>viii. Animals were used as symbols of human attributes.</p>	99-103	8

	<p>ix. Elephants (signify-strength and wisdom), horses, monkeys.  x. Gajalakshmi motif seen as the mother of the Buddha, others identify her with the Goddess of good fortune.  xi. Serpent found on several pillars seems to be derived from other popular traditions.  xii. James Fergusson, considered Sanchi to be a centre of tree and serpent worship as he was not familiar with Buddhist literature.  xiii. Any other relevant point.</p> <p>Any eight points to be explained</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b) Examine the relationship between Puranic Hinduism and devotional practices.</b></p> <p>Relationship between Puranic Hinduism and devotional practices:</p> <p>i. Notion of a saviour became popular.  ii. Vaishnavism is part of Puranic Hinduism and in this Vishnu is worshipped.  iii. In Shaivism tradition, Shiva is the chief deity.  iv. The worship of these deities is considered a bond between the deity and the worshipper.  v. In Vaishnavism there are many incarnations or Avatars.  vi. Ten avatars have been recognised.  vii. It is presumed that whenever there was disorder on this earth one avatar appeared to save people from evil forces.  viii. Each avatar is recognised as a local deity.  ix. Shiva is symbolised in the form of linga.  x. Shiva is also represented in human form.  xi. All deities in human form depicted complex set of ideas.  xii. Attributes of these gods are represented through symbols such as head dresses, ornaments and weapons (ayudhas).  xiii. Structure/construction of the temples.  xiv. Compilation of stories of the deities in the Puranas, compiled by Brahmanas were made available to women and shudras  xv. Trinity of gods.  xvi. Depiction of Deities as figures with multiple arms and heads or with combinations of human and animal forms.  xvii. Sculptures with a vivid depiction of a story from the epics/puranas eg A rock-cut sculptural panel at Mahabalipuram  xviii. Sculptures of Shiva and Vishnu  xix. Any other relevant point</p> <p>Any eight points to be assessed.</p>	<b>104-108</b>	<b>8</b>
29	<p><b>(a) How did the Alvars and Nayanars contribute to the development of the Tamil Bhakti Movement ? Explain with examples.</b></p> <p>i. Earliest bhakti movements (c. sixth century) were led by the Alvars (literally, those who are “immersed” in devotion to Vishnu) and Nayanars (literally, leaders who were devotees of Shiva).  ii. They travelled from place to place singing hymns in Tamil in praise of their gods.  iii. Alvars and Nayanars identified certain shrines as abodes of their chosen deities.  iv. Large temples developed as centres of pilgrimage.  v. Singing compositions of these poet-saints became part of temple rituals.  vi. In these shrines, they worshipped images of saints.  vii. Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas.  viii. Bhakti Saints hailed from diverse social backgrounds.  ix. The importance of their traditions of the Alvars and Nayanars was that their compositions were as important as the Vedas.  x. One of the major anthologies of compositions by the Alvars, the Nalayira Divyaprabandham, was frequently described as the Tamil Veda.</p>	<b>143-146</b>	<b>8</b>

	<p>xi. Women devotees</p> <p>xii. Andal, a woman Alvar, the beloved of Vishnu; her verses express her love for the deity.</p> <p>xiii. Karaikkal Ammaiyar, a devotee of Shiva, adopted the path of extreme asceticism in order to attain her goal.</p> <p>xiv. These women renounced their social obligations, but did not join an alternative order or become nuns.</p> <p>xv. Their very existence and their compositions posed a challenge to patriarchal norms.</p> <p>xvi. These religious traditions received occasional royal patronage.</p> <p>xvii. It is evident that the powerful Chola rulers supported Brahmanical and bhakti traditions.</p> <p>xviii. The Cholas also made land grants and constructing temples for Vishnu and Shiva.</p> <p>xix. Both Nayanars and Alvars were revered by the Vellala peasants.</p> <p>xx. Any other relevant point.</p> <p>Any eight points to be assessed.</p> <p style="text-align: center;"><b>OR</b></p> <p><b>(b)How did the Virashaiva tradition initiated by Basavanna contribute to the religious and social reform movements in medieval Karnataka ? Explain with examples.</b></p> <p>i. The twelfth century witnessed the emergence of a new movement in Karnataka, led by a Brahmana named Basavanna a minister in the court of a Kalachuri ruler.</p> <p>ii. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga).</p> <p>iii. They worship Shiva in his manifestation as a linga.</p> <p>iv. Men usually wear a small linga in a silver case on a loop strung over the left shoulder.</p> <p>v. Revered the jangama or wandering monks.</p> <p>vi. Lingayats believe that on death the devotee will be united with Shiva and will not return to this world.</p> <p>vii. They do not practise funerary rites such as cremation, instead, they ceremonially bury their dead.</p> <p>viii. The Lingayats challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas.</p> <p>ix. They also questioned the theory of rebirth.</p> <p>x. The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.</p> <p>xi. Our understanding of the Virashaiva tradition is derived from vachanas (literally, sayings) composed in Kannada by women and men who joined the movement.</p> <p>xii. Any other relevant point.</p> <p>Any Eight points to be assessed.</p>	147	8
30	<p><b>(a) “Gandhiji’s approach to the ‘Quit India Movement’ involved fostering a sense of national unity among Indians.” Justify the statement with suitable arguments.</b></p> <p>i. Failure of the Cripps mission.</p> <p>ii. The stand of Gandhiji against the Cripps Mission, united the Indians in support.</p> <p>iii. “Quit India” was genuinely a mass movement.</p> <p>iv. The young left their colleges to go to jail.</p> <p>v. Many Congress leaders from different parts of the country joined in support and languished in jail.</p>	302-304	8



	<p>iv. Dug up metalled roads.  v. They also sent supplies to the sepoys who had mutinied in Delhi.  vi. Stopped all official communication between British headquarters and Meerut.  vii. Any other relevant point.</p> <p>Any one point to be assessed.</p> <p><b>(31.3) How does Shah Mal’s establishment of a “hall of justice” reflect his vision of governance ?</b></p> <p>i. Shah Mal took over the bungalow of an English officer, turned it into a “hall of justice”,  ii. He used it for settling disputes  iii. He also used it for dispensing judgments.  iv. He also set up an amazingly effective network of intelligence against British exploitation.  v. Any other relevant point.</p> <p>Any two points to be assessed.</p>			2
32	<p><b>Read the given source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>Harappan Settlements</b></p> <p><b>(31.1) Examine the significance of the concentration of Harappan settlements in the Saraswati Basin.</b></p> <p>i. Geographical importance.  ii. River as source of water for basic needs,  iii. For agriculture,  iv. Fertility of the soil,  v. Fishing  vi. For trade and travel  vii. Any other relevant point.</p> <p>Any one point to be assessed.</p> <p><b>(31.2) Examine the importance of classifying Harappan sites.</b>  Harappan sites have been classified into different categories as:</p> <p>i. Regional Centres.  ii. Agricultural villages.  iii. Ports.  iv. Manufacturing centres/centres of craft production.  v. Size of the settlement.  vi. Location of the Settlement etc.  vii. Any other relevant point.</p> <p>Any one point to be assessed.</p> <p><b>(31.3) Examine the role of rivers in sustaining the Harappan settlements.</b></p> <p>i. Sustenance of life and development of civilization  ii. Source of livelihood.  iii. Fishing,  iv. Trade  v. The Sites /cities of the civilization were abandoned when the rivers dried out or changed course.  vi. Any other relevant point.</p> <p>Any two points to be assessed.</p>	2	1	1
33	<p><b>Read the given source carefully and answer the questions that follow :</b></p> <p style="text-align: center;"><b>The bird leaves its nest</b></p> <p><b>(32.1) Analyse the symbolism of the bird leaving its nest in the context of Ibn Battuta.</b></p> <p>i. Self-reliance  ii. passion to explore far away places,  iii. Independent.  iv. Travelled Alone.  v. Travelling for knowledge.</p>			118-119
				1

	<p>vi. Love for travelling. vii. Any other relevant point. Any one to point be assessed.</p> <p><b>(32.2) Analyse any one challenge that Ibn Battuta faced during his journey.</b></p> <p>i. Robbers, ii. Homesickness iii. Illness. iv. Long journeys. v. Imprisonment due to disfavor. vi. Any other relevant point.</p> <p>Any one to be assessed.</p> <p><b>(32.3) Analyse the significance of Ibn Battuta’s journey in the context of culture.</b></p> <p>i. Ibn Battuta meticulously recorded his observations about new cultures, peoples, beliefs, values, etc ii. He mentioned that most cities of India were crowded and had colourful markets stacked with variety of goods. iii. The bazaars were also the hub of social and cultural activities. iv. Most bazaars had a mosque and a temple, v. Spaces were marked for public performances by dancers, musicians and singers. vi. Insights into culture of regions visited and documented by Ibn Battuta vii. Description of Dehli. viii. Description of Daulatabad. ix. Insight into socio-economic and political life. x. understanding the period and popular culture of the period, xi. Exchanged ideas, views and cultures. xii. Slavery was common in India, xiii. Made observations about dancers, xiv. Made observations about musicians, xv. Indian Agriculture was productive, xvi. Subcontinent well integrated with the Indian network of trade and commerce, xvii. Indian manufactures in great demand in west and south east Asia. xviii. Any other relevant point.</p> <p>Any two points to be assessed.</p>		<p>1</p> <p>2</p>
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**SECTION –E ( Map Based Question)**

34	<p><b>(34.1) On the given political outline map of India locate and label the following with appropriate symbols :</b></p> <p>(i) Amravati – Stupa (ii) Banawali – Indus Valley Site (iii) (a) Ajmer – Territory under the control of the Mughals OR (b) Vijayanagara – Capital of Vijayanagara Empire</p> <p><b>(34.2) On the same outline map of India, two places have been marked as ‘A’ and ‘B’, as the centres of the Indian National Movement. Identify them and write their correct names on the lines drawn near them.</b></p> <p><b>Note : The following questions are for the Visually Impaired Candidates only, in lieu of Q. No. 34 :</b></p> <p><b>(34.1) Mention any two ancient Buddhist sites in Central India.</b> Ans: Sanchi, Amaravati, Nagarjunakonda, Lumbini, Nasik, Bharhut, Bodh Gaya, Shravasti, Ajanta (Any 2 to be mentioned)</p> <p><b>(34.2) (a) Mention any one territory under the Mughal Empire.</b> Ans: Delhi, Agra, Panipat, Ajmer, Amber, Lahore, Goa (Any 1 to be mentioned) OR</p> <p><b>(34.2) (b) Name the capital of Vijayanagara Empire.</b> Ans: Vijayanagar</p> <p><b>(34.3) Mention any two centres of the Revolt of 1857.</b> Ans: Delhi, Meerut, Jhansi, Lucknow, Calcutta, Kanpur, Azamgarh, Benaras, Jabalpur,</p>	<p>95</p> <p>2</p> <p>214</p> <p>174</p> <p>95</p> <p>214</p> <p>174</p> <p>95</p> <p>267</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>2</p> <p>2</p> <p>1</p> <p>2</p>
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	Agra, Gwalior, Awadh ( Any 2 to be mentioned)		
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**NOTE: MARKING SCHEME HAS BEEN PREPARED FROM THE LATEST E-BOOK AVAILABLE ON THE NCERT WEBSITE.**



प्रश्न सं. 34 के लिए 61/5/1, 61/5/2, 61/5/3

For question no. 34

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

