

Marking Scheme
Strictly Confidential
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Senior Secondary School Examination, 2026 (XIIth)
SUBJECT NAME : History (Q.P. CODE 027/61-4-3)

General Instructions: -

1	The CBSE has decided to introduce On Screen Marking (OSM) for the evaluation of Class XII answer Book with the 2026 Examination.
2	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.
3	“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 Newspaper/Website, etc. may invite action under various rules of the Board and IPC.”
4	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-XII, 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.
5	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.
6	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.
7	Evaluators will mark (✓) wherever answer is correct. For wrong answer CROSS ‘X’ be marked. Evaluators will not put right (✓) while evaluating which gives an impression that answer is correct and no marks are awarded. This is most common mistake which evaluators are committing.
8	If a question has parts, please award marks on the right-hand side for each part in the OSM Portal. Marks awarded for different parts of the question will be totaled up by the OSM System.
9	If a question does not have any parts, marks must be awarded in the left-hand margin in the OSM Portal. This may also be followed strictly.

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 :- <ul style="list-style-type: none"> • 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	The Examiners should acquaint themselves with the guidelines given in the “ Guidelines for Spot Evaluation ” before starting the actual evaluation.
16	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.
17	If a candidate attempts both alternatives/options in a question where only one option/ alternative is required to be attempted, the Evaluator shall award marks in both the options. The system will take the higher of two scores and disregard the other response.
18	In a question having two options/alternatives, if a candidate has attempted only one, then the evaluator shall mark “NA” (Not attempted) against the option that has not been attempted by the candidate.

MARKING SCHEME
History (Subject Code-027)
(PAPER CODE: 61/4/3) (12-04-27N)

NOTE: PAGE NO. MENTIONED IN THE MARKING SCHEME ARE TAKEN FROM THE LATEST NCERT E- BOOK

Q. No.	VALUE POINTS	P.No	Marks
	SECTION-A (Multiple Choice Type Questions)		21x1= 21
1.	B – Akbar	197	1
2.	D –The region between Krishna & Tungabhadra rivers	173	1
3.	B – Only I & II are correct	164-165	1
4.	C – Marco Polo- Italy	137	1
5.	B – Gifts received at the time of marriage and from relatives	68	1
6.	A – a-ii, b-i, c-iv, d-iii	21-22	1
7.	D – Mathura For Visually Impaired Candidates: C – Theraveda	103 103	1
8.	D. Ekalavya	62	1
9.	None of the options given in the Question is correct. Hence one mark to be awarded to the students who have attempted the Question.		1
10.	D – Meluhha referred to a trading area of Harappa.	14	1
11.	D – Bombay	255	1
12.	B – Jyotiba Phule	326	1
13.	C – Assertion (A) is true, but Reason (R) is false.	270	1
14.	A - a-iv, b-iii, c-ii, d- i	332	1
15.	C – Bengal	287	1
16.	D – Mysore	262	1
17.	A – Sidhu Manjhi	242	1
18.	B – I, II, & III are correct.	118-119	1
19.	C – Guru Raidas	165	1
20.	D – Banjar	214	1
21.	A – Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).	32	1

	SECTION-B (Short Answer Type Questions)		6x3=18
22.	<p>(a) Imagine you are writing a research project on Harappan agriculture. Which three informations on archaeological evidence would you cite to explain it?</p> <p>i. The prevalence of agriculture is indicated by finds of grain. ii. Representations on seals and terracotta sculpture indicate that the bull was known to them. Archaeologists extrapolate from this that oxen were used for ploughing. iii. Terracotta models of the plough have been found at sites in Cholistan and at Banawali. iv. Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan), associated with Early Harappan levels. v. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together. vi. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan. vii. Water drawn from wells was used for irrigation. viii. Water reservoirs found in Dholavira (Gujarat) may have been used to store water for agriculture. ix. Any other relevant point. (Any three points to be assessed)</p> <p style="text-align: center;">OR</p> <p>(b) Imagine your school is hosting an exhibition on the Harappan civilization and you are responsible for the section on the Harappan script. Which three aspects of it would you explain to the visitors?</p> <p>i. Harappan seals usually have a line of writing, probably containing the name and title of the owner. ii. The motif (generally an animal) conveyed a meaning to those who could not read. iii. Most inscriptions are short, the longest containing about 26 signs. iv. Although the script remains undeciphered till date. v. It was evidently not alphabetical (where each sign stands for a vowel or a consonant) as it has just too many signs – somewhere between 375 and 400. vi. It is apparent that the script was written from right to left as some seals show a wider spacing on the right and cramping on the left. vii. It is found on the variety of objects on which writing has been found: seals, copper tools, rims of jars, copper and terracotta tablets, jewellery, bone rods, even an ancient signboard. viii. Any other relevant point. (Any three points to be assessed)</p>	<p>3-4</p> <p>15</p>	<p>3</p> <p>3</p>
23.	<p>Describe any three limitations of ancient inscriptions.</p> <p>i. There are technical limitations, letters are very faintly engraved, and thus reconstructions are uncertain. ii. Inscriptions may be damaged or letters missing.</p>	48-49	3

	<p>iii. Frantic messages were sent to India and elsewhere to increase cotton exports to Britain.</p> <p>iv. In Bombay, cotton merchants visited the cotton districts to assess supplies and encourage cultivation.</p> <p>v. As cotton prices soared export merchants in Bombay were keen to secure as much cotton as possible to meet the British demand.</p> <p>vi. So they gave advances to urban sahuks who in turn extended credit to those rural moneylenders who promised to secure the produce.</p> <p>vii. There is a boom in the market credit flows easily, for those who give out loans feel secure about recovering their money. These developments had a profound impact on the Deccan countryside.</p> <p>viii. The ryots in the Deccan villages suddenly found access to seemingly limitless credits.</p> <p>ix Cotton production in the Bombay Deccan expanded.</p> <p>x. When war was ended, the demand of cotton decreased and Indian ryots had trapped into debts.</p> <p>xi. Any other relevant point.</p> <p>(Any three points to be assessed)</p>		
27.	<p>Examine the arguments given in the Constituent Assembly in favour of greater powers to the States.</p> <p>i. Jawaharlal Nehru wrote a letter to the president that provide for a strong central authority which would be able of ensuring peace and coordination between centre and the state</p> <p>ii. The Draft Constitution provided for three lists of subjects: Union, State, and Concurrent.</p> <p>iii. K. Sanathanam defended the rights of state by saying “There is almost an obsession that by adding all kinds of powers to the Centre we can make it strong.” This was a misconception.</p> <p>iv. If the Centre was overburdened with responsibilities, it could not function effectively.</p> <p>v. The fiscal provisions would impoverish the provinces since most taxes, except land revenue, had been made the preserve of the Centre. Without finances how could the states undertake any project of development.</p> <p>vi. Santhanam predicted a dark future if the proposed distribution of powers was adopted without further scrutiny</p> <p>vii. A member from Orissa warned that “the Centre is likely to break” since powers had been excessively centralised under the Constitution.</p> <p>viii. Ambedkar advised that he wanted “a strong and united Centre much stronger than the Centre we had created under the Government of India Act of 1935”.</p> <p>ix. Gopalaswami Ayyangar was of opinion that “the Centre should be made as strong as possible”.</p>	334-335	3

	<p>x. Balakrishna Sharma said, that only a strong centre could plan for the well-being of the country, mobilise the available economic resources, establish a proper administration, and defend the country against foreign aggression.</p> <p>xi. Any other relevant point. (Any three points to be assessed)</p>		
	SECTION-C (Long Answer Type Questions)		3x8=24
28.	<p>(a) Describe the examples which show that Brahmanical ideas on kinship, marriage and ruling lineage were not universally followed during the early historical period in India.</p> <p>i. It is a feud over land and power between two groups of cousins, the Kauravas and the Pandavas, who belonged to a single ruling family, that of the Kurus.</p> <p>ii. Most ruling dynasties claimed to follow this system, although there were variations in practice: sometimes there were no sons in some situations brothers succeeded one another.</p> <p>iii. Sometimes other kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.</p> <p>iv. The concern with patriliney was not unique to ruling families. It is evident in mantras in ritual texts such as the Rigveda. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.</p> <p>v. The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.</p> <p>vi. The names of women who married Satavahana rulers indicates that many of them had names derived from gotras such as Gotama and Vasistha, their father’s gotras.</p> <p>vii. Endogamy or marriage within the kin group, which was prevalent amongst several communities in south India. Such marriages amongst kinfolk (such as cousins) ensured a close-knit community.</p> <p>viii. Satavahana rulers were identified through metronymics (names derived from that of the mother).</p> <p>ix. According to the Shastras, only Kshatriyas could be kings. However, several important ruling lineages probably had different origins. The social background of the Mauryas, who ruled over a large empire.</p> <p>x. Other rulers, such as the Shakas who came from Central Asia, were regarded as mlechchhas, barbarians or outsiders by the Brahmanas.</p> <p>xi. The best-known ruler of the Satavahana dynasty, Gotami-puta Siri-Satakani, claimed to be both a unique Brahmana (eka bamhana) and a destroyer of the pride of Kshatriyas.</p> <p>xii. He also claimed to have ensured that there was no intermarriage amongst members of the four varnas. At the same time, he entered into a marriage alliance with the kin of Rudradaman.</p> <p>xiii. Any other relevant point.</p>	55,56,58 60,62,63	8

	<p>(Any eight points to be assessed)</p> <p style="text-align: center;">OR</p> <p>(b) Describe the process undertaken by V.S.Sukthankar and his team in preparing the critical edition of the Mahabharata.</p> <p>i. In 1919, under the leadership of Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata.</p> <p>ii. It meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country.</p> <p>iii. The team worked out a method of comparing verses from each manuscript.</p> <p>iv. They selected the verses that appeared common to most versions and published these in several volumes, running into over 13,000 pages.</p> <p>v. The project took 47 years to complete.</p> <p>vi. Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent</p> <p>vii. There were enormous regional variations in the ways in which the text had been transmitted over the centuries.</p> <p>viii. These variations were documented in footnotes and appendices to the main text. Taken together, more than half the 13,000 pages are devoted to these variations.</p> <p>ix. These variations are reflective of the complex processes that shaped early (and later) social histories- through dialogues between dominant traditions and resilient local ideas and practices.</p> <p>x. These dialogues are characterised by moments of conflict as well as consensus. Our understanding of these processes is derived primarily from texts written in Sanskrit by and for Brahmanas.</p> <p>xi. Subsequently, scholars began studying other traditions, from works in Pali, Prakrit and Tamil. These studies indicated that the ideas contained in normative Sanskrit texts were on the whole recognised as Authoritative.</p> <p>xii. Any other relevant point.</p> <p>(Any eight points to be assessed)</p>	54	8
29.	<p>(a) “There are various sources available to learn about the Vijayanagara Empire.” Explain the statement with examples.</p> <p>i. The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie.</p> <p>ii. An employee of the English East India Company, he prepared the first survey map of the site.</p> <p>iii. Much of the initial information he received was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi.</p> <p>iv. From 1856, photographers began to record the monuments which enabled scholars to study them.</p> <p>v. As early as 1836 epigraphists began collecting several dozen inscriptions found at this and other temples at Hampi.</p>	170-192	8

	<p>vi. Historians collated information from these sources with accounts of foreign travellers and other literature written in Telugu, Kannada, Tamil and Sanskrit.</p> <p>vii. Krishnadeva Raya (ruled 1509-29), the most famous ruler of Vijayanagara, composed a work on statecraft in Telugu known as the Amuktamalyada.</p> <p>viii. A large number of inscriptions of the kings of Vijayanagara and their nayakas recording donations to temples as well as describing important events have been recovered.</p> <p>ix. Several travellers visited the city and wrote about it i.e., Abdur Razzak, Domingo Paes, Duarte Barbosa etc.</p> <p>x. Archaeological remains i.e. remains of fort and walls, houses, gateways, roads pavements, Mahanavami dibba, audience hall, water tanks etc.</p> <p>xi. Material remains- Shards of Chinese porcelain, Sculpture from the Hazara Rama temple</p> <p>xii. Temple/Sacred architecture-Virupaksha temple, Vithala temple, mandapa, gopuram, tomb and mosques etc.</p> <p>xiii. Through the twentieth century, the site was preserved by the Archaeological Survey of India and the Karnataka Department of Archaeology and Museums.</p> <p>xiv. In 1976, Hampi was recognised as a site of national importance.</p> <p>xv. In the early 1980s, an important project was launched to document the material remains at Vijayanagara in detail, through extensive and intensive surveys, using a variety of recording techniques.</p> <p>xvi. Detailed mapping has recovered and documented traces of thousands of structures from tiny shrines and residences to elaborate temples. They have also led to the recovery of traces of roads, paths, bazaars, etc.</p> <p>xvii. Any other relevant point. (Any eight points to be assessed)</p> <p style="text-align: center;">OR</p> <p>(b) “Foreign travellers who visited Vijayanagara were impressed with the planning of the empire.” Explain the statement with examples.</p> <p>i. Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts. .</p> <p>ii. No mortar or cementing agent was employed anywhere in the construction.</p> <p>iii. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble.</p> <p>iv. Abdur Razzaq noted that the most significant about this fortification that it enclosed agricultural tracts.</p> <p>v. Domingo Paes description of Vijayanagara as large as Rome.</p>	176-191	8
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	<p>vi. Damingo Paes also described about a tank constructed by Krishnadeva Raya.</p> <p>vii. He also said about the audience hall and the Mahanavami dibba, which together he called the “House of Victory”:</p> <p>viii. Paes gives a vivid description of the bazaar in the Vijayanagar empire.</p> <p>ix. Fernao Nuniz, described the Vijayanagara markets were “overflowing with abundance of fruits, grapes and oranges, limes, pomegranates, jackfruit and mangoes and all very cheap”. Meat too was sold in abundance in the marketplaces.</p> <p>x. Portuguese traveller Barbosa described the houses of ordinary people, which have not survived: The other houses of the people are thatched, but nonetheless well-built and arranged according to occupations, in long streets with many open places.</p> <p>xi. Nicolo de Conti and Afanasi Nikitin also wrote about the Vijayanagar empire.</p> <p>xii. Any other relevant point. (Any eight points to be assessed)</p>		
30.	<p>(a) Examine the phase of Indian National Movement from 1918 to 1922.</p> <p>i. In 1918, Gandhiji was involved in two campaigns in his home state of Gujarat. First, he intervened in a labour dispute in Ahmedabad, demanding better working conditions for the textile mill workers.</p> <p>ii. Then he joined peasants in Kheda in asking the state for the remission of taxes following the failure of their harvest.</p> <p>iii. These initiatives in Champaran, Ahmedabad and Kheda marked Gandhiji out as a nationalist with a deep sympathy for the poor.</p> <p>iv. In 1919 Gandhiji called for a countrywide campaign against the “Rowlatt Act”. In towns across North and West India, life came to a standstill, as shops shut down and schools closed in response to the bandh call.</p> <p>v. Jallianwala Bagh Massacre took place in Amritsar.</p> <p>vi. The Rowlatt satyagraha that made Gandhiji a truly national leader.</p> <p>vii. Gandhiji called for a campaign of “non-cooperation” with British rule. Indians who wished colonialism to end were asked to stop attending schools, colleges and law courts, and not pay taxes.</p> <p>viii. They were asked to adhere to a “renunciation of all voluntary association with the British Government”. If non-cooperation was effectively carried out, said Gandhiji, India would win swaraj within a year.</p> <p>ix. He had joined hands with the Khilafat Movement that sought to restore the Caliphate, a symbol of Pan-Islamism which had recently been abolished by the Turkish ruler Kemal Attaturk.</p> <p>x. Students stopped going to schools and colleges run by the government.</p> <p>xi. Lawyers refused to attend court.</p>	289-294	8

	<p>xii. The working class went on strike in many towns and cities: according to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million workdays.</p> <p>xiii. The countryside was seething with discontent too. Hill tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes.</p> <p>xiv. Peasants in Kumaun refused to carry loads for colonial officials. These protest movements were sometimes carried out in defiance of the local nationalist leadership.</p> <p>xv. Non-cooperation was negative enough to be peaceful but positive enough to be effective. It entailed denial, renunciation, and self-discipline. It was training for self- rule.</p> <p>xvi. As a consequence of the Non-Cooperation Movement the British Raj was shaken to its foundations for the first time since the Revolt of 1857.</p> <p>xvii. In February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri Chaura, in the United Provinces. Several constables perished in the conflagration. This act of violence prompted Gandhiji to call off the movement altogether.</p> <p>xviii. During the Non-Cooperation Movement thousands of Indians were put in jail. Gandhiji himself was arrested in March 1922, and charged with sedition.</p> <p>xix. Between 1917 and 1922, a group of highly talented Indians attached themselves to Gandhiji. They included Mahadev Desai, Vallabh Bhai Patel, J.B. Kripalani, Subhas Chandra Bose, Abul Kalam Azad, Jawaharlal Nehru, Sarojini Naidu, Govind Ballabh Pant and C. Rajagopalachari.</p> <p>xx. These close associates of Gandhiji came from different regions as well as different religious traditions. In turn, they inspired countless other Indians to join the Congress and work for it.</p> <p>xxi. Any other relevant point.</p> <p>(Any eight points to be assessed)</p> <p style="text-align: center;">OR</p> <p>(b) Examine the phase of Indian National Movement from 1927 to 1931.</p> <p>i. Mahatma Gandhi focused on his social and constructive reform work.</p> <p>ii. In 1928, however, he began to think of re-entering politics. That year there was an all-India campaign in opposition to the all-White Simon Commission, sent from England to enquire into conditions in the colony.</p> <p>iii. Gandhiji did not himself participate in this movement, although he gave it his blessings, as he also did to a peasant satyagraha in Bardoli in the same year.</p> <p>iv. In the end of December 1929, the Congress held its annual session in the city of Lahore. The meeting was significant for two things: the election of Jawaharlal Nehru as President, signifying the passing of the baton of leadership to the younger generation; and the proclamation of commitment to “Purna Swaraj”, or complete independence.</p>	295-300	8
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	<p>v. On 26 January 1930, “Independence Day” was observed, with the national flag being hoisted in different venues, and patriotic songs being sung. Gandhiji himself issued precise instructions as to how the day should be observed.</p> <p>vi. The celebrations would begin with the hoisting of the national flag. The rest of the day would be spent “in doing some constructive work, whether it is spinning, or service of ‘untouchables’, or reunion of Hindus and Muslim or prohibition work which is not impossible”.</p> <p>vii. Participants would take a pledge affirming that it was “the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil”, and that “if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or abolish it”.</p> <p>viii. Dandi Soon after the observance of this “Independence Day”, Mahatma Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India, which gave the state a monopoly in the manufacture and sale of salt. His picking on the salt monopoly was another illustration of Gandhiji’s tactical wisdom.</p> <p>ix. For in every Indian household, salt was indispensable; yet people were forbidden from making salt even for domestic use, compelling them to buy it from shops at a high price. The state monopoly over salt was deeply unpopular; by making it his target.</p> <p>x. On 12 March 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean. He reached his destination three weeks later, making a fistful of salt as he did and thereby making himself a criminal in the eyes of the law.</p> <p>xi. Across large parts of India, peasants breached the hated colonial forest laws that kept them and their cattle out of the woods in which they had once roamed freely.</p> <p>xii. In some towns, factory workers went on strike while lawyers boycotted British courts and students refused to attend government-run educational institutions.</p> <p>xiii. The Salt March was notable because it was widely covered by the European and American press.</p> <p>xiv. women participated in large numbers.</p> <p>xv. It was the Salt March which forced upon the British that their Raj would not last forever.</p> <p>xvi. The British government convened a series of “Round Table Conferences” in London. The first meeting was held in November 1930, but without the pre-eminent political leader in India, thus rendering it an exercise in futility.</p> <p>xvii. Gandhiji was released from jail in January 1931 and the following month had several long meetings with the Viceroy. These culminated in what was called the “Gandhi-Irwin Pact”, by the terms of which civil disobedience would be called off, all prisoners released, and salt manufacture allowed along the coast.</p> <p>xviii. A second Round Table Conference was held in London in the latter part of 1931. Here, Gandhiji represented the Congress.</p>		
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	<p>xix. The Conference in London was inconclusive, so Gandhiji returned to India and resumed civil disobedience.</p> <p>xx. Any other relevant point.</p> <p>(Any eight points to be assessed)</p>		
	<p style="text-align: center;">SECTION-D</p> <p style="text-align: center;">(Source Based Questions)</p>		3x4=12
31.	<p style="text-align: center;"><u>Trade between the hill tribes and the plains, c. 1595</u></p> <p>(31.1) Why was trade between the mountains and plains important for the Mughal economy?</p> <p>(a) Ensured supply of goods within Empire.</p> <p>(b) Spread of commercial agriculture</p> <p>(c) Any other relevant point.</p> <p>(Any one point to be assessed)</p> <p>(31.2) How did the people of the plains benefit from trade with the hill tribes?</p> <p>(a) They received forest products for daily use.</p> <p>(b) Forest items were exported overseas.</p> <p>(c) Any other relevant point.</p> <p>(Any one point to be assessed)</p> <p>(31.3) How did Abu'l Fazl describe the variety of goods carried by the hill tribes?</p> <p>(a) From the northern mountains quantities of goods are carried on the backs of men.</p> <p>(b) On the back of stout ponies</p> <p>(c) On the back of goats.</p> <p>(d) Any other relevant point.</p> <p>(Any two points to be assessed)</p>	210	<p>1</p> <p>1</p> <p>2</p>
32.	<p style="text-align: center;"><u>What the sepoys thought</u></p> <p>(32.1) How did the sepoys justify their rebellion in the 'arzi'?</p> <p>(a) Sepoys wanted to preserve their religion and faith.</p> <p>(b) Any other relevant point.</p> <p>(Any one point to be assessed)</p> <p>(32.2) How did the British introduce the new cartridges?</p> <p>(a) In the year 1857, the British issued an order that new cartridges and muskets which had arrived from England were to be issued.</p> <p>(b) The Cartridges were made of the fats of cows and pigs.</p> <p>(c) They gave these cartridges to the sowars (mounted soldiers) of the 3rd Light Cavalry, and ordered them to bite them.</p> <p>(d) Any other relevant point.</p> <p>(An one to be assessed)</p> <p>(32.3) Why did the sepoys and Indian chiefs work together?</p> <p>(a) Their common enemy was British colonial government.</p> <p>(b) They believed unity gives strength.</p> <p>(c) They wanted to protect their religion and faith.</p>	273	<p>1</p> <p>1</p> <p>2</p>

	(d) Any other relevant point. (Any two points to be assessed)		
33.	<p><u>How Buddhist texts were prepared and preserved</u></p> <p>(33.1) Explain why Buddha's speeches were not written down during his lifetime.</p> <p>(a) They were taught orally. (b) Discussed by his followers through discussion and debate. (c) Any other relevant point. (Any one point to be assessed)</p> <p>(33.2) Assess the impact of orally transmitting texts before writing them down for preservation.</p> <p>(a) Interaction led to debates (b) Men, women and children attended these discourses and discussed what they heard. (c) After his death his teachings were compiled by his disciples at a council of "elders" or senior monks at Vesali, as reliable preservation. (d) Any other relevant point. (Any one point to be assessed)</p> <p>(33.3) Explain the differences between the Vinaya Pitaka and Sutta Pitaka.</p> <p>(a) The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order. (b) The Buddha's teachings were included in the Sutta Pitaka. (c) Any other relevant point. (Any two points to be assessed)</p>	86	<p>1</p> <p>1</p> <p>2</p>
	<p style="text-align: center;">SECTION-E (Map Based Question)</p>		3+2=5
34	<p>(34.1) On the given political outline map of India (on page 27), locate and label the following places with appropriate symbols :</p> <p>(i) Dholavira – A mature Harappan site (ii) Nagarjunakonda – An Ancient Buddhist site (iii) (a) Agra – A territory under the Mughals</p> <p style="text-align: center;">OR</p> <p>(b) Bijapur – A medieval period state</p> <p>(34.2) On the same political 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.</p> <p>A. Calcutta B. Amritsar</p> <p>Note : The following questions are for the Visually Impaired Candidates only, in lieu of Q. No. 34 :</p> <p>(34.1) Mention any one mature Harappan site in present Pakistan. Harappa/Mohenjodaro/Chanhudaro/Balakot/ kot Diji (Any one)</p>	<p>2</p> <p>95</p> <p>214</p> <p>174</p> <p>289-290</p> <p>2</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p>

<p>(34.2) Mention one ancient Buddhist site in Eastern India. Sarnath/Bodhgaya/Lumbini (Any one)</p>	95	1
<p>(34.3) (a) Name any one territory which was under the Mughals. Agra/Panipat/Ajmer/Delhi/Amber/Lahore/Goa (Any one)</p>	214	1
OR		
<p>(34.3) (b) Name any one neighbouring kingdom of the Vijayanagara empire. Bidar/Golconda/Bijapur (Any one)</p>	174	1
<p>(34.4) Name any two centres of the Indian National Movement. Champaran/Kheda/Ahmedabad/Benaras/Amritsar/Chauri-Chaura/Lahore/Bardoli/Dandi/Bombay/Karachi (Any two)</p>	287-305	2

प्रश्न सं. 34 के लिए

For question no. 34

