

Senior School Certificate Examination
CLASS – XII March – 2010
Marking Scheme – History (Outside Delhi) 61/1, 61/2, 61/3

General Instructions:

1. Please read the following guidelines carefully and seek clarifications from the Head Examiner in case of any doubt. Efforts to reduce subjectivity and bias will be appreciated.
2. Every care has been taken to prepare the Marking Scheme. However it is important to keep in mind that it is neither exhaustive nor exclusive. Full credit should be given to candidates who give relevant point other than the ones listed in the Marking Scheme as the answer to the questions. The examiners are requested to use their own knowledge and experience wherever necessary.
3. The Marking Scheme carries only suggested value points for the answer. These are only guidelines and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the marks should be awarded accordingly.
4. Some of the questions may relate to 'higher order thinking' ability. These questions will be indicated to you separately. These questions are to be evaluated carefully so that the students' understanding / analytical ability may be judged.
5. The Head-Examiners have to go through the first five answer-scripts evaluated by each evaluator to ensure that the evaluation has been carried out as per the instructions given in the Marking Scheme. The remaining answer scripts meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
6. Marking should be neither over strict nor over liberal. Marks should not be deducted for spelling errors, wrong proper names, minor inaccuracies or omissions of detail. No marks be deducted for overshooting word limit.
7. If a candidate answers both the options, both should be read and the better one evaluated.
8. Though break up of value points is given in a number of answers, the examiner may be flexible in marking the different parts, if the answers reflect understanding of the scope of the question.
9. If a question has parts, please award marks in the right hand side for each part. Marks awarded for different parts of the question should then be totalled up and written in the left-hand margin and circled. If a question does not have any parts, marks be awarded in the left-hand margin and circled.
10. A full scale of marks 0-100 has to be used. Please do not hesitate to award full marks if the answer deserves it.

MARKING SCHEME
(Outside Delhi)
61/1
AISSEE-2010 History (027)

Set – I

Part A

1	<p>a) Buddha founded a Sangha, an organization of monks.</p> <p>b) These monks led a simple life possessing only the requisites for survival such as a bowl to receive food once a day from laity.</p> <p>c) They lived on alms. They were known as “bhikkhus”.</p> <p>d) Initially only males were admitted into sangh but later on females were also admitted.</p> <p>e) General issues were taken by votes (Any two points) Page 92 -Book-I</p>	2
2.	<p>i) Maize was one of the major crops of western India.</p> <p>ii) It was introduced to India via Africa and Spain. Page 201- Book-II</p>	2
3	<p>i) Lotus Mahal is the most beautiful building in the Royal Centre.</p> <p>ii) It was named so by the British travellers in the 19th Century.</p> <p>iii) Its use is unknown.</p> <p>iv) According to Mackenzie it might have been a council chamber where king met his advisors. (Any two points) Page 181- Book-II</p>	2
4	<p>i) Commercial centres such as Surat, Masulipatanam & Dhaka declined.</p> <p>ii) East India Company expanded colonial cities such as Madras (Chennai), Calcutta (Kolkata) and Bombay (Mumbai). They rapidly emerged as new economic capitals.</p> <p>iii) New occupations developed there and people flocked to these new cities.</p> <p>iv) Now these were the biggest cities in India in terms of population. (Any two points) Page 320- Book-III</p>	2

	<p>i) Walls and bastions made this a distinct enclave.</p> <p>ii) Colony and religion determined who to live in which fort.</p> <p>iii) The company did not allow any marriages with Indians.</p> <p>iv) Other than English, the Dutch and Portuguese were allowed to stay because they were European and Christian.</p> <p>(Any two points) Page 331 - Book-III</p>	2
<u>PART B.- SECTION I</u>		
3.	<p>i) Sources are – a) Reconstructed from literature, coins and inscriptions including prashastis composed in praise of kings.</p> <p>ii) Historians attempted to draw factual information from such compositions, works of poetry.</p> <p>iii) Examples – ‘Prayaga Prashasti’ composed in Sanskrit by Harishena, court poet of Samudragupta</p> <p>iv) Archaeological findings/evidences, pillars, rock-edicts</p> <p>(Assess as a whole) Pages 36-37- Book-I</p>	5
7.	<p>i) Archaeologists try to identify the function of an artefact by investigating the context in which it was found, like – beads, querns, stone blades and pots.</p> <p>ii) Some findings have religious significance like terracotta figurines of women, rare stone statutory of men, Great Bath and fire alters at Kalibangan and Lothal</p> <p>iii) Nature worship – seals with plant motifs</p> <p>iv) Animals – unicorn, figure seated cross-legged in a “yogic” postures is regarded as “proto-Shiva”</p> <p>v) Conical stone objects have been classified as lingas.</p> <p>vi) Many reconstructions of Harappan religion are made on assumption because archaeologists often move from present to the past.</p> <p>(Assess as a whole) Page 22- Book-I</p>	5
8.	<p>i) Archaeologist historian B.B. Lal excavated at a village Hastinapur in Meerut (U.P). It is not certain that it was the same Hastinapur of Mahabharata period or not.</p>	5

- ii) But with some similarities it is felt it might be.
- iii) He excavated and found 5 occupational levels.
- iv) Within limited area no definite plans of houses were seen.
- v) Only walls of mud and mud bricks were found.
- vi) The discovery of mud plaster with prominent red marks takes us to assume that there might have been houses.

(Any 5 points)

Page 75- Book-I

9. a) i) Amaravati was discovered perhaps before scholars understood the value of the finds.
- ii) A local raja wanted to build a temple upon the ruins of Amaravati – decided to use stones and even to look for hidden treasure.
- iii) Walter Elliot visited Amaravati and collected panels and took them away to Madras, to the Asiatic Society of Bengal at Calcutta and even to London.
- b) i) When Sanchi was discovered, three of its gateways were still standing, fourth was lying on the spot in a good condition.
- ii) Though suggested to take away the remains either to Paris or London but now few archaeologists had different view (H.H. Cole), therefore it survived.
- iii) Even rulers of Bhopal (Shahjehan Begum and Sultan Jehan Begum) provided money for its preservation.
- Any other relevant point.
- (Any five points) Page 99 - Book-I

5

Section – II

10. i) He felt that artisans had no incentives to improve the quality of their manufactures.
- ii) Reason given that profits being appropriated by state.
- iii) Decline in manufactures
- iv) He conceded that world's most precious metals flowed into India because manufacturers were sold for gold and silver in exchange.
- v) He found a prosperous merchant community in India engaged in long-distance exchange.
- (Assess as a whole) Page 133- Book-II

5

11.	<p>I) Rulers like Pallavas, Chalukyas, Hoysalas and Cholas encouraged temple building as a means of associating themselves with the divine.</p> <p>ii) The deity was generally identified with the king.</p> <p>iii) Temples functioned as centres of learning</p> <p>iv) Rulers and others often granted land and other resources for the maintenance of temples.</p> <p>v) Temples developed as significant religious, social, cultural and economic centres.</p> <p>vi) For rulers, help to the temples for repairing or maintenance was important means of winning support and recognition for their power, wealth and piety.</p> <p>vii) Vijayanagara rulers ruled on behalf of the God Virupaksha.</p> <p>viii) All orders were signed "Shri Virupaksha"</p> <p>ix) Rulers also indicated their close links with the gods.</p> <p>(Any five points) Page 184- Book-II</p>	5
12	<p>i) It was granted by the king to the man of merit, recognizing his ability and usefulness.</p> <p>ii) A man's ascent in the court hierarchy could be traced through the titles he held.</p> <p>iii) The title Asaf Khan was given to highest minister.</p> <p>iv) The title Mirza Raja was accorded by Aurangzeb to his two nobles of merit e.g Jai Singh and Jaswant Singh.</p> <p>v) Titles could be earned or paid for e.g Mir Khan offered Rs. 1 lakh to Aurangzeb for the letter 'alif' i.e. A, to be added to his name to make it Amir Khan.</p> <p>vi) Besides titles, other awards included robe of Honour (Khilat), 'Sarapa' and jewellery were given by the emperor.</p> <p>(Any five points) Page 241- Book-II</p>	5

SECTION III

13	<p>i) By 1830's prices of agricultural products fell sharply.</p> <p>ii) Decline in peasants income, revenue could rarely be paid without a loan from moneylender.</p> <p>iii) Ryot found difficult to pay it back, debt mounted.</p> <p>iv) Ryot needed more loans to buy their everyday needs.</p> <p>v) 'Sahukars', export merchants in Maharashtra stopped long term credit and started demanding repayment of debts.</p> <p>vi) Petition after petition, ryots complained of the injustice of such insensitiveness and the violation of custom (Deccan Riots Commission)</p> <p>vii) The ryots came to see the moneylenders as devious and deceitful.</p> <p>viii) Limitation Law was passed to check the accumulation of interest over-time.</p> <p>ix) Deeds and bonds appeared as symbols of the new oppressive system</p> <p>(Any five points) Pages 278, 282, 284 - Book-III</p>	5
14	<p>i) The proclamation issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.</p> <p>ii) The proclamation completely rejected every thing associated with British rule.</p> <p>iii) They condemned the British for the annexations they had carried out and the treaties they had broken.</p> <p>iv) Rebels declared that the British could not be trusted.</p> <p>v) The British land revenue settlements or systems had dispossessed landlords their lands.</p> <p>vi) Foreign commerce had ruined the weavers and artisans.</p> <p>vii) Every aspect of British rule was attacked and the firangis were accused of destroying a way of life.</p>	5

	<p>viii) The rebels wanted to restore the previous life and reject every thing that was British.</p> <p>(Any five points) Pages 301, 303 - Book-III</p>	
15	<p>i) Old towns declined and new towns were developed.</p> <p>ii) The gradual erosion of Mughal power led to the demise of the towns associated with Mughals.</p> <p>iii) Delhi and Agra lost their political authority.</p> <p>iv) Increasing importance of regional capitals e.g. Lucknow, Hyderabad, Seringapatam, Poona, Nagpur, Baroda etc.</p> <p>v) Traders, administrators, artisans and others migrated from old Mughal centres to these new capitals in search of work and patronage.</p> <p>vi) Possibilities of new and ready employment in the new capitals due to warfare between the new kingdoms.</p> <p>vii) Opportunities to create new quasbah and ganj developed /increased</p> <p>viii) With the expansion of commercial activity, towns grew around the trading centre.</p> <p>ix) There was renewed economic activity.</p> <p>x) Calcutta, Bombay and Madras grew rapidly into cities as new commercial and administrative centres.</p> <p>(Any five) Pages 319, 320- Book-III</p>	5
16	<p>i) Initially all the parties accepted this plan given by Cabinet Mission.</p> <p>ii) But the agreement was short lived because it was based on mutually opposed interpretation of the plan.</p> <p>iii) The League wanted the grouping to be compulsory into three groups. Section A for the Hindu majority provinces and section B and C for the Muslim majority provinces of the north-west and north east.</p> <p>iv) The Congress wanted that the provinces be given the right to join a group</p>	5

v) It was not satisfied with Mission's clarification that the grouping will be compulsory at first but provinces would have the right to opt out after the constitution had been finalised and new elections were held in accordance with it.

vi) Therefore ultimately both disagreed to the Cabinet Mission's proposal.

(Any five points)

Page 389- Book-III

PART – C

17	<p>i) Sources used by historians include sculpture, architecture, stories about religious preceptors, compositions attributed to women and men.</p> <p>ii) Architecture can only be understood if we have grasp on the context, the ideas, beliefs, practices of those who produced and used these images and buildings.</p> <p>iii) Understanding each type of text requires different skill.</p> <p>iv) The historian should know subtle variations in style that characterise each generation.</p> <p>v) The continuity of religious traditions is quite advantageous if they know about them.</p> <p>vi) Old paintings – hagiographies and biographies of saints.</p> <p>vii) Old letters, records etc help the historian.</p> <p>viii) Archaeological finds reveal a lot of information of that period.</p> <p>(Assess as a whole) Pages 140, 165, 167 - Book-II</p>	8
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OR

- | | | |
|--|---|---|
| | <p>i) From her bhajans attributed to her</p> <p>ii) She defied her husband and did not submit to the traditional role of wife and mother.</p> <p>iii) Recognised Lord Krishna, the Avtar of Vishnu as her lover</p> <p>iv) Escaped her palace and lived as a wanderer</p> | 8 |
|--|---|---|

v) Composed songs which were characterised by intense expressions of emotion.

vi) According to some traditions Raidas was her preceptor.

vii) This reveals that she defied caste norms.

viii) She proved a source of inspiration for many working in her direction.

(Assess as a whole) Pages 164, 165 - Book-II

18. i) It was merely a statement of fact that Indian nationalism was an elite phenomena, a creation of lawyers, doctors and landlords

8

ii) At another level it was a statement of intent.

iii) Gandhiji charged the Indian elite with a lack of concern for the labouring poor.

iv) Gandhiji chose to remind those present of the peasants and workers who constituted a majority of the Indian population yet were unrepresented in the audience.

v) The first public announcement of Gandhiji's own desire to make Indian nationalism more representative of the Indian people as a whole.

vi) Describe with examples of Kheda and Champaran and Ahmedabad.

(Assess as a whole)

Pages 348- Book-III

OR

i) Sources – Writings and speeches of Mahatma Gandhi and his contemporaries, both associates and his political adversaries.

8

ii) Out of those a distinction is to be made which were for the public and which not

iii) It helped to hear his public voice.

iv) Private letters gave a glimpse of his private thoughts.

v) Mahatma Gandhi regularly published his journal 'Harijan'.

vi) In 'Harijan' his private letters and what others wrote were regularly published and through it his ideas became public.

Autobiographies – these are written very often from memory what the author could recollect.

vii) What he thought to write which was important for him but not for all.

vii) In autobiography a person presents himself in a way he wants to be seen.

ix) Government records – Fortnightly reports prepared by Home department based on police information for example Home department was unwilling to accept that Gandhi's actions had worked any enthusiastic response from the public, Dandi March was seen as a drama.....

x) Newspapers published in English and different Indian languages

xi) They represented ordinary Indian thoughts

xii) Represented also public and political opinions
(Assess as a whole) Pages 367, 370, 373 - Book-III

19. A i) Avantiputta wanted to know from Kachchana
What he thought about Brahmanas who held that they were the best caste and that all other castes were low that Brahmanas were a fair caste while all other castes were dark, that only Brahmanas were pure, and not non-Brahmana, that all Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.

3

ii) Kachchana replied "What if a shudra were wealthy, would another shudra --- or a kshatriya or a Brahmana or a vaishya – speak politely to him.

2

iii) Yes. If shudra had wealth Brahmanas and others would speak to him politely.

Because due to wealth he would get power and resources. Shudra would get respect in society. Page -70 –Book-I

3

19.B A mother's advice

3

i) She said

a) By making peace you honour your father and me, as well as your well wishers – it is the wise man in control of his senses who guards his kingdom. Greed and anger drag a man away from his profits, by defeating these two enemies a king conquers the earth, you will happily enjoy the earth, my son, along with the wise and heroic Pandvas – There is no good in war, no law (dharma) and profit artha, let alone happiness.

	<p>ii) Yes</p> <p>a) War brings bloodshed, killings b) Unhappiness, destruction c) Hatred among relatives and people.</p> <p>iii) Wanted to become a ruler To save the throne and power To save prestige He was very adamant and arrogant Page 60- (Book-I)</p>	<p>3</p> <p>2</p>
20 A	<p>i) The tank was constructed at the mouth of two hills so that all the water which comes from either one side or the other collects there.</p> <p>ii) By pipes which run along the lower part of the range outside. This water was brought from a lake which itself overflowed into a little river.</p> <p>iii) 1. to irrigate the gardens and rice fields 2. water supply to the cities. 3. water supply to the royal centres (Page 177) (Book-II)</p>	<p>2</p> <p>3</p> <p>3</p>
	OR	
20 B	<p>i) 'Kan' signifies grain and 'kut' estimates</p> <p>ii) The crops are reaped, stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception.</p> <p>iii) After cutting the grain, they form it in heaps and divide it among themselves and each takes his share home and turns it to profit</p> <p>iv) 'Lang batai' because in this system each takes his share home and turns it to profit. (Page 215) (Book-II)</p>	<p>2</p> <p>2</p> <p>2</p> <p>2</p>
21 A	<p>i) According to N.G. Ranga, the real minorities are not the Hindus in the so called Pakistan provinces, not the Sikhs and not even the Muslims. The real minorities are the masses of this country who are depressed and oppressed and suppressed and do not even enjoy their ordinary civil rights.</p> <p>ii) Yes, I agree Or any relevant point. (Assess as a whole)</p>	<p>2</p> <p>2</p>

iii) The condition of the ordinary villagers was very pathetic. The money lenders were often able to get them in their pockets. They were exploited by the landlords, the Zamindars and the malguzar. There was no elementary education among these people. 2

iv) According to the traditional 1960 of the tribals, their lands could not be alienated yet, the merchants were very often able to snatch their lands and turn the tribals into slaves by various kinds of bonds. 2

Page 420 Book-III

OR

21 B "I believe separate electorates will be suicidal to the minorities" 4

i) According to G.B. Pant separate electorates will be suicidal because then the minorities will be isolated for ever, and they will never be able to convert themselves into a majority and a feeling of frustration will creep in. They will not be able to be a part of this great nation and will never be able to fulfil their aspirations. 3

ii) No, it will not solve the problem (Assess as a whole)

Yes - because

a) they might enjoy a separate identity of their own.

b) their opinions and views may be better expressed.

Or any other relevant point. (Assess as a whole.)

iii) One way of solving the problem of minorities will be education which will make them aware of their rights and difficulties. 1

(Any other relevant points)

Page No. 418 (Page 177) (Book-III)

For Blind students only

22. Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa
(Any five) Page -214 – Book-II

OR

Vajji, Magadha, Koshalā, Kuru, Panchala, Gandhara, Avgriti, Rajgir, Ujjain, Taxila, Varanasi (Any five) Page -30- Book-I

23. Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay, Karachi
(Any five) Page – 305 – Book-III

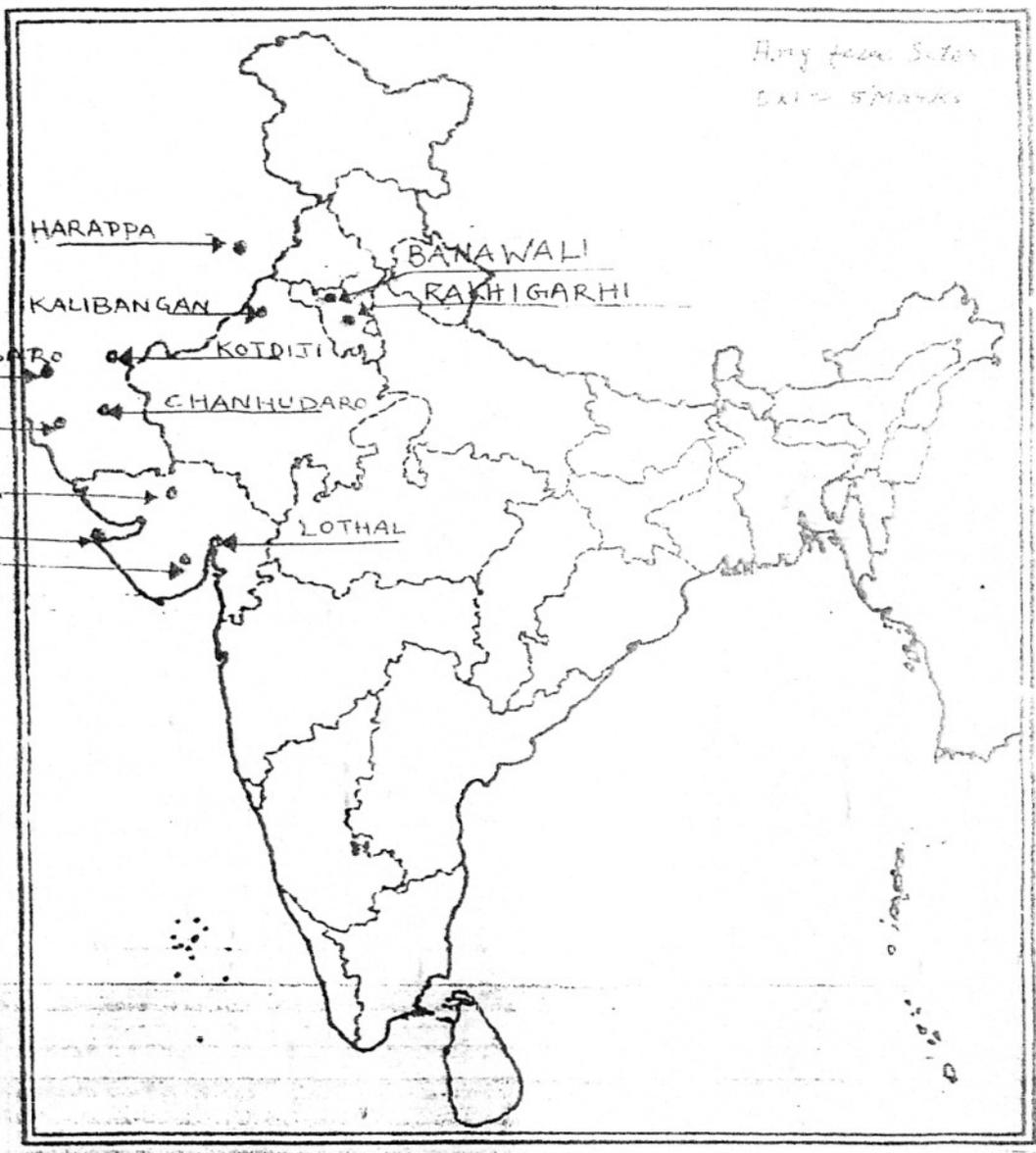
For question no. 22

प्रश्न सं. 22 के लिए

Any five Harappan sites

Outline Map of India (Political)

भारत का रेखा-मानचित्र (राजनीतिक)



SET - 6/11

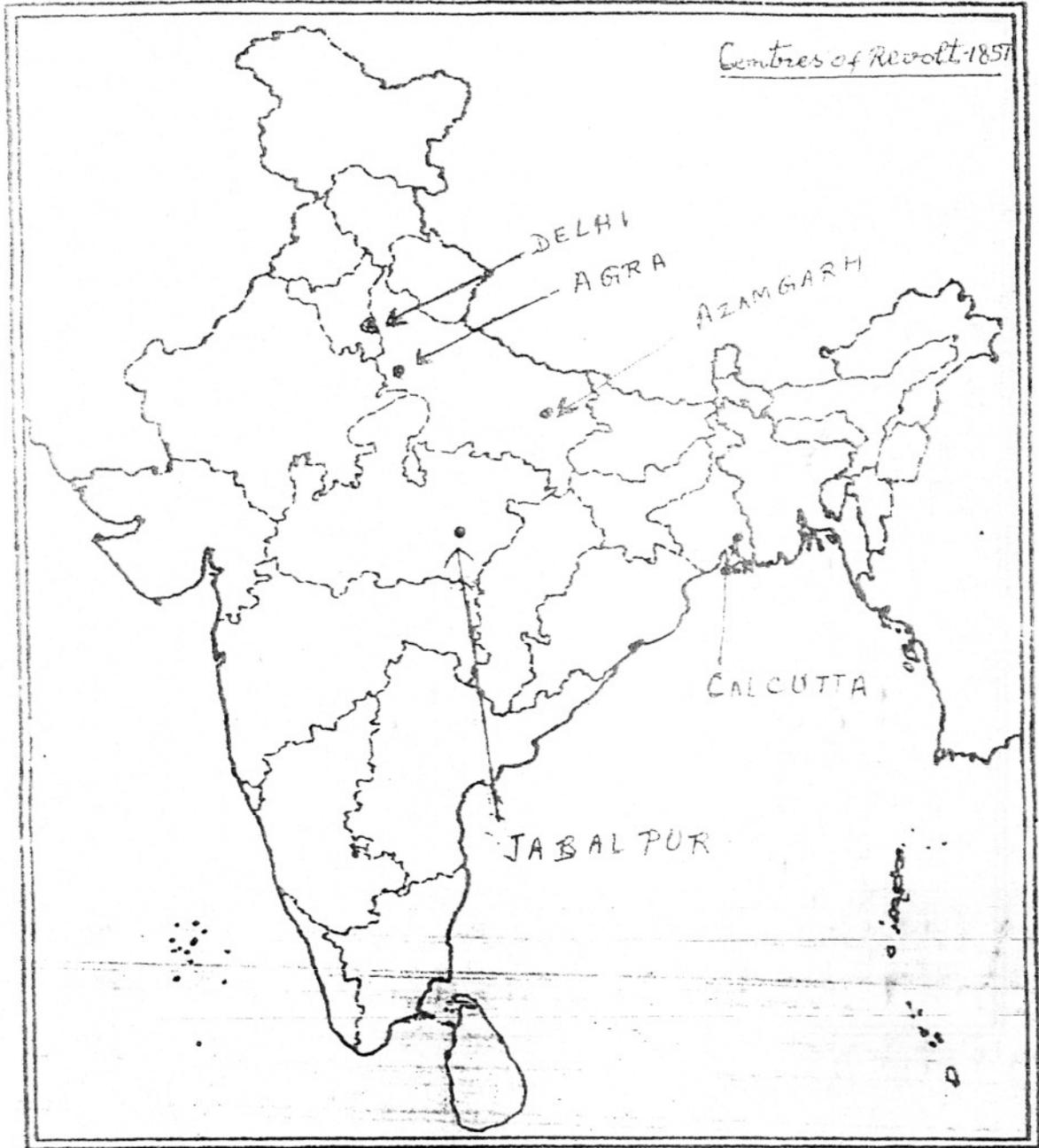
6/12

For question no. 22 OR HISTORY (2010) 6/12

प्रश्न सं. 22 के लिए

Outline Map of India (Political)

भारत का रेखा-मानचित्र (राजनीतिक)



For question no. 23

Identification as

प्रश्न सं. 23 के लिए

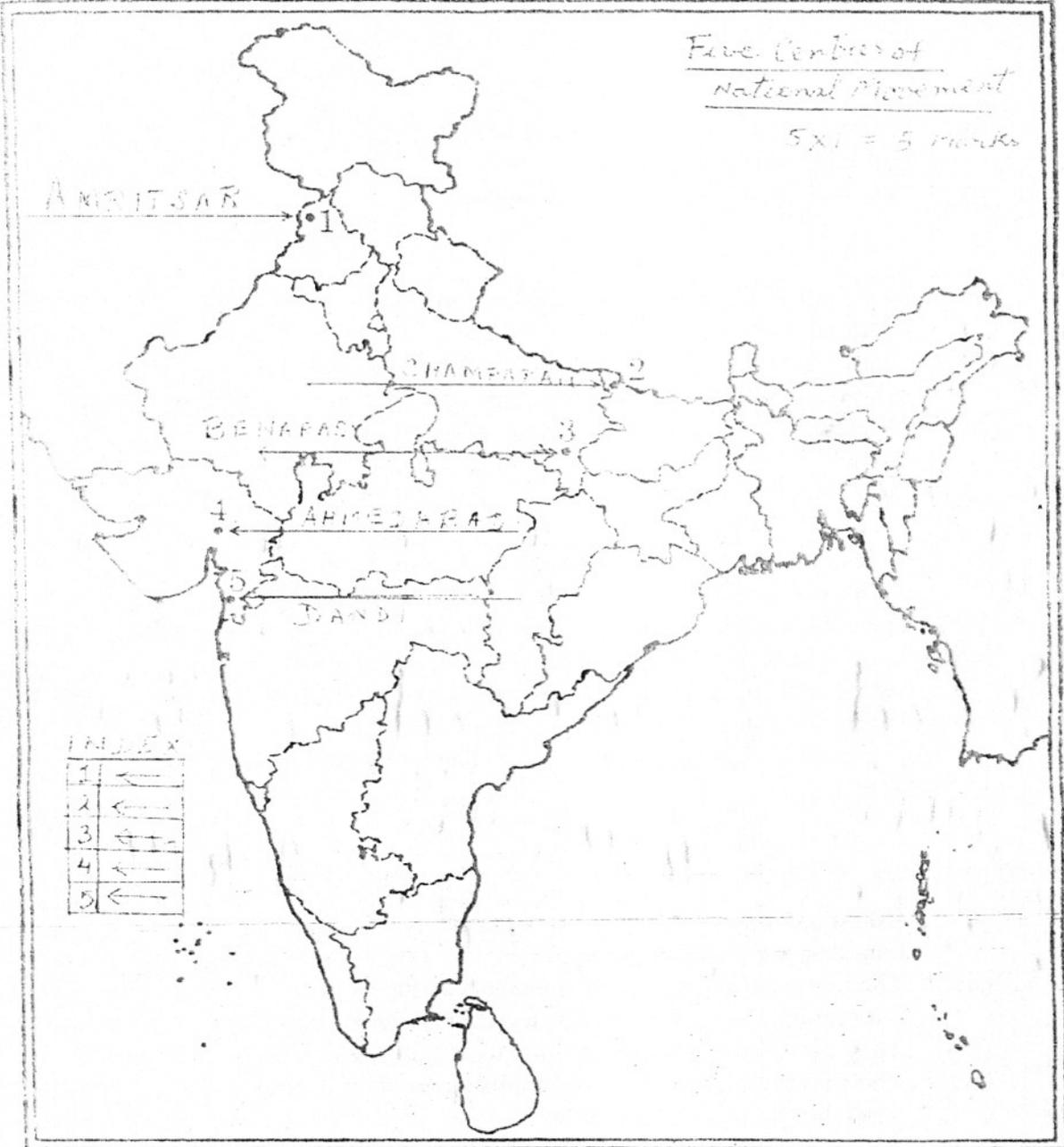
प्रश्न सं. 1, 2, 3, 4, 5

Outline Map of India (Political)

भारत का रेखा-मानचित्र (राजनीतिक)

Five Centres of
National Movement

5x1 = 5 marks



MARKING SCHEME
(OUTSIDE DELHI)
61/2
AISSCE-2010 HISTORY (027)

PART-A		
Q1	<p>(i) Asceticism and penance are required to free oneself from the cycle of karma according to Jainism (as a whole)</p> <p style="text-align: right;">Page-88- Book-I</p>	2
Q2	<p>(i) The term described them whose livelihood came from the gathering of forest-produce.</p> <p>(ii) Due to hunting and shifting agriculture.</p> <p style="text-align: right;">Page -208- Book-II</p>	2
Q3.	<p>(i) The chariot streets that extended from the temple gopuram in a straight line.</p> <p>(ii) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.</p> <p>(iii) Gopurams, mandaps, royal gateways were also distinct features.</p> <p style="text-align: right;">Pages -185, 188- Book-II</p>	2
Q4	<p>(i) Conservatives feared that education of women would turn the world upside down.</p> <p>(ii) It would threaten the basis of the entire social order.</p> <p>(iii) Even reformers who supported women's education saw women primarily as mothers and wives and wanted the women to remain in homes</p> <p style="text-align: center;">(Any two points) Page-329 - Book-III</p>	2
Q5	<p>(i) Dubashes were Indians who could speak two languages, local language and English.</p> <p>(ii) They worked as agents and merchants acting as intermediaries between Indian society and the British.</p> <p>(iii) They used their privilege position to acquire wealth.</p> <p>(iv) Their powerful position was established by their charitable work and patronage of temples.</p> <p style="text-align: center;">(Any two points) Page-333-Book-III</p>	2

PART-B
SECTION-I

Q6	<p>(i) In case the artefacts are found throughout the settlements and are of ordinary material it will show the presence of ordinary people living there.</p> <p>(ii) If the artefacts are found of costly material and comparably in a limited number it may be concluded some rich people might be living there.</p> <p>(iii) The division of artefacts discovered is divided into two categories to establish social difference i.e. utilitarian objects and luxurious things.</p> <p>(iv) Objects made of valuable materials are generally concentrated in large settlements like Mohenjodaro and Harappa and rarely found in smaller settlements like Kalibangan.</p> <p>(v) Gold ornaments found at Harappan site was recovered from hoards.</p> <p style="text-align: right;">Page-9-Book-I</p>	5
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(assess as a whole)

Q7	<p>i) Archaeologist historian, B.B. Lal excavated at a village Hastinapur in Meerut (U.P). It is not certain that it was the same Hastinapur of Mahabharata period or not.</p> <p>ii) But with some similarities it is felt it might be.</p> <p>iii) He excavated and found 5 occupational levels.</p> <p>iv) Within limited area no definite plans of houses were seen.</p> <p>v) Only walls of mud and mud bricks were found.</p> <p>vi) The discovery of mud plaster with prominent red marks takes us to assume that there might have been houses.</p> <p style="text-align: right;">Page 75- Book-II</p>	5
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(Any 5 points)

Q8	<p>a) i) Amaravati was discovered perhaps before scholars understood the value of the finds.</p> <p>ii) A local raja wanted to build a temple upon the ruins of Amaravati – decided to use stones and even to look for hidden treasure.</p> <p>iii) Walter Elliot visited Amaravati and collected panels and took them away to Madras, to the Asiatic Society of Bengal at Calcutta and even to London.</p>	5
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b) i) When Sanchi was discovered, three of its gateways were still standing, fourth was lying on the spot in a good condition.

ii) Though suggested to take away the remains either to Paris or London but now few archaeologists had different view (H.H. Cole), therefore it survived.

iii) Even rulers of Bhopal (Shahjehan Begum and Sultan Jehan Begum) provided money for its preservation.

Any other relevant point

(Any five points)

Page-99 - Book-I

Q9 i) Archaeologists try to identify the function of an artefact by investigating the context in which it was found, like – beads, querns, stone blades and pots. 5

ii) Some findings have religious significance like terracotta figurines of women, rare stone statuary of men, Great Bath and fire alters at Kalibangan and Lothal

iii) Nature worship – seals with plant motifs

iv) Animals – unicorn, figure seated cross-legged in a "yogic" posture is regarded as "proto-Shiva"

v) Conical stone objects have been classified as lingas.

vi) Many reconstructions of Harappan religion are made on assumption because archaeologists often move from present to the past.

(Assess as a whole)

Page 22- Book-I

SECTION-II

- Q10
- (i) Ibn Battuta describes the cities in the sub-continent full of exciting opportunities for those who had the necessary drive, resources and skills.
 - (ii) The cities were densely populated and prosperous.
 - (iii) Most cities had crowded streets and bright and colourful markets stocked with a wide variety of goods.
 - (iv) Describes Delhi as a vast city with great population. The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Delhi became the largest city of India.
 - (v) The rampart round the city was without parallel.
 - (vi) There was a grain market inside the Mandwi Darwaza and Gul Darwaza.
 - (vii) Inside the city was a cemetery in which graves have domes

	over them. (any five)	Pages -127 & 128 - Book-II	5
Q11	<p>i) It was granted by the king to the man of merit, recognizing his ability and usefulness.</p> <p>ii) A man's ascent in the court hierarchy could be traced through the titles he held.</p> <p>iii) The title Asaf Khan was given to highest minister.</p> <p>iv) The title Mirza Raja was accorded by Aurangzeb to his two nobles of merit e.g Jai Singh and Jaswant Singh.</p> <p>v) Titles could be earned or paid for e.g Mir Khan offered Rs. 1 lakh to Aurangzeb for the letter 'alif' i.e. A, to be added to his name to make it Amir Khan.</p> <p>vi) Besides titles other awards included robe of Honour (Khilat), 'Sarapa' and jewellery were given by the emperor.</p>	Page 241- Book-II	5
Q12	<p>i) Rulers like Pallavas, Chalukyas, Hoysalas and Cholas encouraged temple building as a means of associating themselves with the divine.</p> <p>ii) The deity was generally identified with the king.</p> <p>iii) Temples functioned as centres of learning.</p> <p>iv) Rulers and others often granted land and other resources for the maintenance of temples.</p> <p>v) Temples developed as significant religious, social, cultural and economic centres.</p> <p>vi) For rulers help to the temples for repairing or maintenance was important means of winning support and recognition for their power, wealth and piety.</p> <p>vii) Vijayanagara rulers ruled on behalf of the God Virupaksha.</p> <p>viii) All orders were signed "Shri Virupaksha"</p> <p>ix) Rulers also indicated their close links with the gods.</p>	Page 184 - Book-II	5
	(Any five points)		

Q13.	<p>i) Old towns declined and new towns were developed.</p> <p>ii) The gradual erosion of Mughal power led to the demise of the towns associated with Mughals.</p> <p>iii) Delhi and Agra lost their political authority.</p> <p>iv) Increasing importance of regional capitals e.g. Lucknow, Hyderabad, Seringapatam, Poona, Nagpur, Baroda etc.</p> <p>v) Traders, administrators, artisans and others migrated from old Mughal centres to these new capitals in search of work and patronage.</p> <p>vi) Possibilities of new and ready employment in the new capitals due to warfare between the new kingdoms.</p> <p>vii) Opportunities to create new quasbah and ganj developed /increased.</p> <p>viii) With the expansion of commercial activity, towns grew around the trading centre.</p> <p>ix) There was renewed economic activity.</p> <p>x) Calcutta, Bombay and Madras grew rapidly into cities as new commercial and administrative centres.</p> <p>(Any five)</p>	5
Q14	<p>(i) The rebel leadership wanted to restore the pre-British world of the 18th century.</p> <p>(ii) The administrative structures established by the rebels aimed at meeting the demands of war.</p> <p>(iii) The leaders went back to the culture of the court.</p> <p>(iv) Appointments were made to various posts.</p> <p>(v) Arrangements were made for the collection of land revenue and the payments of the troops.</p> <p>(vi) Side by side plans were made to fight battles against the British.</p> <p>(As a whole)</p>	5
Q15	<p>i) By 1830 prices of agricultural products fell sharply.</p> <p>ii) Decline in peasants' income, revenue could rarely be paid without a loan from money lender.</p>	

- iii) Ryot found difficult to pay it back. debt mounted.
- iv) Ryot needed more loans to buy their everyday needs.
- v) Sahukars, export merchants in Maharashtra stopped long term credit and started demanding repayment of debts.
- vi) Petition after petition, ryots complained of the injustice of such insensitiveness and the violation of custom (Deccan Riots Commission)
- vii) The ryots came to see the money lenders as devious and deceitful
- viii) Limitation law passed to check the accumulation of interest over-time.
- ix) Deeds and bonds appeared as symbols of the new oppressive system.

(Any five points)

Pages 278, 282, 284-Book-III

Q16

- (i) By rejecting the proposal of the Muslim League for a coalition government in the United Provinces because the League tended to support landlordism.
- (ii) Secular and radical rhetoric of the congress merely alarmed conservative muslims masses.
- (iii) On the issue of secularism there was no understanding developed.
- (iv) Some important leaders pointed out in 1937 that Congress members were not allowed to join the Muslim League
- (v) As the Congress men were active in Hindu Maha sabha, the Muslims felt that if India remained united, then the Muslims would find it difficult to gain political power because they would remain a minority always.

Page-385-Book-III

5

Q17

- i) It was merely a statement of fact that Indian nationalism was an elite phenomena, a creation of lawyers, doctors and landlords
- ii) At another level it was a statement of intent.
- iii) Gandhiji charged the Indian elite with a lack of concern for the labouring poor.
- iv) Gandhiji chose to remind those present, of the peasants and workers who constituted a majority of the Indian population yet were unrepresented in the audience.

v) The first public announcement of Gandhiji's own desire to make Indian nationalism more representative of the Indian people as a whole.

vi) Describe with examples of Kheda and Champaran and Ahmedabad.

(Assess as a whole)

Pages 348-Book-III

OR

i) Sources – Writings and speeches of Mahatma Gandhi and his contemporaries, both associates and his political adversaries.

ii) Out of those a distinction is to be made which were for the public and which not

iii) It helped to hear his public voice.

iv) Private letters gave a glimpse of his private thoughts.

v) Mahatma Gandhi regularly published his journal 'Harijan'.

vi) In 'Harijan' his private letters and what others wrote were regularly published and through it his ideas became public. Autobiographies – these are written very often from memory what the author could recollect.

vii) What he thought to write which was important for him but not for all.

viii) In autobiography a person presents himself in a way he wants to be seen.

ix) Government records – Fortnightly reports prepared by Home department based on police information for example Home department was unwilling to accept that Gandhi's actions had worked any enthusiastic response from the public. Dandi March was seen as a drama.....

x) Newspapers published in English and different Indian languages

xi) They represented ordinary Indian thoughts

xii) Represented also public and political opinions

(Assess as a whole)

Pages 367, 370, 373 -Book-III

Q18

i) Sources used by historians include sculpture, architecture, stories about religious preceptors, compositions attributed to women and men.

ii) Architecture can only be understood if we have grasp on the context, the ideas, beliefs, practices of those who produced and used these images and buildings.

	<p>iii) Understanding each type of text requires different skill.</p> <p>iv) The historian should know subtle variations in style that characterise each generation.</p> <p>v) The continuity of religious traditions is quite advantageous if they know about them.</p> <p>vi) Old paintings – Hagiographies and biographies of saints.</p> <p>vii) Old letters, records etc help the historian.</p> <p>viii) Archaeological finds reveal a lot of information of that period.</p> <p>(Assess as a whole) Pages 140, 165, 167-Book-II</p>	
	OR	
	<p>i) From her bhajans attributed to her</p> <p>ii) She defied her husband and did not submit to the traditional role of wife and mother.</p> <p>iii) Recognised Lord Krishna, the Avtar of Vishnu as her lover</p> <p>iv) Escaped her palace and lived as a wanderer</p> <p>v) Composed songs which were characterised by intense expressions of emotion.</p> <p>vi) According to some traditions Raidas was her preceptor.</p> <p>vii) This reveals that she defied caste norms.</p> <p>viii) She proved a source of inspiration for many working in her direction.</p> <p>(Assess as a whole) Pages 164, 165 -Book-II</p>	
Q19A	<p>i) The tank was constructed at the mouth of two hills so that all the water which comes from either one side or the other collects there.</p>	2
	<p>ii) By pipes which run along the lower part of the range outside. This water was brought from a lake which itself overflowed into a little river.</p>	3
	<p>iii) 1. to irrigate the gardens and rice fields 2. water supply to the cities 3. water supply to the royal centres</p> <p style="text-align: right;">(Page 177)</p>	3

	OR	Page 215-Book-II	
19B	<p>i) 'Kan' signifies grain and 'kut' estimates</p> <p>ii) The crops are reaped, stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required; other wise, the evil-minded and false are given to deception.</p> <p>iii) After cutting the grain, they form it in heaps and divide it among themselves and each takes his share home and turns it to profit</p> <p>iv) 'Lang batai' because in this system each takes his share home and turns it to profit.</p>		2 2 2 2
Q20A	<p>i) According to N.G. Ranga, the real minorities are not the Hindus in the so called Pakistan provinces, not the Sikhs and not even the Muslims. The real minorities are the masses of this country who are depressed and oppressed and suppressed and do not even enjoy their ordinary civil rights.</p> <p>ii) Yes, I agree Or any relevant point.</p> <p style="text-align: right;">(Assess as a whole)</p> <p>iii) The condition of the ordinary villagers was very pathetic. The money lenders were often able to get them in their pockets. They were exploited by the landlords, the Zamindars and the malguzar. There was no elementary education among these people.</p> <p>iv) According to the traditional 1960 of the tribals, their lands could not be alienated yet, the merchants were very often able to snatch their lands and turn the tribals into slaves by various kinds of bonds.</p>		2 2 2
	OR	Page 428-Book-III	
Q20B	<p>"I believe separate electorates will be suicidal to the minorities"</p> <p>i) According to G.B. Pant separate electorates will be suicidal because then the minorities will be isolated for ever, and they will never be able to convert themselves into a majority and a feeling of frustration will creep in. They will not be able to be a part of this great nation and will never be able to fulfil their aspirations.</p> <p>ii) No, it will not solve the problem (Assess as a whole) Yes - because a) they might enjoy a separate identity of their own. b) their opinions and views may be better expressed. Or any other relevant point (Assess as a whole.)</p> <p>iii) One way of solving the problem of minorities will be education which will make them aware of their rights and difficulties. (Any other relevant points)</p>		4 3 1
		Page No. 418 -Book-III	

77
JOT 300
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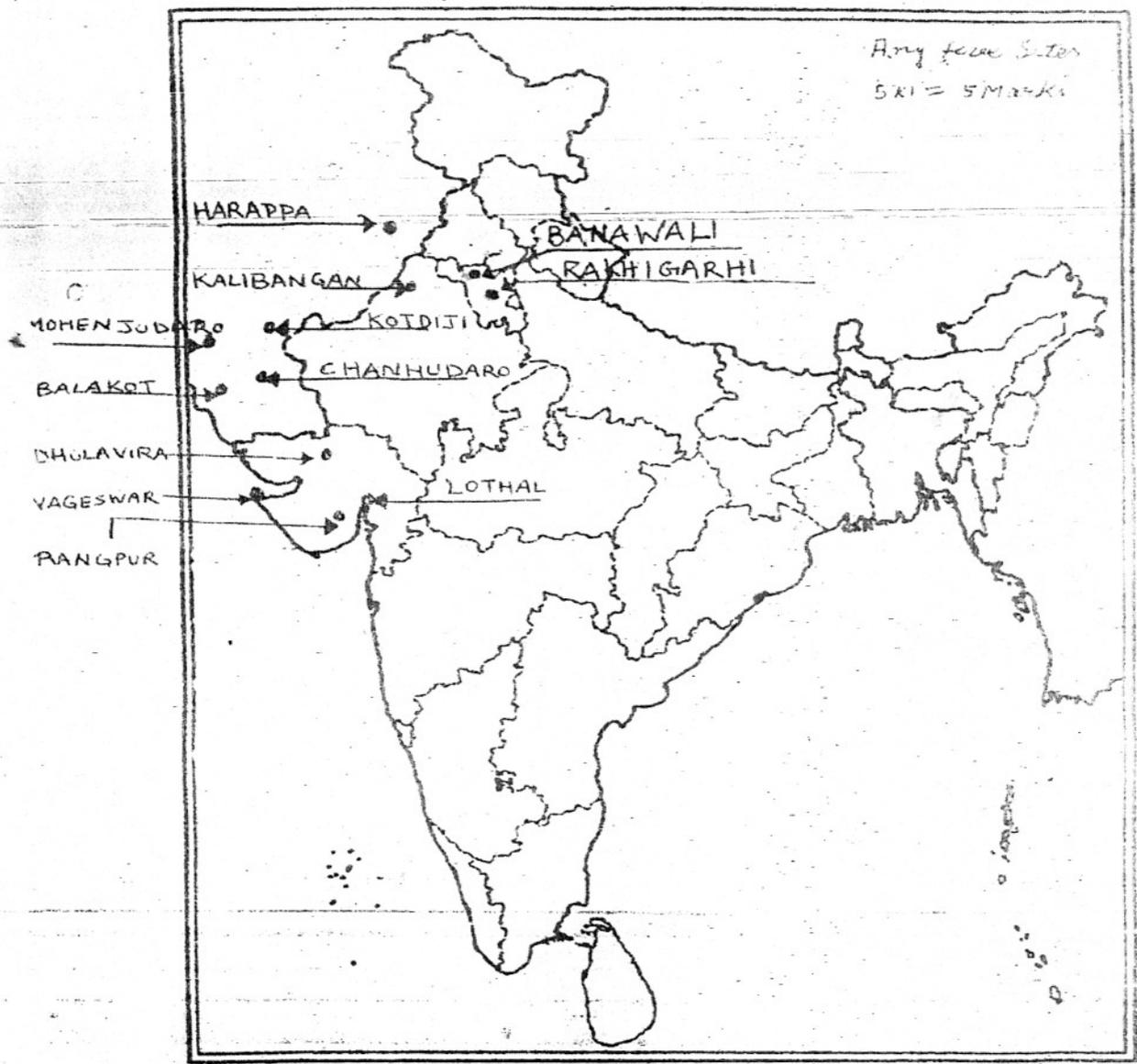
2010

For question no. 22
Any five Harappan sites

प्रश्न नं. 22 का उत्तर

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

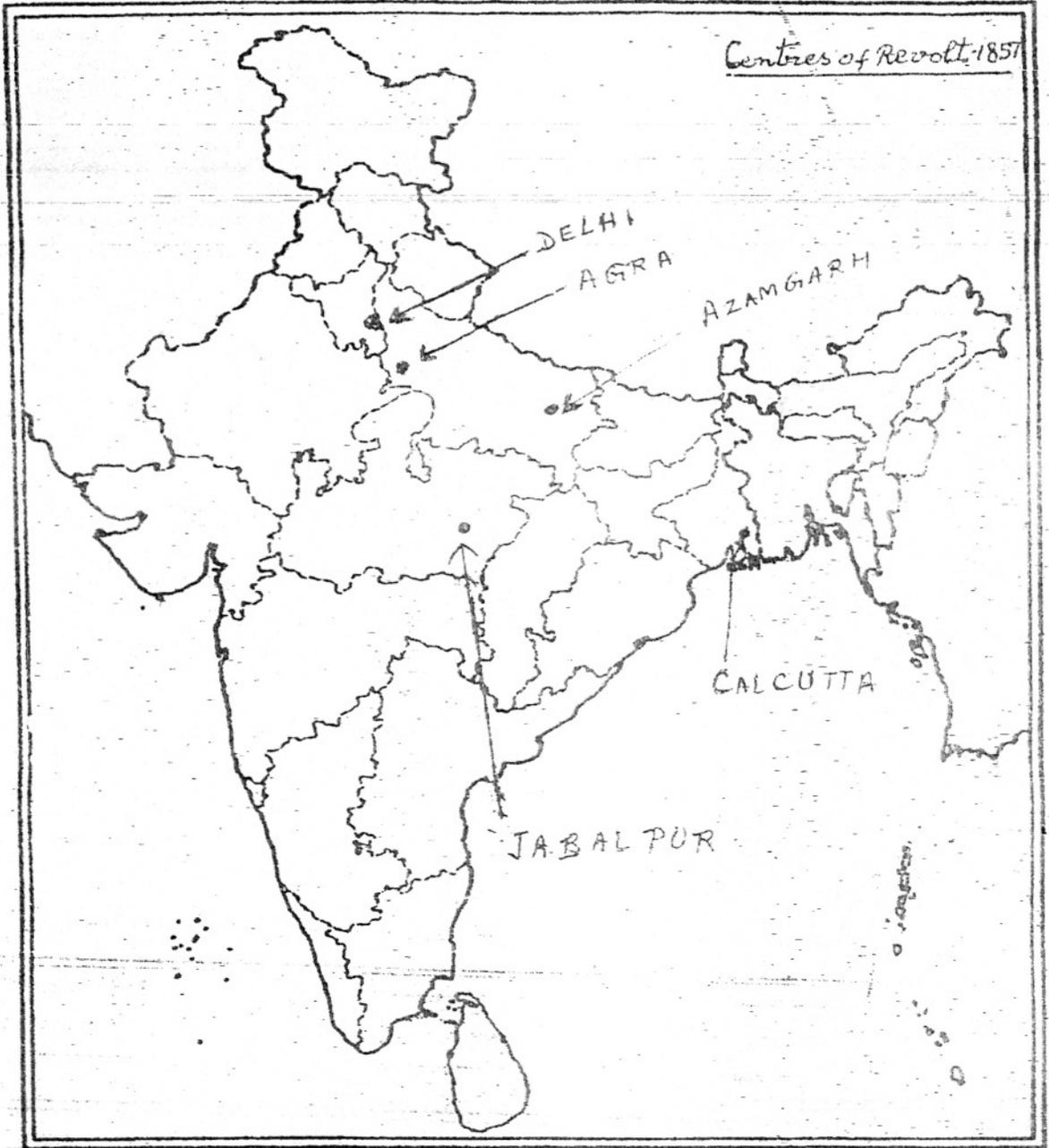
Any five sites
5x1 = 5 MARKS



Outline Map of India (Political)

भारत का रेखा-मानचित्र (राजनीतिक)

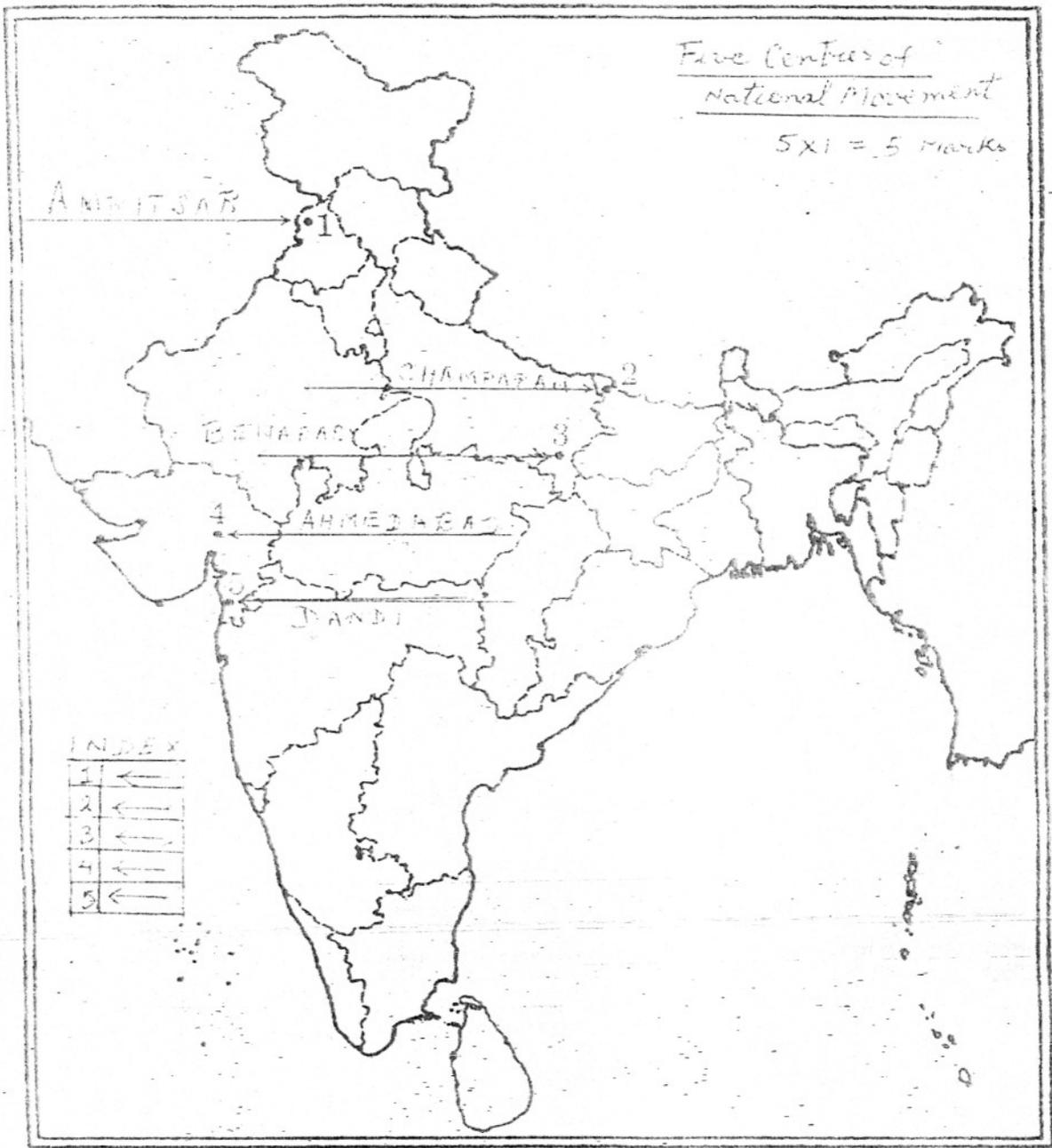
Centres of Revolt, 1857



For question no. 23 Identification as^{6/13} प्रश्न सं. 23 के लिए
 given 1, 2, 3, 4, 5

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

Five Centres of
National Movement
 5x1 = 5 marks



**MARKING SCHEME
(OUTSIDE DELHI)
OUTSIDE 61/3**

AISSCE-2010 HISTORY (027)

PART-A		
Q1	<p>(i) The elephants seem to be sprinkling water on her as if performing an abhisheka or consecration.</p> <p>(ii) Some identify the figure as Maya, the mother of Buddha.</p> <p>(iii) Some others identify her with a popular goddess-Gajalakshmi-the goddess of good fortune who is associated with elephants.</p> <p>(any two points)</p>	<p>Page-102 –Book-I</p> <p>2</p>
Q2	<p>(i) The third book ‘Mulk-Abadi’ deals with the fiscal side of the empire and provides rich quantitative information on revenue rates. followed by the ‘‘Account of the 12 Provinces’’</p> <p>(ii) It has detailed statistical information which includes the geographic, topographic and economic profile of all the subas and their administrative and fiscal divisions. total measured area and assessed revenue.</p>	<p>Page -218 – Book-II</p> <p>2</p>
Q3.	<p>(i) Ceremonies performed included worship of image.</p> <p>(ii) Worship of the state horse.</p> <p>(iii) Sacrifice of buffaloes and other animals</p> <p>(iv) There were dances, wrestling matches.</p> <p>(v) Procession of caparisoned horses, elephants and chariots</p> <p>(any two)</p>	<p>Page -181-Book-II</p> <p>2</p>
Q4	<p>(i) Peasants travelled long distances on pilgrimage passing through towns.</p> <p>(ii) They also flocked to towns during times of famine.</p> <p>(iii) Besides there was a reverse flow of humans and goods from towns to villages.</p> <p>(iv) When towns were attacked people often sought shelter in the countryside.</p> <p>(v) Traders and pedlars took goods from the towns to sell in the villages.</p> <p>(Any two points)</p>	<p>Page-317 - Book-III</p> <p>2</p>
Q5	<p>(i) New transport facilities:- horse drawn carriages, subsequently trams and buses. Effect – Now people could live at a distance from the city centre.</p> <p>(ii) Gradually separation of the place of work from the place of residence.</p>	

	<p>(iii) Travelling from home to office or to factory was a new kind of experience.</p> <p>(Any two points) Page-317-Book-III</p>	2
Q6	<p>(i) Mauryan Empire was a empire in early India which was both challenging and exciting.</p> <p>(ii) Stone sculptures were considered to be examples of the spectacular art typical of empires.</p> <p>(iii) The historians found message on Ashokan inscriptions very different from that of other rulers, suggesting that Ashoka was more powerful and industrious, more humble than later rulers who adopted grandiose titles.</p> <p>(iv) Regarded Ashoka as an inspiring figure.</p> <p>(assess as a whole) Page-34-Book-I</p>	5
Q7	<p>(i) Archaeologist historian, B.B. Lal excavated at a village Hastinapur in Meerut (U.P). It is not certain that it was the same Hastinapur of Mahabharata period or not.</p> <p>ii) But with some similarities it is felt it might be.</p> <p>iii) He excavated and found 5 occupational levels.</p> <p>iv) Within limited area no definite plans of houses were seen.</p> <p>v) Only walls of mud and mud bricks were found.</p> <p>vi) The discovery of mud plaster with prominent red marks takes us to assume that there might have been houses.</p> <p>(Any 5 points) Page 75-BookI</p>	5
Q8	<p>i) Archaeologists try to identify the function of an artefact by investigating the context in which it was found, like beads, querns, stone blades and pots.</p> <p>ii) Some findings have religious significance like terracotta figurines of women, rare stone statutory of men, Great Bath and fire alters at Kalibangan and Lothal</p> <p>iii) Nature worship – seals with plant motifs</p> <p>iv) Animals – unicorn, figure seated cross-legged in a “yogic” posture is regarded as “proto-Shiva”</p> <p>v) Conical stone objects have been classified as “lingas”.</p>	5

	<p>vi) Many reconstructions of Harappan religion are made on assumption because archaeologists often move from present to the past.</p> <p>(Assess as a whole)</p> <p style="text-align: right;">Page 22-BookI</p>	
Q9	<p>a) i) Amaravati was discovered perhaps before scholars understood the value of the finds.</p> <p>ii) A local raja wanted to build a temple upon the ruins of Amaravati – decided to use stones and even to look for hidden treasure.</p> <p>iii) Walter Elliot visited Amaravati and collected panels and took them away to Madras, to the Asiatic Society of Bengal at Calcutta and even to London.</p> <p>b) i) When Sanchi was discovered, three of its gateways were still standing, fourth was lying on the spot in a good condition.</p> <p>ii) Though suggested to take away the remains either to Paris or London but now few archaeologists had different view (H.H. Cole), therefore it survived</p> <p>iii) Even rulers of Bhopal (Shahjehan Begum and Sultan Jehan Begum) provided money for its preservation.</p> <p>Any other relevant point (Any five points)</p> <p style="text-align: right;">Page 99-Book-I</p>	5
Q10	<p>(i) Towns derived a significant portion of their wealth through the appropriation of surplus from villages.</p> <p>(ii) Battuta found Indian agriculture very productive because of fertility of its soil.</p> <p>(iii) This helped the farmers grow two crops a year.</p> <p>(iv) He noted that the sub-continent was well integrated with inter-Asian networks of trade and commerce.</p> <p>(v) Fetching huge projects for artisans and merchants.</p> <p>(vi) Indian textiles particularly the cotton cloth, fine muslins, silk, brocade and satin were in great demand.</p> <p>(vii) Dhaka-ki-malmaal was produced which could be afforded by the nobles or equally rich people.</p> <p>(any five points)</p> <p style="text-align: right;">Page -128 – Book-II</p>	
Q11	<p>i) Rulers like Pallavas, Chalukyas, Hoysalas and Cholas encouraged temple building as a means of associating themselves with the divine.</p> <p>ii) The deity was generally identified with the king.</p>	5

iii) Temples functioned as centres of learning.

iv) Rulers and others often granted land and other resources for the maintenance of temples.

v) Temples developed as significant religious, social, cultural and economic centres.

vi) For rulers, help to the temples for repairing or maintenance was important means of winning support and recognition for their power, wealth and peoty.

vii) Vijayanagara rulers ruled on behalf of the God Virupaksha.

viii) All orders were signed "Shri Virupaksha"

ix) Rulers also indicated their close links with the gods.

(Any five points)

Page 184--Book-II

Q12 i) It was granted by the king to the man of merit, recognizing his ability and usefulness. 5

ii) A man's ascent in the court hierarchy could be traced through the titles he held.

iii) The title Asaf Khan was given to highest minister.

iv) The title Mirza Raja was accorded by Aurangzeb to his two nobles of merit e.g Jai Singh and Jaswant Singh.

v) Titles could be earned or paid for e.g Mir Khan offered Rs. 1 lakh to Aurangzeb for the letter 'alif' i.e. A, to be added to his name to make it Amir Khan.

vi) Besides titles, other awards included robe of Honour (Khilat), 'Sarapa' and jewellery were given by the emperor.

(Any five points)

Page 241 --Book-II

Q13 i) By 1830 s prices of agricultural products fell sharply. 5

ii) Decline in peasants' income, revenue could rarely be paid without a loan from moneylender.

iii) Ryot found difficult to pay it back, debt mounted.

iv) Ryot needed more loans to buy their everyday needs.

v) 'Sahukar's, export merchants in Maharashtra stopped long term credit and started demanding repayment of debts.

vi) Petition after petition, ryots complained of the injustice of such insensitiveness and the violation of custom (Deccan Riots Commission)

vii) The ryots came to see the moneylenders as devious and deceitful.

viii) Limitation Law was passed to check the accumulation of interest over-time.

ix) Deeds and bonds appeared as symbols of the new oppressive system.

(Any five points)

Pages 278, 282, 284--Book-II

Q14.

- (i) From different records of the past e.g. letters, diaries, autobiographies and official histories, we come to know about the fears and anxieties of officials and their perception of the rebels.
- (ii) British newspaper and magazines narrated in detail the violence of the mutineers.
- (iii) This provoked and inflamed public feeling towards taking revenge.
- (iv) One important record of the mutiny is the pictorial images produced by the British and Indian, paintings, pencil drawings, etchings, posters, cartoons, bazaar prints.
- (v) British pictures offered a variety of images that were meant for provocation.
- (vi) Some show--commemorations of the British heroes who saved the English and repressed the rebels.
- (vii) Barker's Paintings
- (viii) Tales of violence against women and children.
- (ix) We can also gauge the official mindset and the British attitude through the memos, notes and reports collected.

(Any five)

Page - 307-Book-III

5

Q15

- i) Old towns declined and new towns were developed.
- ii) The gradual erosion of Mughal power led to the demise of the towns associated with Mughals.
- iii) Delhi and Agra lost their political authority.
- iv) Increasing importance of regional capitals e.g. Lucknow, Hyderabad, Seringapatam, Poona, Nagpur, Baroda etc.

v) Traders, administrators, artisans and others migrated from old Mughal centres to these new capitals in search of work and patronage.

vi) Possibilities of new and ready employment in the new capitals due to warfare between the new kingdoms.

vii) Opportunities to create new quasbah and ganj developed /increased.

viii) With the expansion of commercial activity, towns grew around the trading centre.

ix) There was renewed economic activity.

x) Calcutta, Bombay and Madras grew rapidly into cities as new commercial and administrative centres.

(Any five)

Pages 319, 320-Book-III

- Q16.
- (i) Bengal division produced a process of suffering which might have been less concentrated but not less agonizing.
 - (ii) Unlike the Punjab, the exchange of population was not near total. Many Hindus did not move from East Pakistan
 - (iii) Many Muslims (Bengalis) continued to live in West Bengal.
 - (iv) Bengali Muslims of East Pakistan rejected Jinnah's two nation theory through political action of breaking away from Pakistan and creating Bangladesh in 1971-72.
 - (v) Religious unity could not hold East & West Pakistan together.
- Page-397-BookIII 5

- Q17
- i) Sources used by historians include sculpture, architecture, stories about religious preceptors, compositions attributed to women and men.
 - ii) Architecture can only be understood if we have grasp on the context, the ideas, beliefs, practices of those who produced and used these images and buildings.
 - iii) Understanding each type of text requires different skill.
 - iv) The historian should know subtle variations in style that characterise each generation.
 - v) The continuity of religious traditions is quite advantageous if they know about them.
 - vi) Old paintings – hagiographies and biographies of saints.
 - vii) Old letters, records etc help the historian.

	viii) Archaeological finds reveal a lot of information of that period. (Assess as a whole) Pages 140, 165, 167 -Book-I	
	OR	
	<p>i) From her bhajans attributed to her</p> <p>ii) She defied her husband and did not submit to the traditional role of wife and mother.</p> <p>iii) Recognized Lord Krishna, the Avtar of Vishnu as her lover</p> <p>iv) Escaped her palace and lived as a wanderer</p> <p>v) composed songs which were characterized by intense expressions of emotion.</p> <p>vi) According to some traditions Raidas was her preceptor.</p> <p>vii) This reveals that she defied caste norms.</p> <p>viii) She proved a source of inspiration for many working in her direction. (Assess as a whole) Pages 164, 165-Book-I</p>	8
Q18	<p>i) It was merely a statement of fact that Indian nationalism was an elite phenomena, a creation of lawyers, doctors and land lords</p> <p>ii) At another level it was a statement of intent.</p> <p>iii) Gandhiji charged the Indian elite with a lack of concern for the labouring poor.</p> <p>iv) Gandhiji chose to remind those present, of the peasants and workers who constituted a majority of the Indian population yet were unrepresented in the audience.</p> <p>v) The first public announcement of Gandhiji's own desire to make Indian nationalism more representative of the Indian people as a whole.</p> <p>vi) Describe with examples of Kheda and Champaran and Ahmedabad. (Assess as a whole) Pages 348 --Book-III</p>	8
	OR	
	<p>i) Sources – Writings and speeches of Mahatma Gandhi and his contemporaries, both associates and his political adversaries.</p> <p>ii) Out of those a distinction is to be made which were for the public and</p>	8

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iii) It helped to hear his public voice.

iv) Private letters gave a glimpse of his private thoughts.

v) Mahatma Gandhi regularly published his journal 'Harijan'.

vi) In 'Harijan' his private letters and what others wrote were regularly published and through it his ideas became public. Autobiographies – these are written very often from memory what the author could recollect.

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ii) By pipes which run along the lower part of the range outside. This water was brought from a lake which itself overflowed into a little river.

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3. water supply to the royal centres

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(Page 177) --Book-II

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i) 'Kan' signifies grain and 'kut' estimates

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OR		
Q20B	<p>"I believe separate electorates will be suicidal to the minorities"</p> <p>(i) According to G.B. Pant separate electorates will be suicidal because then the minorities will be isolated for ever, and they will never be able to convert themselves into a majority and a feeling of frustration will creep in. They will not be able to be a part of this great nation and will never be able to fulfil their aspirations.</p> <p>(ii) No, it will not solve the problem (Assess as a whole) Yes - because</p> <p>a) they might enjoy a separate identity of their own. b) their opinions and views may be better expressed.</p> <p>Or</p> <p>Any other relevant point (Assess as a whole.)</p> <p>iii) One way of solving the problem of minorities will be education which will make them aware of their rights and difficulties. (Any other relevant points)</p> <p style="text-align: right;">Page No. 418-Book-III</p>	<p>4</p> <p>3</p> <p>1</p>
Q21A	<p>i) Avantiputta wanted to know from Kachchana, What he thought about Brahmanas who held that they were the best caste and that all other castes were low</p>	<p>3</p>

	<p>that Brahmanas were a fair caste while all other castes were dark, that only Brahmanas were pure, and not non-Brahmana that all Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.</p> <p>ii) Kachchana replied "What if a shudra were wealthy, would another shudra --- or a kshatriya or a Brahmana or a vaishya – speak politely to him.</p> <p>iii) Yes. If shudra had wealth Brahmanas and others would speak to him politely. Because due to wealth he would get power and resources. Shudra would get respect in society.</p> <p style="text-align: right;">Page -70-Book-I</p>	2 3
21B.	<p>A mother's advice</p> <p>i) She said</p> <p>a) By making peace you honour your father and me, as well as your well wishers – it is the wise man in control of his senses who guards his kingdom. Greed and anger drag a man away from his profits, by defeating these two enemies a king conquers the earth, you will happily enjoy the earth, my son, along with the wise and heroic Pandvas – There is no good in war, no law (dharma) and profit artha, let alone happiness.</p> <p>ii) Yes</p> <p>a) War brings blood shed, killing</p> <p>b) Unhappiness, destruction</p> <p>c) Hatred among relatives and people.</p> <p>iii) Wanted to become a ruler To save the throne and power To save prestige He was very adamant and arrogant</p> <p style="text-align: right;">Page 60-Book-I</p>	3 3 2
	For Blind students only	
22.	Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa (Any five)	Page -214 – Book-II
	OR	
	Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara, Avgriti, Rajgir, Ujjain, Taxila, Varanasi (Any five)	Page -30- Book-I
23.	Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay, Karachi (Any five)	Page – 305 – Book-III

	<p>themselves and each takes his share home and turns it to profit</p> <p>iv) 'Lang batai' because in this system each takes his share home and turns it to profit.</p> <p style="text-align: right;">Page 215 -Book-II</p>	<p>2</p> <p>2</p>
Q20A	<p>i) According to N.G. Ranga, the real minorities are not the Hindus in the so called Pakistan provinces, not the Sikhs and not even the Muslims. The real minorities are the masses of this country who are depressed and oppressed and suppressed and do not even enjoy their ordinary civil rights.</p> <p>ii) Yes, I agree Or any relevant point. (Assess as a whole)</p> <p>iii) The condition of the ordinary villagers was very pathetic. The money lenders were often able to get them in their pockets. They were exploited by the landlords, the Zamindars and the malguzar. There was no elementary education among these people.</p> <p>iv) According to the traditional 1960 of the tribals, their lands couldnot be alienated yet, the merchants were very often able to snatch their lands and turn the tribals into slaves by various kinds of bonds.</p> <p style="text-align: right;">Page 420-Book-III</p>	<p>2</p> <p>2</p> <p>2</p> <p>2</p>
OR		
Q20B	<p>"I believe separate electorates will be suicidal to the minorities"</p> <p>(i) According to G.B. Pant separate electorates will be suicidal because then the minorities will be isolated for ever, and they will never be able to convert themselves into a majority and a feeling of frustration will creep in. They will not be able to be a part of this great nation and will never be able to fulfil their aspirations.</p> <p>(ii) No, it will not solve the problem (Assess as a whole) Yes - because</p> <p>a) they might enjoy a separate identity of their own. b) their opinions and views may be better expressed.</p> <p>Or</p> <p>Any other relevant point (Assess as a whole.)</p> <p>iii) One way of solving the problem of minorities will be education which will make them aware of their rights and difficulties. (Any other relevant points)</p> <p style="text-align: right;">Page No. 418-Book-III</p>	<p>4</p> <p>3</p> <p>1</p>
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OUTSIDE
DELHI

SET 61/1, 61/2/61/3
(HISTORY)

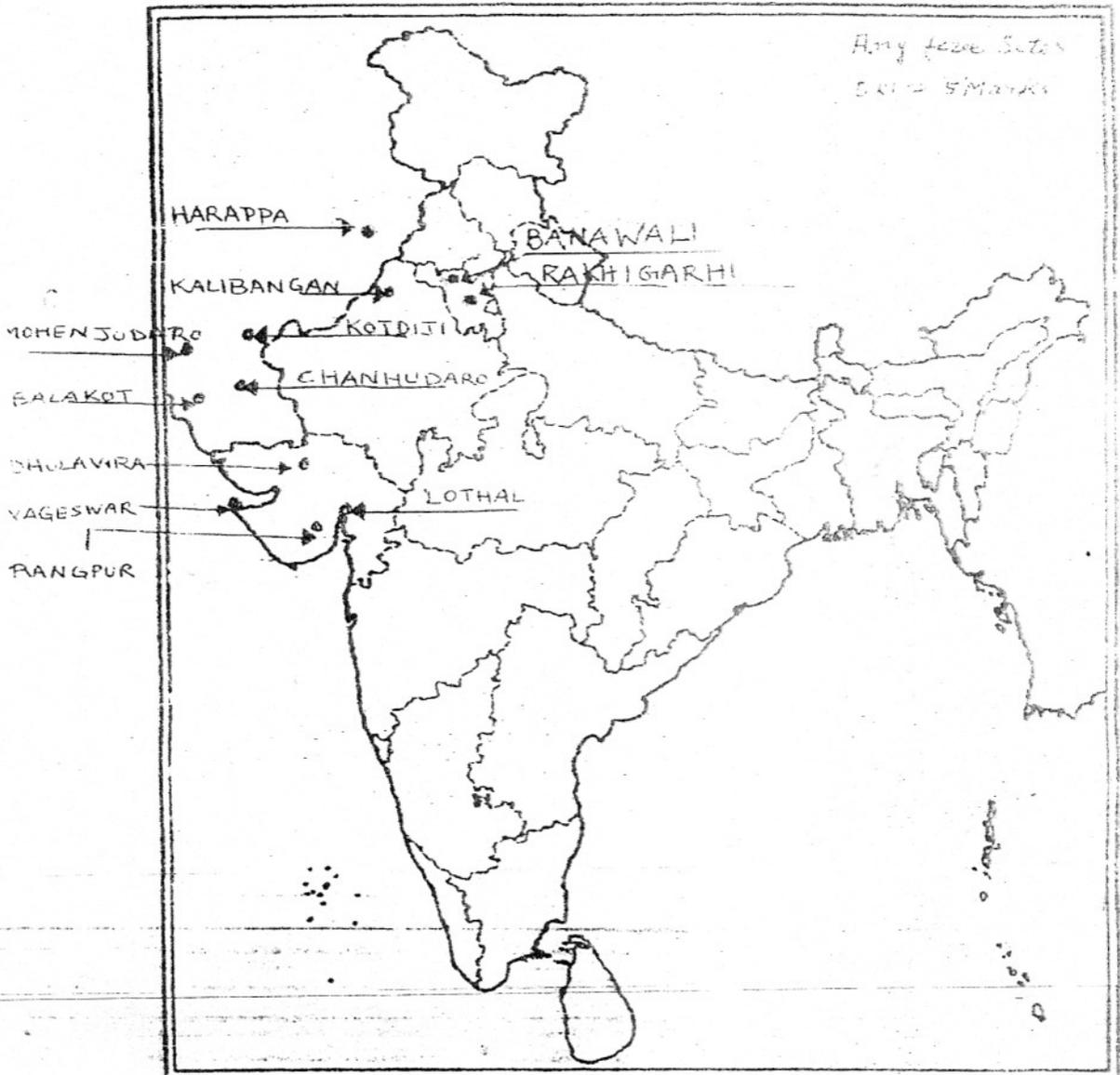
10/10/2010

For question no. 22
Any five Harappan sites

प्रश्न सं. 22 के लिए

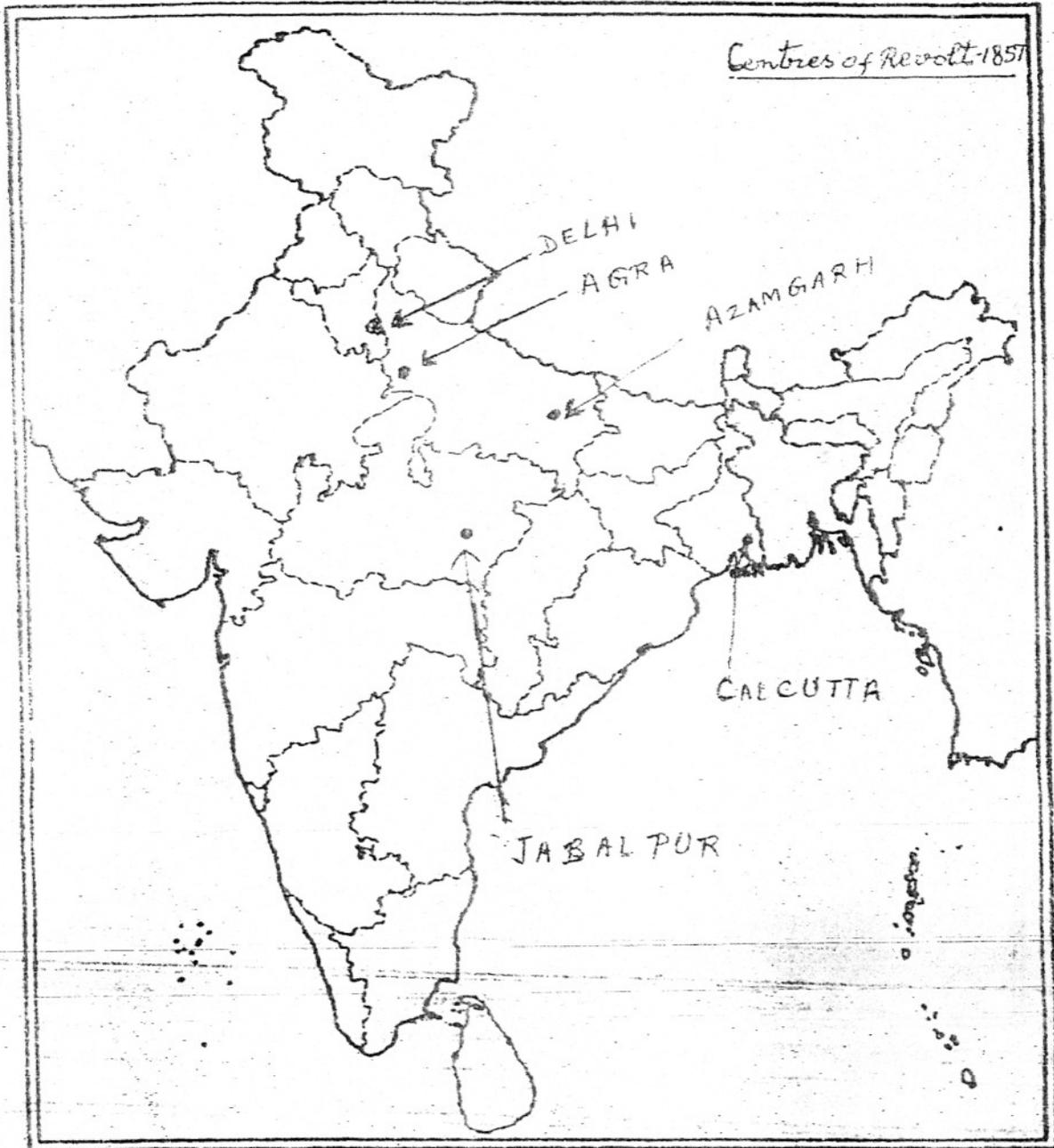
Outline Map of India (Political)

भारत का रेखा-मानचित्र (राजनीतिक)



Outline Map of India (Political)

भारत का रेखा-मानचित्र (राजनीतिक)



For question no. 23 Identification as प्रश्न सं. 23 के लिए
given 1, 2, 3, 4, 5

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

Five Centres of National Movement
5x1 = 5 Marks

