

# MARKING SCHEME

## HISTORY - 027 (DELHI)

SENIOR SECONDARY SCHOOL EXAMINATION

MARCH 2014-2015

**CODE NO. 61/1/2**

Q.NO.	EXPECTED ANSWERS/ VALUE POINTS	Page no.	MARKS
1	<p><b>James Princep's contribution</b></p> <p>i. James Princep deciphered Brahmi and Kharosthi, the two scripts used in the earliest inscriptions and coins.</p> <p>ii. It helped historians identify the king referred to as Piyadassi in the inscriptions and rock edicts as King Asoka of the Buddhist texts.</p> <p>iii. He deciphered the Text given in Ashokan rock edict and Inscriptions.</p> <p>iv. His work helped in reconstructing the political history of. early India.</p> <p>v. Subsequently, historians were able to build the connection between political changes and economic and social developments.</p> <p>vi. It helped historians in developing lineages of major dynasties.</p> <p>vii. Any other relevant point.</p> <p>Any two to be explained.</p>	28, 29, 46	2
2	<p><b>The spread of Railways proved advantageous to Indians-</b></p> <p>i. It connected remote areas.</p> <p>ii. Economic activity gradually shifted away from traditional towns eg. Mirzapur etc. to places such as Bombay.</p> <p>iii. Every railway station became a collection depot for raw materials and a distribution point for imported goods.</p> <p>iv. New Railway towns like Bareilly, Waltair, Jamalpur emerged</p>	323, 328	2

	<p>v. It provided job opportunities to Indians.</p> <p>vi. Railways helped in migration of poor villagers in search of jobs.</p> <p>vii. Hill stations became more accessible to Indians.</p> <p>viii. Influx of immigrant labour to provide services to the upper classes.</p> <p>ix. It also resulted in relocation of upper and middle class Indians to the emerging cities.</p> <p>x. Decline of traditional towns.</p> <p>xi. With the expansion of the railway network, railway workshop and railway colonies were established.</p> <p>xii. Any other relevant point.</p> <p>Any two to be explained.</p>		
3	<p><b>a. Anthology compiled by the Alvars – Nalayira Divya Prabhandham</b></p> <p><b>b. Various chiefdoms in the Tamil region helped them through</b></p> <p>i. Pallavas and Pandyas gave them land grants.</p> <p>ii. Cholas supported them in constructing temples for Vishnu and Shiva.</p> <p>iii. Splendid temples were adorned with stone and metal sculpture.</p> <p>iv. Tamil Vellala peasants also supported them</p> <p>v. They gave them royal patronage.</p> <p>vi. Temples like Chidambaram, Thanjavur, Gangaikondacholapuram may be mentioned.</p> <p>vii. Any other relevant point</p> <p>Any one to be mentioned</p>	144,146	1+1=2
4	<p><b>The Jotedars weakened the zamindars by the end of the 19<sup>th</sup> Century</b></p> <p>i. Unlike zamindars who often lived in urban areas, the jotedars</p>	261	4

	<p>were located in the villages and exercised direct control over a considerable section of poor villagers.</p> <p>ii. They fiercely resisted efforts by zamindars to increase the jama or revenue collection of the village</p> <p>iii. Prevented zamindari officials from executing their duties</p> <p>iv. Mobilized ryots who were dependent on them, and deliberately delayed payments of revenue to the zamindar.</p> <p>v. When the estates of the zamindars were auctioned for failure to make revenue payment, jotedars were often amongst the purchasers.</p> <p>vi. They were emerging as commanding figures in the countryside.</p> <p>vii. In some places they were called haoladars, gantidars or mandals.</p> <p>viii. Their rise inevitably weakened zamindar's authority.</p> <p>ix. Jotedars controlled several thousand acres of land, local trade and money lending,..etc, thus, exercising a lot of power over the poor cultivators.</p> <p>x. Their land was cultivated by sharecroppers who handed over half the produce to the jotedars.</p> <p>xi. Any other relevant point.</p> <p>Any four to be explained.</p>		
5	<p><b>Features of the residential buildings of Mohenjodaro</b></p> <p>i. The city was divided in to two parts, the citadel and the lower town. The residential buildings were mostly found in the lower town.</p> <p>ii. The houses were centered around a courtyard with rooms on all sides.</p> <p>iii. The courtyard was probably the centre of activities such as cooking and weaving, particularly during hot and dry weather.</p> <p>iv. There were no windows in the walls along the ground level, they were concerned about privacy.</p> <p>v. Every house has its own bathroom paved with bricks, with drains connected through the wall to the street drains.</p>	6, 7	4

	<ul style="list-style-type: none"> <li>vi. Some houses had remains of staircase to reach a second storey or the roof.</li> <li>vii. Many houses had wells, often in a room that could be reached from the outside and perhaps used by passersby.</li> <li>viii. The drains inside the houses were connected to the street drains.</li> <li>ix. Any other relevant point.</li> </ul> <p>Any four to be explained.</p>		
6	<p><b>The Mughal nobility was an important pillar of administration-</b></p> <ul style="list-style-type: none"> <li>i. The nobility was recruited from diverse ethnic and religious groups.</li> <li>ii. This ensured that no faction was large enough to challenge the authority of the state.</li> <li>iii. The officer corps of the Mughals was described as a bouquet of flowers.</li> <li>iv. It was held together by loyalty to the emperor with whom they shared a spiritual relationship.</li> <li>v. In Akbar's imperial service, there were people from diverse groups like Turanis and Iranian nobles.. etc</li> <li>vi. Two ruling groups of Indian origin entered the imperial service ..eg..the Rajputs and the Indian Muslims (Shaikhzadas).</li> <li>vii. Important nobles/ ministers include Diwan, sadr-us-sadur, Mir Bakshi</li> <li>viii. They advised Akbar on the administrative, fiscal and monetary aspects of the empire.</li> <li>ix. All civil and military officers held a mansab or a rank comprising two designations, Zat and Sawar.</li> <li>x. Zat and Sawar, the two ranks referred to the position and salary of the official and the number of horsemen he maintained respectively.</li> <li>xi. Some nobles close to the Emperor were treated as murid or disciples.</li> </ul>	244, 245, 246	4

	<p>xii. The Mughal nobility was powerful, wealthy, best paid and enjoyed a high reputation/ considered prestigious.</p> <p>xiii. Mir Bakshi presented candidates for appointment or promotion to the Emperor.</p> <p>xiv. Rank, title and official postings of officers were given by the Emperor.</p> <p>xv. Nobles stationed at the court (tainat-I rakab) were a reserve force to be deputed to a province or military campaign.</p> <p>xvi. They were duty-bound to appear twice daily, morning and evening, to express submission to the emperor in the public audience hall.</p> <p>xvii. They shared the responsibility for guarding the emperor and his household.</p> <p>xviii. Any other relevant point.</p> <p>Any four to be explained.</p>		
7	<p><b>Limitations of the inscriptional evidences in understanding the political and economic history of India.</b></p> <p>i. Letters may be faintly engraved, and thus reconstructions are uncertain.</p> <p>ii. Inscriptions may be damaged or letters may be missing.</p> <p>iii. It is not always easy to be sure about the exact meaning of the words used in inscriptions.</p> <p>iv. Not all inscriptions have been deciphered.</p> <p>v. Many inscriptions have not been translated or published.</p> <p>vi. Politically or economically significant events were not recorded in inscriptions.</p> <p>vii. Routine agricultural practices and the joys and sorrows of daily existence find no mention in inscriptions.</p> <p>viii. The content of inscriptions generally project the perspective of the person(s) who commissioned them, mostly rulers.</p>	48,49	4

	<p>ix. Many inscriptions have not survived.</p> <p>x. Examples of specific inscriptions may be discussed to explain limitations.</p> <p>xi. Any other relevant point.</p> <p>Any four to be explained</p>		
8	<p><b>The impact of partition on Punjab-</b></p> <p>i. Partition was more bloody in Punjab.</p> <p>ii. There was near total displacement of Hindus and Sikhs from West Punjab into India.</p> <p>iii. Almost all Punjabi speaking Muslims shifted to Pakistan between 1946 and 1948</p> <p>iv. Muslim families from other parts of India continued to migrate to Pakistan till 1960s</p> <p>v. Loss of lives, property, homes, jobs..etc</p> <p>vi. Experiences of women-trauma, recovery, displaced from families, conversion..etc</p> <p>vii. Many sikh leaders and Congressmen believed partition was a necessary evil.</p> <p>viii. Collapse of law and order.</p> <p>ix. People who had migrated from west Punjab lived in refugee camps.</p> <p>x. Soldiers and policemen identified themselves with their communities.</p> <p>xi. Any other relevant point.</p> <p><b>Bengal</b></p> <p>i. Migration was protracted.</p> <p>ii. Border was porous.</p> <p>iii. Long period of suffering.</p>	391, 397	

	<ul style="list-style-type: none"> <li>iv. Exchange of population was not near total.</li> <li>v. Many Bengali Hindus remained in East Pakistan.</li> <li>vi. Many Bengali Muslims remained in West Bengal.</li> <li>vii. East Pakistanis finally rejected Jinnah's two nation theory and created Bangladeshi in 1972.</li> <li>viii. Women became prime targets.</li> <li>ix. Loss of lives, property, homes.</li> <li>x. Life in refugee camps and rehabilitation centres.</li> <li>xi. Being in numerical minority the Bengali, Hindu, Bhadraklok feared Muslim domination and felt partition could ensure their political domination.</li> <li>xii. Collapse of law and order and government institutions.</li> <li>xiii. Soldiers and policemen identified themselves with their communities.</li> <li>xiv. Any other relevant point</li> </ul> <p>To be assessed as a whole</p>		
9	<p><b>The Amaranayaka was a political innovation of Vijayanagar Empire</b></p> <ul style="list-style-type: none"> <li>i. Amaranayaka or military chiefs exercised power in the Vijayanagara Empire.</li> <li>ii. These chiefs usually controlled forts and had armed supporters.</li> <li>iii. Chief moved from one area to another in search of fertile land and were accompanied by peasants .</li> <li>iv. The Amaranayakas were military commanders who were given territories to govern by the Rayas.</li> <li>v. They collected taxes and other dues from peasants, craftsperson and traders in the area.</li> <li>vi. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.</li> </ul>	175	4

	<p>vii. They provided an effective fighting force with which they brought the entire southern peninsula under their control.</p> <p>viii. They use some revenue for the maintenance of temples and irrigation.</p> <p>ix. The Amaranayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.</p> <p>x. Kings occasionally transferred from one place to another.</p> <p>xi. Many of these Nayakas established independent kingdoms which hastened the collapse of the central imperial structure.</p> <p>xii. Any other relevant point.</p> <p>Any four to be explained.</p>		
10	<p><b>Values:</b></p> <p>i. Heroic fight by leaders like Rani Jhansi, Tatya Tope, Mangal Pandey and others was an inspiration</p> <p>ii. Sacrifice for the motherland in Hindu Muslim unity</p> <p>iii. Stress on Communal Harmony</p> <p>iv. Integrity and feeling of oneness</p> <p>v. Fought for the sake of their motherland</p> <p>vi. Peaceful Coexistence</p> <p>vii. Sense of Unity</p> <p>viii. National Pride and love for the nation from British Rule</p> <p>ix. Desire for freedom</p> <p>x. Brave leaders fought for self respect, fought against discrimination and injustice</p> <p>xi. Role of women as patriots.</p> <p>xii. Any other relevant point</p> <p>Any four to be explained.</p>		4



11	<p><b>How Gandhiji knitted together the Non Cooperation Movement.</b></p> <p>He used the mother tongue and not English in communicating nationalist messages.</p> <p>During the non cooperation movement he led the people to protest against the Rowlatt Act and the Jallianwala Bagh massacre.</p> <p>He supported the Khilafat movement and demanded swaraj.</p> <p>He became people's leader through self discipline and renunciation.</p> <p>He also promoted the concept of self rule through the charkha.</p> <p>Gandhiji displayed a concern for the laboring poor of India, as he believed that salvation for India could come only through the farmers and workers who constituted the majority of the Indian population.(reference to BHU speech) He wanted Indian nationalism, from being an elite phenomenon- a creation of lawyers doctors and landlords, to nationalism more suitably representative of the Indian people as a whole.</p> <p>-Mention his initiatives at Ahmedabad, Khera and Champaran.</p> <p>He popularised Satyagraha.</p> <p>-Non-Cooperation-a much wider and popular Movement in terms of participation from all sections, widespread over India, participation by both Hindus and Muslims-Khilafat+Non Cooperation, a united challenge to British imperialism like never before under his leadership.</p> <p>-Ahimsa</p> <p>-Popularised Swadeshi and boycott-Charkha.</p> <p>-Emergence of Gandhian Nationalism.</p> <p>- His language, dressing style and simplicity helped him connect with the masses.</p> <p>-Stressed on Hindu Muslim unity, eradication of untouchability, revival of indigenous industries through the symbol of charkha and</p>	8
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	<p>elevation of the status of women</p> <p>-The simple practice of Swadeshi and boycott appealed to the people</p> <p>-Empathised and identified with the common people in dress and lifestyle</p> <p>-He carefully reorganized the Congress by setting up new branches in different parts of the country and Praja Mandals in the Princely States.</p> <p>-A group of highly talented Indians attached themselves to Gandhiji-Mahadev Desai, Vallabh Bhai Patel, J. B. Kriplani, Jawaharlal Nehru and C. Rajgopalachari. All from different regions and religious traditions.</p> <p>Any eight points to be explained.</p>		
12	<p><b>Structural and sculptural features of Sanchi Stupa</b></p> <p>Structural features</p> <ol style="list-style-type: none"> <li>i. The Stupas were built on the relics of Buddha and hence were considered sacred.</li> <li>ii. The stupa originated as a semi-circular mound of earth, later called Anda.</li> <li>iii. The Stupa evolved into a more complex structure, balancing round and square shapes.</li> <li>iv. A balcony like structure represented the abode of the Gods was placed above the Anda.</li> <li>v. Arising from the Harmika was a mast called the yashti.</li> <li>vi. The Harmika was surmounted by a chhatri or umbrella.</li> <li>vii. Around the mound was a railing, separating the sacred space from the secular world.</li> <li>viii. Sanchi Stupa had stone railing which resembled a bamboo or wooden fence.</li> <li>ix. The gateways of Sanchi were richly carved and installed at the four cardinal points.</li> </ol>	95-103	4+4=8

	<p>x. Any other relevant point</p> <p>Any four to be explained.</p> <p><b>Sculpture</b></p> <p>i. Stories from Jataka tales are made in the form of sculptures on the gateways.</p> <p>ii. The empty seat to indicate the mediation of the Buddha.</p> <p>iii. The Stupa was meant to represent the mahaparinibbana</p> <p>iv. Another frequently used symbol was the wheel, it stood for the first sermon given by Buddha at Sarnath.</p> <p>v. The shalabhanjika motif suggest that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.</p> <p>vi. Jatakas tales contain many animal stories of eg. elephants, horses, monkeys and cattle. Elephants signified strength and wisdom.</p> <p>vii. A motif of a woman surrounded by lotus and elephants is called Maya, the mother of the Buddha and others think that it is Gajalakshmi, the Goddess of good fortune.</p> <p>viii. Serpents have been depicted on the pillars of Stupas. They are a part of popular traditions.</p> <p>ix. Any other relevant point.</p> <p>Any four to be explained.</p>		
13	<p><b>Role of Mughal Panchayats</b></p> <p>i. The village Panchayat was an Assembly of Elders, with hereditary rights.</p> <p>ii. In mixed-caste villages, the Panchayat was usually a heterogeneous body.</p> <p>iii. The Village headman was known as muqaddam or mandal, chosen through the consensus of the elders and the local zamindar.</p>	202-04	8

	<ul style="list-style-type: none"> <li>iv. Headmen held office as long as they enjoyed the confidence of the village elders.</li> <li>v. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or Patwari.</li> <li>vi. The Panchayat derived its funds from common financial pool.</li> <li>vii. Expenses for community welfare activities such as digging a canal, tiding over floods were also met from these funds.</li> <li>viii. They ensured conduct of the members of different castes and communities.</li> <li>ix. The Panchayats had the authority to levy fines and inflict a more serious punishment like expulsion from the community etc.</li> <li>x. The Caste or jatis in the village had its own Jati Panchayat.</li> <li>xi. In Rajasthan, the jati panchayats arbitrated civil disputes between members of different castes.</li> <li>xii. Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extra taxation by Zamindars.</li> <li>xiii. The village panchayat was a court of appeal.</li> <li>xiv. Any other relevant point.</li> </ul> <p>Any eight points to be explained.</p>		
14	<p><b>Partition as a culmination of communal politics.</b></p> <ul style="list-style-type: none"> <li>i. British adopted a policy of divide and rule and encouraged communal politics in India.</li> <li>ii. Scholars have conflicting views regarding the long history of Hindu-Muslim conflict throughout medieval and modern times.</li> <li>iii. Encouragement to formation of Muslim League.</li> <li>iv. Separate election for Muslims given by the British in 1909.</li> <li>v. Govt. of India Act 1919 expanded communal electorate.</li> <li>vi. Development in 1920s. - Tabligh and Shuddhi movement, cow protection act, music before mosque.</li> </ul>	383-392	8

	<p>vii. Opinion of Iqbal.</p> <p>viii. In 1940 in the Lahore session, the Muslim League placed their demand for autonomous province with Muslim majority.</p> <p>ix. 1937 elections.</p> <p>x. Aim of the Muslim League was to establish an autonomous state in the north western and eastern parts of India.</p> <p>xi. Jinnah's two nation theory.</p> <p>xii. Indian National Congress began the Quit India Movement but the Muslim League did not support it.</p> <p>xiii. The proposal of the cabinet Mission was first accepted by the Muslim League and the Congress but soon the Muslim League rejected it and refused to take part in the Interim Govt.</p> <p>xiv. The Muslim League organized the 'Direct Action Day'.</p> <p>xv. Eruption of communal violence in 1946.</p> <p>xvi. Mountbatten plan endorsed a separate nation for Muslims and partitioned India.</p> <p>xvii. Hindu Muslim riots after partition of India</p> <p>xviii. Any other relevant point.</p> <p>Any eight points to be explained</p>		
15	<p><b>15.1 Book written by the Francois Bernier – Travels in the Mughal Empire</b></p> <p><b>15.2 Bernier's description of the Indian peasantry:</b></p> <p>i. Many perished because of bad treatment of the Governors.</p> <p>ii. Agriculture was ruined.</p> <p>iii. Peasants were oppressed.</p> <p>iv. They were deprived of means of subsistence.</p> <p>v. They lost their children who were taken away as slaves.</p>		1+3+3=7

	<p>vi. They had to abandon their land because of excessive tyranny.</p> <p>vii. They were driven to despair.</p> <p>viii. Any other relevant point.</p> <p>Any three points.</p> <p><b>15.3 Fundamental differences between Mughal India and Europe according to Bernier:</b></p> <p>i. Absence of private property in India while it existed in Europe.</p> <p>ii. He talks about crown ownership of land in India.</p> <p>iii. No long term investment in agricultural land in India.</p> <p>iv. India has only camp towns.</p> <p>v. There are only two classes in India i.e., the rich and the poor.</p> <p>vi. Absence of middle class.</p> <p>vii. The king is a king of beggars and barbarians in India.</p> <p>viii. Towns and cities were ruined and contaminated with ill air.</p> <p>ix. Fields in India were “overspread with bushes” and full of “pestilential marshes”.</p> <p>x. Any other relevant point.</p> <p>Any three points.</p>		
16	<p><b>16.1 How Draupadi’s question unsettled everyone:</b></p> <p>i. They were unsettled because she demanded an explanation from the elders about the way in which she was being treated.</p> <p>ii. She was questioning her husband and the elders on how or why she could be staked.</p> <p>iii. No one had an answer to her question.</p>		2+3+2=7

	<p>iv. Contrary opinions were expressed.</p> <p>v. Problem remained unresolved.</p> <p>vi. Any other relevant point.</p> <p>Any two points</p> <p><b>16.2 Implication of her question:</b></p> <p>i. The assembly did not have an answer to her question.</p> <p>ii. Her logic/ questions made the people in the assembly think about the limitation.</p> <p>iii. She was able to win freedom for her husbands and herself.</p> <p>iv. The assembly was divided into contrary/ different opinions over her question.</p> <p>v. The matter remained unresolved.</p> <p>vi. She made them think if a woman could be put at stake.</p> <p>vii. She became a role model for contemporary women.</p> <p>viii. Any other relevant point.</p> <p>Any three points</p> <p><b>16.3 Her question was admirable because:</b></p> <p>i. She raised a question about her situation in the assembly of elders.</p> <p>ii. She made the elders realize their mistake.</p> <p>iii. She aroused their conscience.</p> <p>iv. They were ashamed of what was happening around them.</p> <p>v. She questioned her being treated as a property put on stake by her husband.</p> <p>vi. She questioned the way she was being dishonoured.</p> <p>vii. She remained calm and reasoned with the elders even when her honour and dignity was in danger.</p>		
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	<p>viii. She was not supported by anyone including husbands.</p> <p>ix. She became a role model for the contemporary women.</p> <p>x. She was a woman of wisdom.</p> <p>xi. Any other relevant point.</p> <p>Any two points</p>		
17	<p><b>17.1 Govind Ballabh Pant laid stress on the art of self-discipline:</b></p> <p>i. For the success of democracy.</p> <p>ii. To become loyal citizens.</p> <p>iii. To stop focusing only on the community and self.</p> <p>iv. Any other relevant point.</p> <p>Any two points.</p> <p><b>17.2 The following were important for the success of democracy:</b></p> <p>i. Self discipline.</p> <p>ii. Being loyal citizens</p> <p>iii. Not to focus on the community and self</p> <p>iv. Care less for oneself and more for others.</p> <p>v. Avoid divided loyalty</p> <p>vi. Be loyal to the state/ nation.</p> <p>vii. Care for larger interests.</p> <p>viii. Any other relevant point.</p> <p>Any three points.</p> <p><b>17.3 Elaborate- in democracy one should care less for himself and more for others.</b></p> <p>i. Loyalty cannot be divided.</p> <p>ii. Care more for others and less for oneself.</p>		2+3+2=7



	<p>iii. Loyalty towards the nation/ state</p> <p>iv. Any individual/ group should suppress self interest and think of larger interest of others.</p> <p>v. Any other relevant view presented by students.</p> <p>Any two points.</p>		
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18			2+3=5
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	<p><b>For Visually Impaired Candidates</b></p> <p><b>18.1</b></p> <p>Two Mature Harappan Sites:</p> <p>Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, KotDiji.</p>		2+3=5
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	<p>Any two to be evaluated.</p> <p><b>18.2</b></p> <p>Importance places of Indian National movement</p> <p>Champaran, Kheda, Ahmedabad, Benaras, Amritsar, ChauriChaura, Lahore, Bardoli, Dandi, Bombay, any other</p> <p>Any three</p>		
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