

**MARKING SCHEME- March ( 2016)**

**CLASS -XII**

TIME: 3 HRS

MM-80

Q.N O	EXPECTED OUTLINE OF ANSWERS	MM	PG
1	<ol style="list-style-type: none"> <li>1. In 1919 , V. S. Sukthankar , a team of scholars initiated the task of preparing a critical edition of the Mahabharata.</li> <li>2. Collection of Sanskrit manuscripts.</li> <li>3. Selection of common verses from Kashmir and Nepal in the north to Kerala and Tamil Nadu in the south.</li> <li>4. Found enormous regional variations.</li> <li>5. Scholars studied works in Pali, Prakrit and Tamil.</li> <li>6. Any other relevant point.</li> </ol> <p><b>Any two to be mentioned.</b></p>	2x1 =2	54
2	<p><b>Fifth Report</b></p> <ol style="list-style-type: none"> <li>1. It was the fifth series of reports on the administration and activities of the East India Company in India.</li> <li>2. It ran into 1002 pages of which over 800 pages were appendices.</li> <li>3. It contained the information about Company misrule and maladministration.</li> <li>4. The report became the basis of intense parliamentary debates on the nature of company's rule in India.</li> <li>5. The Fifth report exaggerated the collapse of traditional zamindari power. It overestimated the scale on which zamindars were losing their land.</li> <li>6. The revenue was not realized with punctuality.</li> <li>7. Defaulters were the members of the old families.</li> <li>8. Difficulty to the revenue officers with regard to public assessment.</li> <li>9. Any other relevant point.</li> </ol> <p><b>Any one positive and one negative to be explained.</b></p>	1+1 =2	265

3	<p><b>Ibn batuta’s book-RIHLA</b></p> <ol style="list-style-type: none"> <li>1. Ibn Battuta found cities in the subcontinent full of exciting opportunities , resources and skills.</li> <li>2. They were densely populated and prosperous , except for the occasional disruptions caused by wars and invasions.</li> <li>3. Most cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.</li> <li>4. Ibn Battuta described Delhi and Daulatabad as vast cities, with a great population , the largest in India.</li> <li>5. Any other relevant point</li> </ol> <p><b>Any one to be mentioned</b></p>	1+1 =2	118 & 127
4	<p><b>Harappan subsistence</b></p> <ol style="list-style-type: none"> <li>1. The Harappans ate a wide range of plant products. Archaeologists have been able to reconstruct dietary practices from finds of charred grains, seeds and bones.</li> <li>2. These are studied by archaeo-botanists , who are specialists in ancient plant remains.</li> <li>3. Food grains found at Harrapan sites include wheat , barley , lentil , chickpea , sesame , millets and rice.</li> <li>4. The Harrapans ate a wide range of animal products. Archaeologists have been able to reconstruct use of animals from finds of charred animal bones found at Harrapan sites. These include those of cattle , sheep , goat , buffalo and pig.</li> <li>5. These are studied by Archaeo-zoologists or zoo-Archaeologists who are specialists in ancient animal remains,indicate that these animals were domesticated.</li> <li>6. Bones of wild species such as boar , deer, and gharial were also found.The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.</li> <li>7. Traces of canals have been found at the Harrapan site.</li> <li>8. Water drawn from wells and water reservoir was used for irrigation.</li> <li>9. Any other relevant point.</li> </ol> <p><b>Any four to be explained.</b></p>	4x1 =4	2,3
5	<p><b>Mahabharata a dynamic text</b></p> <ol style="list-style-type: none"> <li>1. The growth of the Mahabharata did not stop with the Sanskrit version.</li> <li>2. Versions of the epic were written in a variety of languages</li> </ol>		

	<p>through an ongoing process of dialogue between peoples , communities and those who wrote the texts.</p> <ol style="list-style-type: none"> <li>3. Several stories that originated in specific regions or circulated amongst certain people found their way into the epic.</li> <li>4. The central story of the epic was often retold in different ways.</li> <li>5. Episodes of Mahabharata were depicted in sculpture and painting.</li> <li>6. They also provided themes for a wide range of performing arts – plays , dance and other kinds of narrations.</li> <li>7. Any other relevant point.</li> </ol> <p><b>Any four to be explained.</b></p>	4x1 =4	77
6	<p><b>Kabir</b></p> <ol style="list-style-type: none"> <li>i. The Ultimate Reality as Allah, Khuda, Hazrat and Pir are the names of the god.</li> <li>ii. Kabir used terms drawn from Vedantic traditions , alaks(the unseen), nirakar(formless), Brahman, Atman etc.</li> <li>iii. Other terms with mystical connotations used by Kabir such as Shabda(sound) or Shunya(emptiness) were drawn from yogic traditions.</li> <li>iv. Sufi concept of zikr and ishq along with nam-simaran(remembrance of God’s name).</li> <li>v. Importance of Guru or Satguru.</li> <li>vi. Promotion of secular feelings.</li> <li>vii. Unity in diversity is cornerstone of this philosophy.</li> <li>viii. Language of love rather than communalism.</li> <li>ix. Nothing is bigger than humanity.</li> <li>x. No ideology can be bigger than the principles of love and common brotherhood.</li> <li>xi. Prohibit all forms of oppressions in the name of caste, religion and identities .</li> <li>xii. Fraternity.</li> <li>xiii. Any other relevant point.</li> </ol> <p><b>Any four to be explained</b></p>	4	161
7	<p><b>Virupaksha Temple</b></p> <ol style="list-style-type: none"> <li>i. The Virupaksha temple a very old temple. While inscriptions suggest that the earliest shrine dated to the</li> </ol>	4	186, 187

	<p>ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.</p> <ul style="list-style-type: none"> <li>ii. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.</li> <li>iii. This was decorated with delicately carved pillars.</li> <li>iv. Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple.</li> <li>v. Mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple .</li> <li>vi. Social importance----1)images of god were placed to witness special programmes of music, dance &amp;dramas . 2) used to celebrate the marriages of deities.</li> </ul> <p style="text-align: center;"><b>Any four points to be explained</b></p>		
8	<p style="text-align: center;"><b>1857 and ways for unity</b></p> <ul style="list-style-type: none"> <li>i. The rebel proclamations in 1857 repeatedly appealed to all sections of the population, irrespective of their caste and creed.</li> <li>ii. Many of the proclamations were issued by Muslim princes or in their names but even these took care to address the sentiments of Hindus.</li> <li>iii. The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.</li> <li>iv. The <i>ishtarhs</i> harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.</li> <li>v. The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.</li> <li>vi. The Azamgarh Proclamation united Hindus and Muslims.</li> <li>vii. In Bareilly in western Uttar Pradesh in December 1857, the British spent Rs. 50,000 to incite the Hindu population against the Muslims. The attempt failed.</li> </ul> <p><b>Any four to be explained.</b></p>	4	301

<p><b>9</b></p>	<p><b>Cabinet Mission of 1946</b></p> <ol style="list-style-type: none"> <li>i. In March 1946 the British Cabinet sent a three member mission to Delhi to examine the League’s demand and to suggest a suitable political framework for a free India .</li> <li>ii. It recommended a loose three-tier confederation.</li> <li>iii. India was to remain united.</li> <li>iv. It was to have a weak central government controlling only foreign affairs, defence and communications with the provincial assemblies being grouped into three sections while electing the constituent assembly.</li> <li>v. Section A for the Hindu majority provinces, and Sections B and C for the Muslim-majority provinces of the north-west and the north-east (including Assam) respectively.</li> <li>vi. The sections or groups of provinces would comprise various regional units.</li> <li>vii. They would have the power to set up intermediate-level executives and legislatures of their own.</li> <li>viii. Initially all major parties accepted this plan but it was short lived.</li> <li>ix. The League wanted the grouping to be compulsory , with sections B and C developing into strong entities with the right to secede from the union in the future.</li> <li>x. The congress wanted that provinces be given the right to join a group.</li> <li>xi. It was not satisfied with the Mission’s clarification that grouping would be compulsory at first , but provinces would have the right to opt out after the constitution had been finalized and new elections held in accordance with it.</li> <li>xii. Therefore neither the league nor the Congress agreed to the Cabinet Mission’s proposal.</li> <li>xiii. Any other relevant point.</li> </ol> <p style="text-align: center;"><b>Any four to be examined</b></p>	<p><b>4</b></p>	<p><b>389</b></p>
<p><b>10</b></p>	<p><b>Values</b></p> <ol style="list-style-type: none"> <li>i. Cooperation.</li> <li>ii. Inclusiveness.</li> <li>iii. Accommodative and assimilative society .</li> <li>iv. Shared decision-making, and a sense of community.</li> <li>v. Responsibility, respect for differences.</li> <li>vi. Minorities protection.</li> <li>vii. Secularism.</li> <li>viii. Spreading message of brotherhood and fraternity.</li> <li>ix. Commitment to liberal principles of toleration, equality and rights.</li> </ol>	<p><b>4</b></p>	<p><b>415</b></p>

	<p>x. Human equality and dignity and feasible mechanism for pursuing social justice.</p> <p>xi. Any other relevant point.</p> <p style="text-align: center;"><b>Any four to be explained</b></p>		
<b>11</b>	<p><b>Mahayana Buddhism</b></p> <p>i. The idea of a saviour emerged. Buddha was regarded as a God the one who could ensure salvation. Those who adopted these beliefs were described as Mahayana or the “greater vehicle”.</p> <p>ii. Simultaneously, the concept of the Bodhisatta (Buddha in the previous birth) also developed.</p> <p>iii. Bodhisattas were perceived as deeply compassionate beings they accumulated merit through their efforts not to attain <i>nibbana</i> but to help others.</p> <p>iv. The worship of images of the Buddha and Bodhisattas became an important part of Mahayana tradition.</p> <p>(Any three points to be explained)</p> <p><b>How did Buddha teach the path of righteousness or dhamma to the society</b></p> <p>i. The world is transient (<i>anicca</i>) and constantly changing; it is also soulless (<i>anatta</i>) as there is nothing permanent or eternal in it.</p> <p>ii. Within this transient world, sorrow (<i>dukkha</i>) is intrinsic to human existence.</p> <p>iii. By following the path of moderation between severe penance and self-indulgence that human beings can come out of these worldly troubles.</p> <p>iv. The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and <i>gahapatis</i> to be humane and ethical towards common people.</p> <p>v. Individual effort was expected to transform social relations. The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation.</p> <p>vi. Any other relevant point.</p> <p><b>Any five to be explained</b></p> <p style="text-align: center;"><b>OR</b></p>	<b>8</b>	<b>103, 91, 92</b>
		<b>8</b>	

	<p style="text-align: center;"><b>Sanchi stupa</b></p> <p><b>Structural features</b></p> <ol style="list-style-type: none"> <li>i. The stupa originated as a simple semi-circular mound of earth, later called <i>anda</i>.</li> <li>ii. Gradually, it evolved into a more complex structure, balancing round and square shapes.</li> <li>iii. Above the <i>anda</i> was the <i>harmika</i>, a balcony like structure represented the abode of the gods.</li> <li>iv. Arising from the <i>harmika</i> was a mast called the <i>yashti</i>, often surmounted by a <i>chhatra</i> or umbrella.</li> <li>v. Around the mound was a railing, separating the sacred space from the secular world.</li> <li>vi. The stone railings, which resembled a bamboo or wooden fence, and the gateways, which were richly carved and installed at the four cardinal points.</li> </ol> <p><b>Sculptural Features</b></p> <ol style="list-style-type: none"> <li>vii. Depiction of rural scene, with thatched huts and trees.</li> <li>viii. The empty seat to indicate the meditation of the Buddha, and the Stupa was meant to represent the <i>mahaparinibbana</i>.</li> <li>ix. Another frequently used symbol was the wheel. It stood for the first sermon of the Buddha, delivered at Sarnath.</li> <li>x. The <i>shalabhanjika</i> motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.</li> <li>xi. Animals like elephants, horses, monkeys and cattle, Elephants were depicted to signify strength and wisdom.</li> <li>xii. Maya, the mother of the Buddha, others identify her with a popular goddess, Gajalakshmi – literally, the goddess of good fortune.</li> <li>xiii. Any other relevant point.</li> </ol> <p><b>Any eight points to be explained</b></p>		<b>96-99</b>
<b>12.</b>	<p><b>Akbar Nama</b></p> <ol style="list-style-type: none"> <li>i. Akbar Nama was written by Abul Fazl, the court historian of Akbar in Persian Language.</li> <li>ii. Beginning in 1589, Abul Fazl worked on the Akbar Nama for thirteen years, repeatedly revising the draft.</li> </ol>	<b>8</b>	<b>231</b>

- iii. The chronicle is based on a range of sources , including actual records of events (waqia), official documents and oral testimonies of knowledgeable persons.
- iv. Paintings of battles, sieges, hunts, building construction, court scenes, etc
- v. The *Akbar Nama* is divided into three books of which the first two are chronicles.
- vi. The third book is the *Ain-i Akbari*.
- vii. The first volume contains the history of mankind from Adam to one celestial cycle of Akbar’s life (30 years).
- viii. The second volume closes in the forty sixth regnal year (1601) of Akbar.
- ix. The *Akbar Nama* was written to provide a detailed description of Akbar’s reign.
- x. Recording of politically significant events across time, as well as in the more novel sense of giving a synchronic picture of all aspects of Akbar’s Empire – geographic, social, administrative and culture.
- xi. In the *Ain-i Akbari* the Mughal Empire is presented as having a diverse population consisting of Hindus, Jainas, Buddhists and Muslims and a composite culture.
- xii. ***To be assessed as a whole.***

**OR**

**The Idea Of Sulh-I-Kul (Absolute peace)of Akbar**

- i. His empire comprised of many different ethnic and religious communities – Hindus, Jainas, Zoroastrians and Muslims.
- ii. As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace.
- iii. In sulh-i kul all religions and schools of thought had freedom of expression.
- iv. The ideal of sulh-i kul was implemented through state policies.
- v. The nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis.
- vi. Akbar abolished the tax on pilgrimage in 1563 and jizya in 1564 as the two were based on religious discrimination.
- vii. Instructions were sent to officers of the empire to follow the precept of sulh-i- kul in administration.
- viii. Even when the temples were destroyed during war, grants were issued for their repair.

232  
-  
234,  
251



	<ul style="list-style-type: none"> <li>ix. All Mughal emperors gave grants to support the building and maintenance of places of worship and maintenance.</li> <li>x. On Id, Shab-i barat and Holi, the court was full of life.</li> <li>xi. The nobility was recruited from diverse ethnic and religious groups .</li> <li>xii. Akbar had marital alliances with various ethnic groups.</li> <li>xiii. Members of Hindu castes inclined towards education and accountancy were also promoted, a famous example being Akbar’s finance minister, Raja Todar Mal, who belonged to the Khatri caste.</li> <li>xiv. The high respect shown by Akbar towards the members of the Jesuit mission.</li> <li>xv. Interfaith debates in the Ibadat Khana at Fatehpur Sikri between learned Muslims, Hindus, Jainas, Parsis and Christians.</li> <li>xvi. Akbar’s religious views matured as he queried scholars of different religions and sects and gathered knowledge about their doctrines.</li> <li>xvii. He moved away from the orthodox Islamic ways of understanding religions towards a self-conceived eclectic form of divine worship focused on light and the sun.</li> <li>xviii. He assimilated a heterogeneous populace within an imperial edifice.</li> </ul> <p><b>Any eight to be explained</b></p>		
13.	<p><b><u>Non -Cooperation Movement</u></b></p> <ul style="list-style-type: none"> <li>i. Protest against Rowlatt act, Jallianwala Bagh massacre and against the Govt. of India Act 1919.</li> <li>ii. Gandhiji coupled non-cooperation with khilafat.</li> <li>iii. Knitted a popular movement through Hindu Muslim participation together against the colonial power.</li> <li>iv. Swadeshi and boycott movement became popular.</li> <li>v. People defied laws.</li> <li>vi. Tribal people violated forest laws.</li> <li>vii. Traders, farmers, workers joined in the movement.</li> <li>viii. Non-cooperation with the colonial power.</li> <li>ix. He became people’s leader by entailed renunciation and self discipline.</li> <li>x. Gandhiji emerged as undisputed leader.</li> <li>xi. Shook the foundation of British power.</li> <li>xii. It was a training for self-rule.</li> <li>xiii. Any other relevant point.</li> </ul> <p><b>To be assessed as a whole</b></p>	8	349, 350

	<p style="text-align: center;"><b>OR</b></p> <p style="text-align: center;"><b>Salt march</b></p> <ol style="list-style-type: none"> <li>i. Mahatma Gandhi led 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.</li> <li>ii. His picking on the salt monopoly was another illustration of Gandhiji's tactical wisdom.</li> <li>iii. Mobilized a wider discontent against British rule .</li> <li>iv. 12 March 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean.</li> <li>v. He broke the salt law.</li> <li>vi. Meanwhile, parallel salt marches were being conducted .</li> <li>vii. For Swaraj Hindus, Muslims, Parsis and Sikhs were united.</li> <li>viii. These are the steps towards Swaraj.</li> <li>ix. Mahatma Gandhi got world attention as American news magazine 'Time' covered the event.</li> <li>x. It was the first nationalist activity in which women participated in large numbers.</li> <li>xi. Forced upon the British the realization that their Raj would not last forever.</li> <li>xii. Every strata of people joined the revolt.</li> <li>xiii. Students, lawyers, officials, peasants, workers, women, traders all joined movement.</li> <li>xiv. It became a mass movement.</li> <li>xv. Any other relevant point.</li> </ol> <p style="text-align: center;"><b>To be assessed as whole</b></p>	<b>8</b>	<b>355, 360</b>
<b>14</b>	<p><b>14.1</b> Who is referred as Devanampiya Piyadasssi and why was he called so?</p> <ol style="list-style-type: none"> <li>i. Ashoka was referred as king Devanampiya.</li> <li>ii. He worked for the welfare of the society.</li> <li>iii. He was keen to know the affairs of the people.</li> <li>iv. He was ready to dispose of the affairs of the people or his subjects. He got the title as Piyadassi and Davanampiya as he was liked by his people.</li> <li>v. Devanampiya- 'beloved of the gods' Piyadassi- 'pleasant to behold'</li> </ol>	<b>2+3 +2 =7</b>	<b>47</b>

	<p>vi. Any two relevant point.</p> <p><b>14.2</b> The Kalinga War was one of the landmark events in Indian history.</p> <p>i. Thousands were killed in the kalinga war , lot of bloodshed was there.</p> <p>ii. Horrifying stories of killing, death and deportation of the Kalingan people.</p> <p>iii. It had incredible influence on the personal life and policy of Asoka.</p> <p>iv.He was repenting for his deeds. He embraced Buddhism and took the vow of inculcating ‘Dhamma’ to all men throughout his life. Asoka left behind the policy of Digvijaya and adopted the policy of Dhamma.</p> <p>v.Any three</p> <p><b>14.3</b> What did Davanampiya do in repentance?</p> <p>i. It had incredible influence on the personal life and policy of Asoka. The despair and casualty which he had inflicted .</p> <p>ii. Kalinga filled his heart with deep sorrow and regret. The cry of the wives and women of the dead, the tears of the children, the terrifying sufferings of the dying men, all had changed his heart and mind. He found his consolation in Buddhism.</p> <p>iii. He was repenting for his deeds. He embraced Buddhism and took the vow of inculcating ‘Dhamma’ to all men throughout his life. King Asoka left behind the policy of Digvijaya and adopted the policy of Dhamma.</p> <p>iv.Any other relevant point.</p>		<b>48</b>
<b>15</b>	<p><b>15.1</b> How did the political stability in these empires help to create vibrant trade?</p> <p>i. Political stability of ming dynasty (China). Safavid (Iran) and Ottoman (Turkey), Mughal, Arabian, Persian.</p>	<b>2+3</b> <b>+2</b> <b>=7</b>	<b>215</b> <b>-</b> <b>217</b>

	<p>ii. It helped to create network of trade from china to Mediterranean sea.</p> <p><b>15.2</b> Name the Italian traveler who had accounted for the travel of silver in the Mughal Empire. Which commodities were traded between the countries?</p> <p>i. Giovanni Careri. ii. Coffee, silk, spices, minerals. iii. Transactions in gold and silver.</p> <p><b>15.3.</b> How did the transaction of gold and silver facilitated circulation of money into the Mughal Empire?</p> <p>i. Gold and silver were circulated throughout whole world from America to Europe then Turkey , Persia , India , Mecca. ii. Indian , Dutch, English and Portuguese ships carried commodities to Indonesia, Maldives, Mozambique and Arabia .</p>		
<b>16</b>	<p><b>16.1</b> Why did the jotedars of Dinajpur in North Bengal resist?</p> <p>i. Acquired vast areas of land and controlled trade as well as moneylending. ii. Commanding figures against zamindars. iii. Zamindars troubled them.</p> <p><b>16.2</b> Mention the issues of conflict between jotedars and zamindars</p> <p>i. Landlords do not like this class of men, but it is evident that they are absolutely necessary, unless the landlords themselves would advance money to their necessitous tenantry . ii. The <i>jotedars</i> who cultivate large portions of lands are very refractory, and know that the zamindars have no power over them. iii. Jotedars fiercely resisted efforts by zamindars to increase the jama of the village , prevented zamindari officials from executing their duties , mobilized ryots who were dependent on them , and deliberately delayed payments of revenue to the zamindars.</p>	<p><b>2+2</b> <b>+3</b> <b>=7</b></p>	<b>261</b>

	<p><b>16.3</b> State the ways through which the jotedars resisted the authority of the zamindars.</p> <p>i. They pay only a few rupees on account of their revenue and then fall in balance almost every <i>kist</i> (instalment), they hold more lands than they are entitled to by their <i>pottahs</i> (deeds of contract).</p> <p>ii. Should the zamindar's officers, in consequence, summon them to the <i>cutcherry</i>, and detain them for one or two hours with a view to reprimand them, they immediately go and complain at the Fouzdarry Thanna (police station) for imprisonment and at the munsiff's (a judicial officer at the lower court) <i>cutcherry</i> for being dishonoured and whilst the causes continue unsettled.</p> <p>iii. They instigated the petty <i>ryots</i> not to pay their revenue .</p> <p>iv. Any other relevant point.</p> <p style="text-align: center;"><b>Any two to be mentioned</b></p>		
17	<p><b>17.1 and 17.2 – Filled in Map attached</b></p> <p><b>Answers are for the visually impaired candidates.</b></p> <p><b>17.1</b> Any three centres related with Indian National Movement -Champaran, Dandi. Bombay, Kheda, Ahmadabad, Chauri-Chaura, Amritsar, Benaras, Lahore, Bardoli, Karachi.</p> <p><b>17.2</b> Capital City of Mughal Empire.- Agra, Lahore, Delhi ,Fatehpur Sikri- Anyone to be mentioned</p> <p><b>17.3</b> Any one mature Harappa Sites Kotdiji, Lothal, Kalibanga, Harappa, Mohanjodaro, Banawali, Dholavira, Nageshwar, Chanhudaro, Balakot, Rakhigarhi</p>	2+3 =5	

61/2/1, 61/2/2, 61/2/3

प्रश्न सं. 17 के लिए मानचित्र  
Map for Q. No. 17

