

HISTORY (027)
MARKING SCHEME
Class XII: 2025-26

SECTION A		1x21=21
Q. NO.	OBJECTIVE TYPE QUESTIONS	MARKS
1.	B. Lothal	1
2.	C. Archaeo-botanists	1
3.	D. Between the sixth and the fourth centuries BCE, Panchala became the most powerful mahajanapada.	1
4.	A. 1 - b, 2- c, 3 -d , 4- a	1
5.	D. Manusmriti	1
6.	B. A sculpture from Amaravati depicting Buddha leaving the palace NOTE: The following question is only for the visually impaired candidate in lieu of Q6 A. The Rigveda	1
7.	A. Ashokavadana	1
8.	C. 1, 2, 4	1
9.	A. Ibn Battuta	1
10.	A. Both (A) and (R) are correct and (R) is the correct explanation of (A).	1
11.	D. Sangama dynasty	1
12.	D. They were Military commanders who got territories to govern by the Raya.	1
13.	C. mulk-abadi	1
14.	B. 1, 2, 3	1
15.	D. 1, 2, 3, 4	1
16.	B. Jotedars	1

17.	D. 4, 3, 2, 1	1
18.	C. Chandran Devanesan	1
19.	D. i – d, ii – a, iii – b, iv – c	1
20.	C. Pandit Jawaharlal Nehru	1
21.	A. Socialists	1
SECTION B SHORT ANSWER TYPE QUESTIONS		3x6=18
22.	<p>There is no doubt that that the archaeological findings provide no immediate answer to the Harappa's central authority. Many views have been given regarding the central authority. Following are some of them:</p> <ul style="list-style-type: none"> ● A large building found at Mohenjodaro but no spectacular finds were associated with it. ● A stone statue was found at the site of Mohenjodaro which have been labelled as the 'priest king'. ● But so far, the ritual practices of Harappan people have not been understood. ● There is no clear evidence to know whether those who performed ritual practices also held some political power. <p>Any three points to be described- PAGE 16</p> <p style="text-align: center;">OR</p> <p>Harappans maintained trade relations with other parts of the world in the following ways:</p> <ul style="list-style-type: none"> ● Archaeological findings have given clue that Harappans had trade relations with Western Asia. ● Copper was imported from Oman. Chemical analyses have shown that both the Omani copper and Harappan artefacts have traces of nickel indicating a common origin of copper. ● A distinctive type of Harappan vessel coated with a thick layer of black clay has been found at some Omani sites. ● Harappan weights, seals, dice and beads etc. have also been found from the Mesopotamian sites. ● Meluhha, a harappan site is also mentioned in Mesopotamian texts. Copper, gold, carnelian, lapis lazuli and varieties of wood were imported from this site. <p>Any three points to be described</p>	3
23.	<p>The work of compilation of Mahabharata started in 1919 under the leadership of noted scholar V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the <i>Mahabharata</i>. The various stages of compiling Mahabharata were:</p> <ul style="list-style-type: none"> ● Scholars collected Sanskrit manuscripts of the text, written in a variety of 	3

	<p>scripts, from different parts of the country.</p> <ul style="list-style-type: none"> • Scholars compared verses from each manuscript. They selected the verses that appeared common to most versions. • These common verses were published in several volumes, running into over 13,000 pages. • The project took 47 years to complete. <p>Any three points to be described</p>	
24	<p>Al-Biruni was aware of the problems that he could face during his travel. He felt that many barriers obstructed his understanding. These barriers can be studied as under:</p> <ul style="list-style-type: none"> • The first barrier was that of the language. Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language into another. • The second barrier, he found a lot of difference in religious beliefs and practices. • The third barrier was the self-absorption and insularity of the local population. <p>Any three points to be described</p>	3
25	<p>The condition of an average peasant of North India during the seventeenth century was as under:</p> <ol style="list-style-type: none"> 1) An average peasant of northern India had not more than a pair of oxen and two ploughs. Most of the peasants were possessing less than that. 2) In Gujarat, peasants were considered to be rich if they were possessing six acres of land. 3) In Bengal, 5 acres was the upper limit of land of an average peasant. 4) 10 acres of land owned by a peasant was considered rich asami. 5) Agriculture was based on the concept of individual ownership. <p>Any three points to be described</p>	3
26	<p>The policies adopted by the British towards the Paharias during the early 18th century in Bengal can be explained in the following way:</p> <ul style="list-style-type: none"> • In the decade of 1770, the British adopted the policy of extermination towards Paharias and began hunting them down and killing them. • In the decade of 1780, Collector of Bhagalpur, Augustus Cleveland, proposed the policy of pacification. • This policy proposed to give annual allowance to Paharia Chiefs and they were made responsible for controlling their men. • They were also expected to maintain order in their localities and keep discipline among their own people. • But a number of Paharia chiefs refused to take the annual allowance. • Those who accepted the allowance lost the authority within their community. They came to be seen as stipendiary chiefs being in the pay of the colonial government. <p>Any three points to be described</p>	3
27	<ul style="list-style-type: none"> • During 1857 revolt, there was an apparent rumour that the Indian sepoy 	3

were intentionally given the Enfield rifles, and its bullets were coated with the fat of cows and pigs and biting those bullets would corrupt their caste and religion.

- The British tried to explain to the sepoys that this was not the case but the rumour that the new cartridges were greased with the fat of cows and pigs which spread like wildfire across the sepoy lines of North India.
- This is one rumour whose origin can be traced. Captain Wright, commandant of the Rifle Instruction Depot, reported that in the third week of January 1857 a 'low-caste' Khalasi who worked in the magazine in Dum Dum had asked a Brahmin sepoy for a drink of water from his lota. The sepoy had refused saying that the "lower caste's" touch would defile the lota. The Khalasi had reportedly retorted, "You will lose your caste, as ere long you will have to bite cartridges covered with the fat of cows and pigs".
- The truthfulness of the report had not identified but once this rumour started no amount of assurances from British officers could stop its circulation and the fear of it spread among the sepoys.
- There was a rumour that the British government had hatched a gigantic conspiracy to destroy the caste and religion of Hindus and Muslims.
- These fears stirred men to action. The response to the call for action was reinforced by the prophecy that British rule would come to an end on the centenary of the Battle of Plassey, on 23 June 1857.

Any three points to be described

OR

Since 18th century, Awadh faced a number of grievances which linked the princes, taluqdars, peasants and sepoys to join hands in the revolt of 1857 against the British. Following were such factors which were responsible for creating grievances:

- The Subsidiary Alliance had been imposed on Awadh in 1801, which confined the power of the Nawab over his territory as his military force disbanded, the British troops took position in the kingdom and he could not take any decision without the advice of the British resident who was attached to the court of Awadh. He could no longer assert control over the rebellious chiefs and taluqdars. The British became increasingly interested in acquiring the territory of Awadh as it was economically and geographically important for them.
- This annexation also dispossessed the taluqdars of the region. Before the advent of the British, they were powerful and maintained armed retainers, built forts and enjoyed degree of autonomy. The British were unwilling to tolerate the power of taluqdars. Immediately after the annexation, the taluqdars were disarmed and their forts destroyed. The first revenue settlement, known as the 'Summary Settlement', further undermined the position and authority of the taluqdars. This settlement proceeded to remove the taluqdars wherever possible.
- By removing the taluqdars, the British wanted to reduce the level of exploitation and increase the revenue demand. But now, Peasants were in more difficult situation. Under the British rule there was no guarantee that in times of hardship or crop failure the revenue demand of the state would be

	<p>reduced or collection postponed, or that in times of need they would get any loan or support that the taluqdar had earlier provided. Thus, with this suppression, neither taluqdars nor peasants had any reasons to be happy with the annexation.</p> <ul style="list-style-type: none"> • There was also a rage in sepoys towards the British. Before 1820, the British were very gentle with the sepoys but in 1840 this began to change. The officers developed sense of superiority and started treating the sepoys as their inferiors. Abuse and physical violence became common. Trust was replaced by suspicion. The episode of the greased cartridges was a classic example of this. • In Awadh, more than anywhere else, the revolt became an expression of popular resistance to an alien order. <p>Any three points to be described</p>	
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SECTION C
LONG ANSWER TYPE QUESTIONS

3x8=24

28	<p>The main features of Mauryan administration are as follows:</p> <ul style="list-style-type: none"> • There were five major political centres in the empire i.e., the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri. • It is likely that administrative control was strongest in areas around the capital and the provincial centres. • These centres were carefully chosen, both Taxila and Ujjayini being situated on important long-distance trade routes, while Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka. • The communication system existed along both land and riverine routes. It was very vital for the existence of the empire. • As the journeys from the centre to the provinces could have taken a long time, there was arrangement for provisions as well as protection for the travellers. • It is obvious that the army was an important means for ensuring the security. Megasthenes mentions a committee with six subcommittees for coordinating military activity. • Of these, one looked after the navy, the second managed transport, the third was responsible for foot-soldiers, the fourth for horses, the fifth for chariots and the sixth for elephants. • The activities of the second subcommittee were rather varied i.e. arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals, and recruiting servants and artisans to look after the soldiers. <p style="text-align: center;">OR</p> <p>Between the 6th and 4th centuries BCE, Magadha (in present-day Bihar) became the most powerful mahajanapada. Modern historians explain this development in a variety of ways:</p>	8
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	<ul style="list-style-type: none"> • Magadha was a region where agriculture was especially productive. • Besides, iron mines (in present-day Jharkhand) were accessible and provided resources for tools and weapons. • Elephants, an important component of the army, were found in forests in the region. • Also, the Ganga and its tributaries provided a means of cheap and convenient communication. • However, early Jain and Buddhist writers who wrote about Magadha attributed its power to the policies of individuals, ruthlessly ambitious kings of whom Bimbisara, Ajatashatru and Mahapadma Nanda are the best known, and their minister, who helped implement their policies. • The two capitals, i.e. Rajagaha (Rajgir) and Pataliputra (Patna) of Magadha had their own advantages. • Rajagaha was a fortified settlement, located amongst hill, thus, was not easily captured. Pataliputra was easily communicable through the Ganga and its tributaries. • The growth of Magadha culminated in the emergence of the Mauryan Empire. Chandragupta Maurya, who founded the empire (c. 321 BCE), extended control as far northwest as Afghanistan and Baluchistan, and his grandson Asoka, arguably the most famous ruler of early India, conquered Kalinga (present-day coastal Orissa). 	
29	<p>The first dynasty, known as the Sangama dynasty, exercised control till 1485. They were supplanted by the Saluvas, military commanders, who remained in power till 1503 when they were replaced by the Tuluvas.</p> <ul style="list-style-type: none"> • Krishnadeva Raya belonged to the Tuluva dynasty. He ruled from 1509 till 1529 C.E. Following were his main achievements: • The land between the Tungabhadra and Krishna rivers (the Raichur doab) was acquired in 1512. • The rulers of Orissa were subdued in 1514 and severe defeats were inflicted on the Sultan of Bijapur in 1520. • Although the kingdom remained in a constant state of military preparedness, it flourished under conditions of unparalleled peace and prosperity. • Krishnadeva Raya is credited with building some fine temples and adding impressive <i>gopurams</i> to many important south Indian temples. He also founded a suburban township near Vijayanagara called Nagalapuram after his mother. • Krishnadeva Raya, the most famous ruler of Vijayanagara, composed a work on statecraft in Telugu known as the Amuktamalyada. It was written in the Telugu language. • Although the armies of the Sultans were responsible for the destruction of the city of Vijayanagara, relations between the Sultans and the <i>rayas</i> were not always or inevitably hostile, in spite of religious differences. Krishnadeva Raya, for example, supported some claimants to power in the Sultanates. • Many foreign travellers like Barbosa, Paes and Fernao Nuniz wrote about the good administration and prosperity of the Vijayanagar kingdom. • In the end, it is clear that Krishna Deva Raya was the greatest of all the rulers of the Vijayanagara Kingdom. 	8

	<p style="text-align: center;">Or</p> <p>Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut (present-day Kozhikode) in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts. It is clear from the following details:</p> <ul style="list-style-type: none"> • Different parts of the city of Vijayanagara were enclosed with the great fortress walls. • These encircled not only the city but also its agricultural hinterland and forests. The outermost wall linked the hills surrounding the city. • The massive masonry construction was slightly tapered. No mortar or cementing agent was employed anywhere in the construction. • The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble. • Square or rectangular bastions projected outwards. • What was most significant about this fortification is that it enclosed agricultural tracts. • Abdur Razzaq noted that between the first, second and the third walls there are cultivated fields, gardens and houses. • A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls. • The fort was entered through well-guarded gates, which linked the city to the major roads. Gateways were distinctive architectural features that often defined the structures to which they regulated access. • Archaeologists have studied roads within the city and those leading out from it. These have been identified by tracing paths through gateways, as well as by finds of pavements. • Roads generally wound around through the valleys, avoiding rocky terrain. • Some of the most important roads extended from temple gateways, and were lined by bazaars. <p>Any eight points to be described</p>	
30	<p>Private letters and autobiographies are important source of individual's life and views. Many of our freedom struggle leaders wrote autobiographies and letters and today they are our great record about them and history too.</p> <p>1) Private Letters: Many letters are written to individuals, and are therefore personal, but they are also meant for the public. The language of the letters is often shaped by the awareness that they may one day be published. They give us a glimpse of the private thoughts of an individual. In letters we see people expressing their anger and pain, their dismay and anxiety, their hopes and frustrations, in a way in which they may not express themselves in public statements. Gandhiji regularly published in his journal Harijan, letters written to him by others during the national movements. Nehru edited a collection of letters written to him during the national movement and published <i>A Bunch of Old Letters</i>.</p> <p>2) Autobiographies: Autotrophies are very important source to reconstruct the</p>	8

history. They give us an account of the past i.e. rich in human detail. Autobiographies are retrospective accounts written very often from memory. They tell us what the author would be able to recollect, what he or she saw as important or was recounting or how a person wanted his or her life to be viewed by others. The autobiography of Mahatma Gandhi i.e. My Experiments with Truth gives us a glimpse of the life of Mahatma Gandhi.

These sources were different from the official accounts. This is manifested in the following points:

- 1) Government Records: Government records are another vital source to reconstruct the past.** The letters and reports written by policemen and other officials were secret at that time, but now they can be accessed in archives. One such source is the fortnightly reports prepared by the home department from early 20th century. These reports were based on information given to the police by the localities, but often expressed what the officials saw or wanted to believe. For example, in fortnightly reports for the period of the salt march, it is noticed that the home department was not ready to believe that Mahatma Gandhiji's actions had evoked any enthusiastic response from the masses.
- 2) Newspaper Records:** One more important source is contemporary newspapers. Both Indian and foreign newspapers played an important role while covering the news of Indian National Movement and the political career of Gandhiji. Newspapers also represented what ordinary Indians thought of him. Newspaper accounts, however, should not be seen as unprejudiced. They were published by people who had their own political opinions and world views. These ideas shaped what was published and the way events were reported.

OR

- Mahatma Gandhi was not present at the festivities in the capital on 15 August 1947. He was in Calcutta, but he did not attend any function or hoist a flag there either.
- He kept himself isolated from the celebrations as he believed that freedom came at an unacceptable price with a nation divided.
- He tried to build a spirit of mutual trust and confidence between the communities. He was worried for the displaced people in India and Pakistan.
- After attainment of Independence, Gandhiji kept himself aloof from the political work and engagements. He focussed on pacifying people, went around hospitals and refugee camps and giving consolation to distressed people.
- He appealed to Sikhs, Hindus and Muslims to forget the past and extend the hand of friendship and cooperation to one.
- He said the worst is over and all Indians should work together for equality of all classes and creeds. He even thought that though India and Pakistan are divided geographically and politically, but at heart we shall be friends and brothers and be the one for outside world.

	<ul style="list-style-type: none"> • Gandhiji was in Bengal when India attained its freedom, after bringing peace to Bengal he shifted to Delhi and he was willing to go to Punjab to console the people. • Therefore, it can be said that in his last days Gandhiji was spending time to bring peace without any pressure of political objectives. He was serving the humanity. • So, keeping the all above in consideration, scholars described the month after Independence being Gandhiji's 'finest hour'. 	
<p style="text-align: center;">SECTION D</p> <p style="text-align: center;">SOURCE BASED QUESTIONS</p>		3x4=12
31	<p>31.1. Hagiography is a biography of a saint or religious leader. Hagiographies often praise the saint's achievements and may not always be literally accurate. They are important because they tell us about the beliefs of the followers of that tradition.</p> <p>31.2. The world is transient (anicca) and constantly changing; it is also soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world, sorrow (dukkha) is intrinsic to human existence. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles. (Any other relevant point can be given)</p> <p>31.3. Art historians had to acquire familiarity with hagiographies of the Buddha to understand Buddhist sculpture. According to hagiographies, the Buddha attained enlightenment while meditating under a tree. Many early sculptors did not show the Buddha in human form – instead, they showed his presence through symbols. The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the Mahaparinirvana. Another frequently used symbol was the wheel. This stood for the first sermon of the Buddha, delivered at Sarnath. As is obvious, such sculptures cannot be understood literally – for instance, the tree does not stand simply for a tree but symbolises an event in the life of the Buddha. To understand such symbols, historians must familiarise themselves with the traditions of those who produced these works of art.</p>	1+1+2 =4
32	<p>32.1. Yes, Tantric tradition is different from Vedic tradition as the Vedic tradition often condemned practices that went beyond the closely regulated contact with the divine through the performance of sacrifices or precisely chanted mantras. On the other hand, those engaged in Tantric practices frequently ignored the authority of the Vedas. (Any other point).</p> <p>32.2. Yes, tantric practices somewhat inculcated the notion of an egalitarian society as there was neither gender nor caste discrimination.</p> <p>32.3. Tantric practices influenced Shaivism as well as Buddhism, especially in the eastern, northern and southern parts of the subcontinent.</p>	2+1+1 =4
33	<p>33.1. National leaders countering demand for separate electorates because there was the underlying concern with the making of a unified nation state. It divided the nation, caused bloodshed and led to partition. (Any one point)</p>	1+2+1 =4

	<p>33.2. One would not support separate electorates as it breeds separatism. It would isolate the minorities, and they would not be able to effectively influence their voice within the government. It is harmful for both the nation and the minorities. It will be a hindrance for a united nation. (Any other view)</p> <p>33.3. On 27 August 1947, B. Pocker Bahadur from Madras made a powerful plea for continuing separate electorates. Govind Ballabh Pant agreed with Bahadur that the success of a democracy was to be judged by the confidence it generated amongst different sections of people. He agreed too that every citizen in a free state should be treated in a manner that satisfied “not only his material wants but also his spiritual sense of self-respect”, and that the majority community had an obligation to try and understand the problems of minorities and empathise with their aspirations. (Any one point)</p>	
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SECTION E
MAP BASED QUESTIONS

1*5=5

34.1. On the given political map of India, locate and label the following with appropriate symbols:

- | | |
|--------------------------------|---|
| I. Amaravati – A Stupa | 1 |
| II. Magadha Mahajanapada | 1 |
| III. Rakhigarhi- Harappan site | 1 |
| Or | |
| Lothal-Harappan site | |

34.2. On the same outline map, two places have been marked as ‘A’ and ‘B’ as the centres of the Revolt of 1857. Identify them and write their correct names on the lines drawn near them.

2

Note: The following questions are for the Visually Impaired Candidates only in lieu of Q.No.34

34.1 *Saguna* (with attributes) and *nirguna* (without attributes).

34.2. 700 **1**

OR

(b)---Thanjavur

34.3- Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay, Karachi (Any two)

