

HISTORY (027)
MARKING SCHEME
Class XII: 2026-27

Time Allowed: 3hrs

Maximum Marks: 80

Q. NO.	SECTION A (21x1=21) (Multiple Choice Type Questions)	MM
1.	(A) I, II and III	1
2.	(B) Bharuch	1
3.	(C) iii ii i iv	1
4.	(B) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).	1
5.	(D) B.B. Lal	1
6.	(D) To maintain personal property for religious use	1
7.	(A) Sutta Pitaka	1
8.	(D) Jean-Baptiste Tavernier	1
9.	(C) Generally, each chapter is beginning with a question, following this up with a description.	1
10.	(B) Robert Redfield	1
11.	(A) Parantaka I	1
12.	(D) The gopuram or gateway of the Brihadishvara temple at Thanjavur	1
	Note: The following question is for the Candidates with Visual Impairment only in lieu of Q. No. 12.	
	(D) Rayas	
13.	(B) Jajmani system	1
14.	(C) Rice	1
15.	(D) The Santhals	1
16.	(B) a-ii, b-i, c-iv, d-iii	1
17.	(A) Both A and R are true and R is the correct explanation of A	1

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|------------|--|----------|
| 18. | (A) a-iii, b-i, c-iv, d-ii | 1 |
| 19. | (C)- I and III | 1 |
| 20. | (A) The first meeting of the Constituent Assembly was held | 1 |
| 21. | (C) Sardar Patel | 1 |

SECTION B (6x3=18)
SHORT ANSWER TYPE QUESTIONS

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|--------------|--|----------|
| 22. A | <p>Harappan town planning has many features like modern town planning. Followings are some of them:</p> <ol style="list-style-type: none"> 1) The most distinctive feature of the Harappan Civilisation was the development of urban centres. Mohenjodaro is the most famous site of Harappan Civilisation. 2) The settlement was divided into two sections i.e. Citadel and the Lower Town. Citadel was smaller but higher. It was walled part of the city which was separated from the lower town. Here the buildings were constructed with mud and bricks platform. 3) The second part of the city was called the Lower Town. The lower town was also walled. Several buildings were built on platforms, which served as foundations 4) Mohenjodaro had a well-planned drainage system. The roads and the streets were laid out along an approximate 'grid' pattern, intersecting at right angles. 5) Streets with drains were laid out first and then houses were built along them. Every house had its own bathroom paved with bricks, with drains connected through the walls to the street drains. | 3 |
|--------------|--|----------|
- (Any three points)

OR

- | | | |
|--------------|---|----------|
| 22. B | <ol style="list-style-type: none"> 1) The weight system of Harappan civilisation was a great innovation. 2) The trade requires a regulation of exchange and of weights and measures. 3) Exchanges were regulated by a precise system of weights. 4) Weights were made of a stone called chert and generally cubical with no markings. The lower denominations of weights were binary i.e.1, 2, 4, 8, 16, 32, etc. 5) The decimal system was followed in higher denominations. 6) The smaller weights were used for weighing the jewellery and beads. Metal scale-pans have also been found at various sites of Harappan civilisation. | 3 |
|--------------|---|----------|
- (Any three points)
- | | | |
|------------|--|----------|
| 23. | <ol style="list-style-type: none"> 1) Siddhartha, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace, insulated from the harsh realities of life. 2) One day he persuaded his charioteer to take him into the city. His first journey into the world outside was traumatic. He was deeply anguished when he saw an old man, a sick man, and a corpse. He realised in that moment that the decay and destruction of the human body was inevitable. | 3 |
|------------|--|----------|

- 3) He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace. Siddhartha decided that he too would adopt the same path. Soon after, he left the palace and set out in search of his own truth.
- 4) After attaining enlightenment, he came to be known as the Buddha or the Enlightened One.
- 5) For the rest of his life, he taught *dhamma* or the path of righteous living. He delivered his first sermon at Sarnath. He attained the *nibbana* at Kusinagara. (Any three points)

- 24.** **3**
- 1) In the late fifteenth century, Shankaradeva emerged as one of the leading proponents of Vaishnavism in Assam.
 - 2) His teachings, often known as the Bhagavati dharma because they were based on the Bhagavad Gita and the Bhagavata Purana, focused on absolute surrender to the supreme deity, in this case Vishnu.
 - 3) He emphasised the need for naam kirtan, recitation of the names of the lord in sat sanga or congregations of pious devotees.
 - 4) He also encouraged the establishment of satra or monasteries for the transmission of spiritual knowledge, and naam ghar or prayer halls.
 - 5) Many of these institutions and practices continue to flourish in the region. His major compositions include the Kirtana-ghosha. (Any three points)

- 25.** **3**
- The women played an important role in agrarian society in the sixteenth-seventeenth centuries. It is clear from the following points:
- 1) Women worked shoulder to shoulder with men in fields.
 - 2) Women sowed, weeded, threshed, and winnowed the harvest.
 - 3) Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour. The more commercialised the product, the greater the demand on women's labour to produce it.
 - 4) Women were considered an important resource in agrarian society also because they were child bearers in a society dependent on labour. (Any three points)

- 26.** **3**
- 1) In introducing the Permanent Settlement, British officials hoped to resolve the problems they had been facing since the conquest of Bengal.
 - 2) By the 1770s, the rural economy in Bengal was in crisis, with recurrent famines and declining agricultural output. Officials felt that agriculture, trade, and the revenue resources of the state could all be developed by encouraging investment in agriculture.
 - 3) This could be done by securing rights of property and permanently fixing the rates of revenue demand. If the revenue demand of the state was permanently fixed, then the Company could look forward to a regular flow of revenue, while entrepreneurs could feel sure of earning a profit from their investment, since the state would not siphon it off by increasing its claim.

- 4) The process, officials hoped, would lead to the emergence of a class of yeomen farmers and rich landowners who would have the capital and enterprise to improve agriculture. Nurtured by the British, this class would also be loyal to the Company. (Any three points)

27. A As victors, the British recorded their own trials and tribulations as well as their heroism. They dismissed the rebels as a bunch of ungrateful and barbaric people. **3**

- 1) The repression of the rebels also meant silencing of their voice. Few rebels had the opportunity of recording their version of events.
- 2) Moreover, most of them were sepoys and ordinary people who were not literate. Thus, other than a few proclamations and ishtahars (notifications) issued by rebel leaders to propagate their ideas and persuade people to join the revolt, we do not have much that throws light on the perspective of the rebels.
- 3) Attempts to reconstruct what happened in 1857 are thus heavily and inevitably dependent on what the British wrote and so these sources reveal the minds of officials, they tell us very little about what the rebels wanted.

OR

- 27 B**
- 1) The rebel proclamations in 1857 repeatedly appealed to all sections of the population, irrespective of their caste and creed.
 - 2) Many of the proclamations were issued by Muslim princes or in their names but even these took care to address the sentiments of Hindus.
 - 3) The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain. The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire. 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.
 - 4) 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. It was thus remarkable that during the uprising religious divisions between Hindus and Muslim were hardly noticeable despite British attempts to create such divisions. (Any 3 points)

SECTION C (8x3=24)
LONG ANSWER TYPE QUESTIONS

- 28. A**
- 1) From the early centuries of the Common Era, we find grants of land being made, many of which were recorded in inscriptions. Some of these inscriptions were on stone, but most were on copper plates which were probably given as a record of the transaction to those who received the land.
 - 2) The records that have survived are generally about grants to religious institutions or to Brahmanas. **8**

- 3) Most inscriptions were in Sanskrit. In some cases, and especially from the seventh century onwards, part of the inscription was in Sanskrit, while the rest was in a local language such as Tamil or Telugu.
 - 4) One such inscription provides detail about Prabhavati Gupta. She was the daughter of Chandragupta II. She was married into another important ruling family, that of the Vakatakas, who were powerful in the Deccan.
 - 5) The inscription indicates that Prabhavati had access to land, which she then granted. This may have been because she was a queen, and her situation was therefore exceptional.
 - 6) The inscription indicates that Prabhavati had access to land, which she then granted. This may have been because she was a queen, and her situation was therefore exceptional.
 - 7) Land grants such as this one have been found in several parts of the country. There were regional variations in the sizes of land donated – ranging from small plots to vast stretches of uncultivated land – and the rights given to donees (the recipients of the grant).
 - 8) The impact of land grants is a subject of heated debate among historians. Some feel that land grants were part of a strategy adopted by ruling lineages to extend agriculture to new areas.
 - 9) Others suggest that land grants were indicative of weakening political power: as kings were losing control over their *samantas*, they tried to win allies by making grants of land.
- So, we can say that land grants provide some insight into the relationship between cultivators and the state.

OR

28. B Numismatics is the study of coins, including visual elements such as scripts and images, metallurgical analysis, and the contexts in which they have been found. The study of coins has helped the numismatists to reconstruct the possible commercial networks in the following ways:

- 1) To some extent, exchanges were facilitated by the introduction of coinage. A wide range of goods like salt, grain, cloth, metal ores and finished products, stone, timber, medicinal plants, etc. were carried from one place to another. These certainly required some kind of currency for exchange. Hence, these led to the development of coinage across the trading cultures.
- 2) Punch-marked coins made of silver and copper (6th century BCE onwards) were amongst the earliest to be minted and used. These have been recovered from excavations at a number of sites throughout the sub-continent. Numismatics have studied these and other coins to reconstruct possible commercial networks.
- 3) Attempts made to identify the symbols on punch-marked coins with specific ruling dynasties, including the Mauryas, suggest that these were issued by kings. It is also likely that merchants, bankers, and townspeople issued some of these coins.
- 4) The first gold coins were issued in the 1st century CE by the Kushanas. These were virtually identical in weight with those issued by contemporary Roman emperors and the Parthian rulers of Iran have been found from several sites in North India and Central Asia.

- 5) The widespread use of gold coins indicates the enormous value of the transactions that were taking place. Besides, hoards of Roman coins have been found from archaeological sites in South India.
- 6) It is obvious that networks of trade were not confined within political boundaries. South India was not a part of the Roman empire, but there were close connections through trade.
- 7) Coins were also issued by tribal republics such as that of the Yaudheyas of Punjab and Haryana (c. first century CE). Archaeologists have unearthed several thousand copper coins issued by the Yaudheyas, pointing to the latter's interest and participation in economic exchanges.
- 8) Some of the most spectacular gold coins were issued by the Gupta rulers. The earliest issues are remarkable for their purity. These coins facilitated long-distance transactions from which kings also benefited.

- 29. A** 1) 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. These encircled not only the city but also its agricultural hinterland and forests. **8**
- 2) 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.
 - 3) 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.
 - 4) 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.”
 - 5) The agricultural tracts were incorporated within the fortified area because the objective of medieval sieges was to starve the defenders into submission. These sieges could last for several months and sometimes even years.
 - 6) Normally rulers tried to be prepared for such situations by building large granaries within fortified areas. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.
 - 7) 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.
 - 8) 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.

OR

- 29. B** 1) The “king’s palace” has two of the most impressive platforms, usually called the “audience hall” and the “*mahanavami dibba*”. The entire complex is surrounded by high double walls with a street running between them.

- 2) The “*mahanavami dibba*” is located on one of the highest points in the city. It is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.
- 3) There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings.
- 4) Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dusehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in peninsular India).
- 5) The Vijayanagara kings displayed their prestige, power, and suzerainty on this occasion
- 6) The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals. Dances, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief *nayakas* and subordinate kings marked the occasion.
- 7) These ceremonies were imbued with deep symbolic meanings. On the last day of the festival the king inspected his army and the armies of the *nayakas* in a grand ceremony in an open field.
- 8) On this occasion the *nayakas* brought rich gifts for the king as well as the stipulated tribute.

- 30. A**
- 1) By 1922, Gandhiji had transformed Indian nationalism, thereby redeeming the promise he made in his BHU speech of February 1916. It was no longer a movement of professionals and intellectuals; now, hundreds of thousands of peasants, workers and artisans also participated in it. Many of them venerated Gandhiji, referring to him as their “Mahatma.”
 - 2) They appreciated the fact that he dressed like them, lived like them, and spoke their language. Unlike other leaders he did not stand apart from the common folk, but empathised and even identified with them.
 - 3) This identification was strikingly reflected in his dress: while other nationalist leaders dressed formally, wearing a Western suit or an Indian bandgala, Gandhiji went among the people in a simple dhoti or loincloth.
 - 4) Meanwhile, he spent part of each day working on the charkha (spinning wheel), and encouraged other nationalists to do likewise. The act of spinning allowed Gandhiji to break the boundaries that prevailed within the traditional caste system, between mental labour and manual labour.
 - 5) In a fascinating study, the historian Shahid Amin has traced the image of Mahatma Gandhi among the peasants of eastern Uttar Pradesh, as conveyed by reports and rumours in the local press. When he travelled through the region in February 1921, Gandhiji was received by adoring crowds everywhere.
 - 6) We can say thus that Gandhiji’s appeal among the poor, and peasants in particular, was enhanced by his ascetic lifestyle, and by his shrewd use of symbols such as the dhoti and the charkha.

8

- 7) Mahatma Gandhi was by caste a merchant, and by profession a lawyer; but his simple lifestyle and love of working with his hands allowed him to empathise more fully with the labouring poor and for them, in turn, to empathise with him.
- 8) Where most other politicians talked down to them, Gandhiji appeared not just to look like them, but to understand them and relate to their lives. Mahatma Gandhi's mass appeal was undoubtedly genuine and in the context of Indian politics, without precedent.

OR

- 30. B**
- 1) Gandhiji hoped that by coupling non-cooperation with Khilafat, India's two major religious communities, Hindus and Muslims, could collectively bring an end to colonial rule. These movements certainly unleashed a surge of popular action that was altogether unprecedented in colonial India.
 - 2) Students stopped going to schools and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many towns and cities: according to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million workdays.
 - 3) The countryside was seething with discontent too. Hill tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial officials.
 - 4) These protest movements were sometimes carried out in defiance of the local nationalist leadership.
 - 5) Peasants, workers, and others interpreted and acted upon the call to "non-cooperate" with colonial rule in ways that best suited their interests, rather than conform to the dictates laid down from above.
 - 6) Due to the Non-Cooperation Movement the British Raj was shaken to its foundations for the first time since the Revolt of 1857.
 - 7) Then, in February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri Chaura, in the United Provinces (now, Uttar Pradesh and Uttaranchal).
 - 8) Several constables perished in the conflagration. This act of violence prompted Gandhiji to call off the movement altogether. "No provocation," he insisted, "can possibly justify (the) brutal murder of men who had been rendered defenceless and who had virtually thrown themselves on the mercy of the mob."
- Yes, to an extent one does agree with the biographer. (Any other point)

SECTION D (4x3=12) SOURCE BASED QUESTIONS

- 31.**
- (31.1)** Gandhari's last appeal to her eldest son was not to set his mind to war. **1**
- (31.2)** Greed and Anger are the two vices which a King should conquer as they drag a man away from his profits.
- (31.3)** Ans.
- 1) Duryodhana did not listen to his mother's advice so it had no impact. This shows **1**

that he was disrespectful, disobedient, lacked farsightedness, overconfident, ambitious and had no control over greed and anger.

- 2) It also reveals his pride and hatred for Pandavas which ultimately led to destruction of his entire lineage. **2**

- 32.** **(32.1).** Ibn Battuta was a traveller who came from Morocco, in northwestern Africa to visit the Indian subcontinent. **1**

(32.2) Palanquins were used as a mode of transport for wealthy and high -status individuals and for areas where wheeled vehicles were impractical. It also served ceremonial, religious, and military functions. (any 1 point). **1**

(32.3). Yes, there were class and gender discrimination in society. The price of slaves, particularly female slaves required for domestic labour, was very low compared to men and most families who could afford to do so kept at least one or two of them. Since all could not afford to have a slave. It was only for the affluent. **2**

- 33.** **(33.1)** Consensus means agreement among a group of people. **1**

(33.2) Arguments held within the assembly were reported in newspapers and their proposals were publicly debated. Criticisms and counter-criticisms in the press in turn shaped the nature of the consensus that was ultimately reached on specific issues.

(33.3.) Ans.

- 1) Yes, the Constituent Assembly wanted to create a sense of collective participation. In order to create a sense of collective participation the public was asked to send in their views on what needed to be done. **1**
- 2) Many of the linguistic minorities wanted the protection of their mother tongue, religious minorities asked for special safeguards, while dalits demanded an end to all caste oppression and reservation of seats in government bodies. **2**
- 3) Important issues of cultural rights and social justice raised in these public discussions were debated on the floor of the Assembly.

(Any 2 illustrations)

SECTION E (5X1=5) **MAP BASED QUESTIONS**

- 34** **34.2 Note: The following question is for the Candidates with Visual Impairment only in lieu of Q. 34.1** **5**

1. Dholavira, Lothal and Nageshwar (Any two).

2. Lumbini

OR

1336

3. Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal were famous as Lal-Bal-Pal.

- 34.1** **MAP BASED QUESTION 5 Marks**

