

**PRE-BOARD EXAMINATION**  
**SESSION (2023-24)**  
**CLASS XII**  
**HISTORY (027)**  
**MARKING SCHEME - SET A**

	VALUE POINTS /ANSWERS	Marks
	SECTION -A	1x21
	OBJECTIVE TYPE QUESTIONS	
1.	c. -Meluhha	1
2.	c. Awadh	1
3.	c.- Birth	1
4.	d. A satvahana ruler and his wife	1
5	a. Tree and serpent worship	1
6	b. Cripps mission	1
7	c. A is true, but R is false	1
8	c.I, III, IV	1
9	b. coconut and paan	1
10	<u>d.</u> Tungabhadra and its tributaries provided <u>a means ...</u>	1
11	d. All of the above	1
12	d. Santhals	1
13	b. A-3, B-4, C-1, D-2	1
14	c. kunwar singh	1
15	d. Jajmani system	1
16	d. mortar and cementing agent was employed	1
17	d. khud kashta	1
18	c. colin Mackenzie	1
19	c. The constituent assembly had 300 members, of these 6 played an important role	1
20	d. Francois Bernier	1
21	a.Gopal krishna Gokhle	1

<b>SECTION - B</b>		
	<b>SHORT ANSWER TYPE QUESTIONS</b>	<b>3X6=18</b>
22	<ul style="list-style-type: none"> <li>• The Lower Town at Mohenjondaro provides examples of residential buildings.</li> <li>• Many were centred on a courtyard, with rooms on all sides. The courtyard was probably the centre for activities such as cooking and weaving, particularly during hot and dry weather.</li> <li>• There were no windows in the walls along the ground level. Besides, the main entrance did not give a direct view of the interior or the courtyard.</li> <li>• Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains. Some houses still have remains of staircases to reach a second storey or the roof. Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by</li> </ul> <p style="text-align: center;">OR</p> <p>The Harappans procured materials for craft production in various ways.</p> <ul style="list-style-type: none"> <li>• Two methods of procuring materials for craft production</li> <li>• 1. They established settlements in Nageshwar, Balakot and Shortughai.</li> <li>• 2. They might have sent expeditions to areas such as the khetri region of Rajasthan (for copper) and south India (for gold).</li> <li>• Nageshwar and Balakot were areas for shell</li> <li>• Shortughai, in far-off Afghanistan, was the best source of lapis-lazuli, and Lothal which was near sources of carnelian, steatite from south Rajasthan and north Gujarat and metal from Rajasthan.</li> <li>• Expeditions to the khetri region and south India established communication with local communities</li> </ul>	

23	<ul style="list-style-type: none"> <li>• Mahanavami Dibba is a platform with a base of 11,000 sq. ft. and a height of 40 ft. It supports a wooden structure. The base of the platform is covered with relief carvings.</li> <li>• Rituals associated with Mahanavami Dibba probably coincided with the festival of Mahanavami, also known as Dussehra, Durga Puja and Navaratri.</li> <li>• The Vijayanagra kings displayed their prestige, power and suzerainty</li> <li>• The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.</li> <li>• Dances, wrestling matches, and processions of richly decked horses, elephants and chariots and soldiers, as well as ritual presentations by the nayakas before the king and his guests.</li> <li>• On the last day of the festival, the king inspected his army as well as the nayakas of the army. He also accepted gift from the nayakas</li> </ul>	
24	<ul style="list-style-type: none"> <li>• Kitab-ul-Hind was written by Al-Biruni in 1031. It was considered with India and also known by the name of Tarikh-ul-Hind and Tahqiq-ma-ul-Hind.</li> <li>• It was written in Arabic. It is divided into 80 Chapters. They have thrown a detailed light on Hindu religions and philosophy, festivals, customs and tradition, the social and economic as well as political life of the people.</li> <li>• In each chapter he adopted a distinctive style and had a question in the beginning. It was followed by a description based on Sanskrit tradition,</li> <li>• At last he compare the India culture with other culture. This geometric structure he followed is known for its precision and predictability. The main reason for this structure was Al-Biruni's mathematical orientation.</li> </ul>	
25	<p>The American Civil War affected the lives of ryots in following ways:</p> <ul style="list-style-type: none"> <li>• Britain was heavily dependent on America for its supply of raw cotton. To reduce this dependency they were always on the lookout for alternative sources on the lookout for alternative sources of supply.</li> </ul>	

	<ul style="list-style-type: none"> <li>• For this purpose they established the Cotton Supply Association in 1857 and the Manchester Cofton Company in 1859. The objective of both was to encourage cotton production the world especially India. When the American Civil War broke out, supply of cotton to Britain drastically dropped. Frantic messages were sent to India and elsewhere increase cotton exports to Britain.</li> <li>• Consequently, merchants gave advances to urban sahu­kars who in turn extended credit to rural moneylenders to acquire more cotton.</li> <li>• While the American crisis continued, cotton production in the Bombay Deccan expanded Between 1860 and 1864 cotton acreage doubled. By 1862 over 90 per cent of cotton imports into Britain were coming from India. But these boom years did not bring prosperity to all cotton producers. Some rich peasants did gain, but for the large majority, cotton expansion meant heavier debt.</li> </ul> <ul style="list-style-type: none"> <li>• The moneylenders made the lives of ryots miserable. The ryots came to see the moneylenders as devious and deceitful. The moneylenders were violating the customary norms of the countryside. The credit flow to the ryots was Many ryots lost their lands, homes and resources to the moneylender.</li> </ul>	
26	<ul style="list-style-type: none"> <li>• The leaders of the revolt were presented as heroic figures leading the country into battle It helped in rousing the people to righteous indignation against oppressive imperial rule 3 Page 9 of 18</li> <li>• Heroic poems were written about the velour of Lakshmi Bai. Rani fought for the freedom of her motherland.</li> <li>• Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last In popular prints Rani Lakshmi Bai is usually portrayed in battle armor, with a</li> </ul>	

	<p>sword in hand and riding a horse - a symbol of the determination to resist injustice and alien rule</p> <ul style="list-style-type: none"> <li>• Subhadra Kumari Chauhan wrote: “Khoob lari mardani woh to Jhansi wali rani thi”</li> <li>• Any other relevant point Any three points to be explained</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Cartridges of the Enfield rifles -Bullets coated with the fat of cows and pigs and that biting those bullets would corrupt their caste and religion.</li> <li>• Flour-According to rumors the British had mixed the bone dust of cows and pigs into the flour that was sold in the market. iii. Chapattis -Reports came from various parts of North India that chapattis were being distributed from village to village</li> <li>• . Lota and khalasi issue- khalasi from a lower caste asked a Brahmin sepoy to give him some water from his container of water. The sepoy refused to give him his container saying that touch by a lower caste would pollute the water.</li> <li>• Any other relevant point Any three points to be explained with example</li> </ul>	
27	<ul style="list-style-type: none"> <li>• Although several thousand inscriptions have been discovered, not all have been deciphered, published and translated.</li> <li>• Many more inscriptions must have existed, which have not survived the ravages of time.</li> <li>• The content of inscriptions almost invariably projects the perspective of the person(s) who, commissioned them.</li> <li>• Routine agricultural practices and the joys and sorrows of daily existence find no mention in inscriptions.</li> <li>• From the mid-twentieth century onwards, issues such as economic change, and the ways in which different social groups emerged have assumed far more importance for the historians which</li> </ul>	

	<p>led to fresh investigations of old sources, and the development of new strategies of analysis.</p> <ul style="list-style-type: none"> <li>• Thus, the inscriptions had limitations in interpreting the political and economic history of India.</li> </ul>	
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### SECTION -C

	LONG ANSWER TYPE QUESTIONS	3X8=24
28	<ul style="list-style-type: none"> <li>• Mahabharata a dynamic epic-contains vivid descriptions of battles, forests, palaces &amp; settlements.</li> <li>• Its growth was not hindered by its language.</li> <li>• Over the centuries it has been written in many languages of the world.</li> <li>• It depicts an on-going dialogue between the people &amp; communities on the one hand and the authors on the other hand.</li> <li>• It incorporated many stories that originated in different regions.</li> <li>• Main story of the epic was often retold in different ways</li> <li>• Many episodes of this text had been depicted in sculptures and paintings.</li> <li>• They also provide a wide range of themes &amp; performing arts like plays, dances, and narratives. Any eight points to be explained</li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>• Historians often use textual traditions or content of text to understand the processes. Some texts lay down. Norms of social behaviour; others describe and occasionally comment on a wide range of social situations and practices.</li> <li>• They can also catch a glimpse of some social actors from the inscriptions. As each text and inscription was written from the perspective of specific social categories, we need to keep in mind who composed what and for whom and when (the authors, the time and period)</li> </ul>	

	<ul style="list-style-type: none"> <li>• They also need to consider the language used, and the ways in which the text circulated. Used carefully, texts allow us to piece together attitudes and practices that shaped social histories</li> </ul> <p>Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, also evident were enormous regional variations in the ways in which the text had been transmitted over the centuries. These variations were documented in footnotes and appendices to the main text.</p> <ul style="list-style-type: none"> <li>• The understanding of these processes is derived primarily from texts written in Sanskrit.</li> <li>• When issues of social history were explored for the first time by historians in the nineteenth and twentieth centuries, they tended to take these texts at face value - believing that everything that was laid down in these texts was practised. Subsequently, scholars began studying other traditions, from works in Pali, Prakrit and Tamil.</li> <li>• These studies indicated that the ideas contained in normative Sanskrit texts were overall recognised as authoritative and important. These elements were considered by historians while examining the text for reconstructing the social histories. Any other relevant point</li> </ul>	
29	<ul style="list-style-type: none"> <li>• The major sources for the agrarian history of the 16th and early 17th centuries are chronicles and documents from the Mughal court.</li> <li>• One of the most important chronicles was the Ain-i Akbari. Ain was authored by Akbar's court historian Abu'l Fazl. This text meticulously recorded the arrangements made by the state to ensure cultivation to enable the collection of revenue by the agencies of the state and to regulate the relationship between the state and the zamindars.</li> </ul> <p>Ain-i Akbari was not a mere reproduction of official papers. Abu'l Fazl had worked very carefully to search the authenticity of the documents. He tried to cross-check and verify oral testimonies before incorporating them as facts in the chronicle.</p> <ul style="list-style-type: none"> <li>• It gave us 'quantitative' information about its products and people. The value of the Ain's quantitative evidence is uncontested, where the study of agrarian relations is concerned. Abu'l</li> </ul>	

Fazl adopted completely different stand point from the traditional writers of chronicles by recording the information about the country, its people and products. It contained people, their professions and trades on the imperial establishment and the grandness of the empire. It enables historians to reconstruct the social fabric of India at that time.

- The government gave all kinds of support to farmers for irrigation projects. The government took the responsibility of making canals (Nahr and nala) in North India. Old canals were repaired. It was during Shah Jahan's reign that the Shahnahar Canal in Punjab was repaired. For irrigation, even well water was used Water Was drawn from wells using wheel and bullocks. Babar describes the various methods used in irrigating the land in his memoir 'Babar-nama'. He points out that people used Persian wheel, bucket and rope to get water from the well. Agriculture depended on the efforts of people, they also used animal power. There were wooden ploughs in use. Using iron ploughshares on wooden ploughs made it easy to make furrows. But the furrows would not be deep dry grounds. There they used drills They spattered the seed by hand - They, also used an iron blade for digging and weeding.

OR

Role of zamindars during the Mughal period i

- Landed proprietors enjoyed social and economic privileges
- Elevated status as they performed khidmat for the state.
- Held extensive personal lands as milkiyat. They could sell mortgage that land.
- Collect revenue on behalf of the state.
- They controlled military resources also.
- Had fortresses and armed contingent. vii. Were upper caste brahamans and had full control over village society.



	<ul style="list-style-type: none"> <li>• The dispossession of weaker people was a way of expanding zamindari.</li> <li>• Few lower caste also entered into zamindari x. Rajputs and jats adopted various strategies to consolidate power in north India.</li> <li>• Zamindars spearheaded the colonization of agricultural lands and helped in settling cultivators.</li> <li>• The buying and selling of zamindari accelerated the process of monetization in the countryside</li> <li>• . In few cases zamindars came to be a exploitative class on peasantry section .</li> </ul>	
30	<ul style="list-style-type: none"> <li>• By 1922, Gandhiji had transformed Indian nationalism, thereby redeeming the promise he made in his BHU speech of February 1916.</li> <li>• 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”. They appreciated the fact that he dressed like them, lived like them, and spoke their language.</li> <li>• Unlike other leaders he did not stand apart from the common folk, but empathised and even identified with them.</li> <li>• 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. Meanwhile, he spent part of each day working on the charkha (spinning wheel), and encouraged other nationalists to do likewise.</li> <li>• The act of spinning allowed Gandhiji to break the boundaries that prevailed within the traditional caste system, between mental labour and manual labour. 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</li> </ul>	

region in February 1921, Gandhiji was received by adoring crowds everywhere.

- While Mahatma Gandhi's own role was vital, the growth of what we might call "Gandhian nationalism" also depended to a very substantial extent on his followers. Between 1917 and 1922, a group of highly talented Indians attached themselves to Gandhiji.
- They included Mahadev Desai, Vallabh Bhai Patel, J.B. Kripalani, Subhas Chandra Bose, Abul Kalam Azad, Jawaharlal Nehru, Sarojini Naidu, Govind Ballabh Pant and C. Rajagopalachari. Notably, these close associates of Gandhiji came from different regions as well as different religious traditions.
- In turn, they inspired countless other Indians to join the Congress and work for it. Mahatma Gandhi was released from prison in February 1924, and now chose to devote his attention to the promotion of home-spun cloth (khadi), and the abolition of untouchability.
- For, Gandhiji was as much a social reformer as he was a politician. He believed that in order to be worthy of freedom, Indians had to get rid of social evils such as child marriage and untouchability

OR

The repressive attitude of the British Government led Mahatma Gandhi to launch Non-Cooperation Movement against it.

- He knitted popular movement iii. He served notice to the Viceroy on 1 July that since the issue of Khilafat and Jallianwala Bagh massacre had not been satisfactorily solved he would resort to Non-Cooperation Movement
- The Non-Cooperation Movement included Swadeshi as its prime move.

	<ul style="list-style-type: none"> <li>• It introduced 20 lakhs of Charkhas in Indian family vi. The programme of Non-Cooperation Movement was multidimensional.</li> <li>• Surrender of all titles and Government posts</li> <li>• Boycott of Government schools and colleges</li> <li>• Boycott of all functions of the British Government x. Boycott of law courts . Non-cooperation with the Act of 1919 Boycott of all foreign articles</li> <li>• Development of communal harmony</li> <li>• Use of Swadeshi articles</li> <li>• Establishment of national schools</li> <li>• End of untouchability and caste-system</li> <li>• This movement unleashed a surge of popular action against colonial India xvi. For a short period it gave a challenge to the British authority. (each point to be elaborated and explained )</li> <li>• Any other relevant point</li> </ul>	
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#### SECTION -D

	SOURCE BASED QUESTIONS	3X4=12
31	31.1 Ananda was a disciple of Lord Buddha 31.2 He wanted a stupa to be erected on four crossroads and everyone was welcome to visit and make offerings of perfume , garland and achieve happiness , calmness	1 1
	31.3 Buddha emphasised on Righteous action Extinguishing of ego Work out your own liberation ( any other relevant point )	2
32	32.1 offered money , ownership deeds for four villages	1
	32.2 Rulers required legitimation , improvement in their material and spiritual conditions , many kings had their tombs in vicinity of sufi shrines and hospices	2

	32.3 He declined as material wealth was of no importance to him , he lived a simple austere life	1
33	33.1 It outlined the defining ideals of the Constitution of Independent India, and provided the framework within which the work of constitution-making was to proceed.  33.2 N.G. Ranga, a socialist who had been a leader of the peasant movement, urged that the term minorities be interpreted in economic terms. *The real minorities for Ranga were the poor and the downtrodden  33.3 The Constituent Assembly finally recommended that untouchability be abolished, Hindu temples be thrown open to all castes . * And seats in legislatures and jobs in government offices be reserved for the lowest castes.	1  2  1

SECTION -E

	MAP QUESTION	
34		5

