

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

	VALUE POINTS /ANSWERS	Marks
	<b>SECTION -A</b>	<b>1x21</b>
	<b>OBJECTIVE TYPE QUESTIONS</b>	
1.	b. S.N Roy	1
2.	c. Awadh	1
3.	b. eight	1
4.	d. satvahana ruler and his wife	1
5	d. wheel	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	d. santhals	1
11	d. All of the above	1
12	c. tunghabhadra and its tributaries....	1
13	b. A-3, B-4, C-1, D-2	1
14	a. Nana sahib	1
15	c.Horse merchants	1
16	d. mortar and cementing agent was employed	1
17	d. khud kashta	1
18	d. jajmani system	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>
<b>22</b>	<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>	
<b>23</b>	<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> </ul>	

	<ul style="list-style-type: none"> <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>• Ibn Battuta is known as globe-trotter because he travelled largely for 30 years after setting off from Tangier.</li> <li>• He gained knowledge through travels than books. He visited Mecca as pilgrimage, included Syria, Iraq, Persia, Yemen, Oman, etc.</li> <li>• He travelled to India through central Asia reached Sind n 1333. He teturiled o eir homes. passed through Multan and Ulaq and arrived Delhi.</li> <li>• He was appointed as Qazi of Delhi by Sultan Muhammad-bin-Tughlaq.</li> <li>• He visited South India, Maldives, Sri Lanka, Sumatra before China. He visited Beijing.</li> <li>• He came back home in 1334.</li> </ul>	
25	<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</li> </ul>	

	<p>different social groups emerged have assumed far more importance for the historians which 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>	
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 sword in hand and riding a horse - a symbol of the determination to resist injustice and alien rule</li> <li>• Subhadra Kumari Chauhan wrote: “Khoob lari mardani woh to Jhansi wali rani thi”</li> </ul>	

	<ul style="list-style-type: none"> <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	<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> <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> </ul>	

	<ul style="list-style-type: none"> <li>• Consequently, merchants gave advances to urban sahumars 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>	

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> </ul>	

- Many episodes of this text had been depicted in sculptures and paintings.
- They also provide a wide range of themes & performing arts like plays, dances, and narratives. Any eight points to be explained

OR

- 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.
- 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)
- 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

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.

- The understanding of these processes is derived primarily from texts written in Sanskrit.
- 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.
- 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

29	<p>It is the third book of Akbar Nama. The Ain is made up of five books, of which the first three books describe the administration, the fourth and fifth books deal with religious, literary cultural tradition and a collection of Akbar's auspicious sayings. It provided a fascinating glimpses into the structure and organisation of the Mughal empire. In spite of limitations, that Ain-i-Akbari is an extraordinary document of its time is very true as It provides fascinating glimpses into the structure and organisation of the Mughal Empire and gives us the quantitative information about its products and people. Abul Fazl achieved a major break through in the tradition of medieval chronicles who wrote mostly about remarkable political events, wars conquests political machinations and dynastic turmoil. The Ain recorded the information about the empire and the people of India and thus constitutes a bench mark for studying India at the turn of the 17th C. The value of the Ain's quantitative evidence is uncontested where the study of agrarian relation is concerned. The information on the people, their professions and trades and on the imperial establishment and the mansabdars of the empire provided in Ain enables the historians to reconstruct the social fabric of India at that time.</p> <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> <p>This was why that the text achieved its final form only after having gone through five . revisions. But there are some problems in using the Ain-i Akbari as a source for reconstructing agrarian history of that period. These are:</p> <ul style="list-style-type: none"> <li>• We should realise that the Ain-i-Akbari was penned under patronship of the emperor. It was a part of larger royal project of history writing. Its main objective was to depict the Mughal empire under Akbar in such a way as to prove that social harmony was provided by a strong ruling class in the empire.</li> <li>• The totalling given in the Ain-i Akbari are not thoroughly accurate. We find numerous</li> </ul>	
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errors in the totalling. Another problem while using the Ain-i Akbari as a source for reconstructing agrarian history is that the quantitative data given in it is of skewed nature.

- Similarly, though the fiscal data from the provinces has been given in detail, sufficient light had not been thrown on vital parameters such as prices and wages of the same areas.

However, it should be kept in mind that despite these limitations, Ain-i-Akbari has its own significance as a historical document. It is a mine of information for us about the Mughal Empire during Akbar's reign, although it gives us a view, of society from its apex.

The various information compiled in the text, help us significantly in reconstructing the history of the period under consideration.

OR

- The Panchayat and villagers occupied a significant place in rural society during the period of the 16th and 17th centuries. They played an important role in regulating the rural society.
- Generally the Village Panchayat was an assembly of important and respected elders of the village having hereditary rights over their property
- Every Panchayat was headed by a headman who was known as Muqaddam or Mandal. The headman could hold his office as long as he enjoyed the confidence of the village elders. He had to lose his position if he failed to win the confidence of the elders. The Panchayat had its own funds. All the villagers contributed to a common financial pool. All expenditures of the Panchayat were met from these funds. The functions of Panchayat are:
  - The Panchayat was responsible for the administration of the village. All the functions such as security, health, and cleanliness, primary education, law and order, irrigation, construction work and making arrangements for the moral and religious upliftment of the masses were

	<p>performed by the Panchayat.</p> <ul style="list-style-type: none"> <li>• One of the main function of the Panchayat was to keep accounts of the income and expenditure of the village. It used to accomplish this task with the help of the accountant or patwari of the Panchayat.</li> <li>• The most important function of the Panchayat in medieval India was to regulate the rural society. The Panchayat endeavoured to ensure that the various communities inhabiting the village were up holding their caste limits and were following their caste norms as well. Thus, overseeing the conduct of the members of the village community in order to prevent any offence against their caste was an important duty of the village headman or mandal.</li> <li>• In addition to the village Panchayat, each caste or jati in the village had its own Jati Panchayat. The caste Panchayat protected the rights and interests of its members and raised voice against any injustice caused to them. The members of a particular caste could complain to their Panchayat in case the members of a superior caste or state officials forced them to pay taxes or to perform unpaid labour.</li> <li>• Villagers regarded the village Panchayat as the court of appeal that would ensure that the state carried out its moral obligations and guaranteed justice. The decision of the Panchayat in relation to conflicts between 'lower caste' peasants and state officials or lower zamindars could vary from case to case. Sometimes panchayat suggested to compromise and in cases where reconciliation failed, peasants took their own decisions.</li> <li>• The Panchayats had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community. These meant that the person was forced to leave the village and became an outcaste and he lost the right to</li> </ul>	
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	<p>practise his profession. Such a measure was taken on a violation of caste norms.</p>	
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  31.3 Buddha emphasised on Righteous action Extinguishing of ego Work out your own liberation ( any other relevant point )	1   1   2
32	32.1 offered money , ownership deeds for four villages  32.2 Rulers required legitimation , improvement in their material and spiritual conditions , many kings had their tombs in vicinity of sufi shrines and hospices	1  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		2

