

MARKING SCHEME
HISTORY-027 CLASS XII
A I S S C E-March 2019
CODE NO. 61/2/1

Q. NO.	EXPECTED ANSWERS/VALUE POINTS	Page No.	Marks
1	<p>PART A</p> <p>John Marshal, Director-General of Archaeological survey of India:</p> <ul style="list-style-type: none"> (i) Announced the discovery of new civilization in the Indus valley to the world. (ii) He found India three thousand years older than he had found her. (iii) He was the first professional archeologist to work in India. (iv) He had the experience of working in Greece and Crete. (v) He was interested in spectacular finds. (vi) He excavated along regular horizontal units. (vii) Any other relevant points. <p>Any two points.</p>	20	2
2	<ul style="list-style-type: none"> (i) Women were an important resource. Women and men had to work shoulder to shoulder in field. (ii) They worked not only in the house, also worked as labour in the fields. (iii) Men tilled and ploughed, while woman, sowed, weeded, threshed and winnowed the harvest. (iv) Artisanal tasks such as spinning yarn sifting and kneading clay for pottery and embroidery meant many aspects of production dependent on female labour. (v) The more commercialized the product the greater demand on women's labour to produce it. (vi) Gendered segregation between the home (for women) and the world (for men) was not possible. (vii) Biases related to women biological function did continue as they were not allowed to touch a potters' wheel in West India and grooves where beetle leaves were grown in Bengal during their periods. (viii) They were the child bearers in society dependent on labour. It also meant that the fear of losing control over them was great. (ix) Shortage of women also made them important. (x) Right to inherit property amongst the landed gentry. (xi) Any other relevant points. 	206, 207	2

4	<p><u>PART B</u></p> <p>Development of domestic architecture:</p> <ul style="list-style-type: none"> (i) Lower Town at Mohenjodaro provides examples of residential buildings (ii) Many buildings had a courtyard with rooms around it. (iii) The courtyard was probably the centre of activities such as cooking and weaving. (iv) There were no windows in the walls along the ground level. (v) The main entrance did not give a direct view of the interior or the courtyard (vi) Every house had its own bathroom paved with bricks, drains connected to the main drain. (vii) In some houses remains of stair cases have been found to reach second storey or roof. (viii) Many houses had wells also. (ix) Any other relevant point <p>(Any four points)</p>	7	4
5	<p>Lal found evidence of five occupational levels</p> <ul style="list-style-type: none"> (i) The houses in the second phase had no definite plan (C12th century– 7th century BCE) (ii) The walls of mud and mud bricks were duly encountered in the second phase. (iii) The mud plaster with prominent reed marks suggested that some houses had reed walls plastered with mud (iv) For the third phase houses were built of mud brick as well as burnt bricks (C 6th century – 3rd century BCE) (v) Brick drains were used for draining out refuse water while terracotta ring wells may have been used both as wells and drainage pits. (vi) Any other relevant point <p>(Any four point)</p>	75	2X2=4
6	<p>Baba Guru Nanak spelt out his message in his hymns and teaching which is advocated as nirguna bhakti</p> <ul style="list-style-type: none"> (i) He repudiated and rejected sacrifices, ritual baths, image worship, austerities and scriptures of Hindus and Muslims 	163	4

	<p>(ii) For Baba Nanak the Absolute or “rab” had no gender or form</p> <p>(iii) He proposed a simple way to connect to the Divine by remembering and repeating the Divine Name through hymns called “Shabad”</p> <p>(iv) Baba Nanak organized hymns called “Shabad”</p> <p>(v) He organized a community</p> <p>(vi) He set rules for congregational worship(sangat) involving collective recitation.</p> <p>(vii) Any other relevant point</p> <p>(Any four points)</p>		
7	<p>Mahanavamidibba</p> <p>(i) It is a distinctive structure in the area.</p> <p>(ii) It is an impressive platform.</p> <p>(iii) Rituals associated with the Mahanavami dibba probably coincides with the day Mahanavmi (ninth day of the ten day Hindu festival of Dusshera)</p> <p>(iv) The kings of Vijayanagara displayed their prestige, power and suzerainty on this occasion.</p> <p>(v) The ceremonies on this occasion included worship of the image worship of the state horse, sacrifice of buffaloes and other animals.</p> <p>(vi) Dances, wrestling matches and processions of caparisoned horses elephants, chariots and soldiers took place.</p> <p>(vii) The kings and his guests were given ritual presentations by the chief nayakas and subordinate kings.</p> <p>(viii) The ceremonies were imbued with deep symbolic meaning.</p> <p>(ix) Any other relevant point</p> <p>(Any four points)</p> <p style="text-align: center;">OR</p> <p>Amara Nayaka System</p> <p>(i) It was a major political innovation of Vijayanagara.</p> <p>(ii) Amara Nayakas were military commanders.</p> <p>(iii) They were given territories to govern.</p> <p>(iv) They collected taxes and other dues from the people like peasants, craftsmen etc.</p> <p>(v) They retained some part of the revenue for the personal use for raising horses/ elephants.</p> <p>(vi) Their contingents were ready to help the King at any time.</p> <p>(vii) They sent tribute to the King annually.</p> <p>(viii) Any other relevant point</p>	<p>180-181</p> <p>175</p>	<p>4</p> <p>4</p>

	(Any four points)		
8	<p>Surveys and mapping</p> <ul style="list-style-type: none"> (i) The colonial Government was keen on regular surveys and mapping various parts of the country as it based its rule on production of enormous amounts of data. (ii) They kept detailed records of their trading activities to regulate their commercial affairs. (iii) To keep track of life in the growing cities, they carried out regular surveys, gathered statistical data and published various official reports. (iv) The colonial Government keen on mapping, as maps were necessary to understand the landscape and to know the topography. (v) This would allow them better control over the region. (vi) When towns began to grow, they were mapped not only to plan for their development but also to develop commerce and consolidate power. (vii) The town maps give information regarding location of hills , rivers and vegetation all important for planning structures for defence purposed (viii) These maps also show the location of ghats, density and quality of houses, alignment of roads. (ix) To guage commercial possibilities and plan strategies of taxation. (x) Any other relevant point. <p>(Any four points)</p> <p style="text-align: center;">OR</p> <p>Taluqdars and sepoys</p> <ul style="list-style-type: none"> (i) The Taluqdars and sepoys joined the Revolt of 1857 due to their grievances. In their own different ways they came to indentify ‘firangi raj’ with the end of their world the breakdown of things 	320	4
		297, 298, 299	4

	<p>they valued respected and held dear.</p> <p>(ii) The annexation by the British not only displaced the Nawab but also the Taluqdars of the Awadh who for many generations had controlled land power in the countryside.</p> <p>(iii) The British revenue policy further undermined the position and authority of the Taluqdars. The British started the summary settlement of 1856 and established their control over land through force and fraud.</p> <p>(iv) The British land revenue officers believed that by removing Taluqdars they would be able to settle the land with the actual owners of the soil thereby reducing the level of exploitation of peasants. But officials soon found that large areas of Awadh were actually heavily over assessed. Thus Taluqdars joined the revolt.</p> <p>(v) The British undermined the position and authority of the Taluqdars.</p> <p>(vi) The sepoys had complained for decades over low levels of pay and the difficulty of getting a leave.</p> <p>(vii) By 1840's the British officers developed a sense of superiority and started treating the sepoys as racial inferiors.</p> <p>(viii) Abuse and physical violence became common and thus the distance between sepoys and officers grew. Trust was replaced by suspicion.</p> <p>(ix) The grievances of the peasants were carried over into the sepoy lines since many sepoys were recruited from the villages.</p> <p>(x) Any other relevant point.</p> <p>(Any four point)</p> <p>(Answer to be assessed as a whole).</p>		
9	<p>Gandhiji as he saw India in 1915:</p> <p>(i) Gandhiji saw that the India he left was different from the one he left in 1893.</p> <p>(ii) India, though a colony of the British was far more active in political sense in 1915.</p> <p>(iii) The Indian National Congress had branches in most major cities and towns.</p> <p>(iv) The Swadeshi Movement of 1905-07 had broadened its appeal amongst the middle classes.</p> <p>(v) A group called the 'Moderates' preferred a more gradual and persuasive approach.</p> <p>(vi) Some of the Moderate leaders were Gopal Krishna Gokhale and Mohammad Ali Jinnah.</p> <p>(vii) Some towering leaders like Bal Gangadhar Tilak, Bipin Chandra</p>	347	4

	<p>Pal and Lala Lajpat Rai had come into the political scene.</p> <p>(viii) These leaders advocated militant opposition to the colonial rule</p> <p>(ix) Any other relevant point (Any four points).</p>		
10	<p style="text-align: center;">PART - C</p> <p>Buddhism grew rapidly during the life time of Buddha and after his death:</p> <p>(i) Buddha regarded the social world as the creation of humans rather than of divine origin.</p> <p>(ii) He advised kings and gahapatis to be humane and ethical.</p> <p>(iii) He emphasized individual agency and righteous action to attain self realization and to escape from the cycle of rebirth.</p> <p>(iv) Buddha did not believe in caste system and treated everyone equally which meant the people of the lower caste were happy.</p> <p>(v) Buddhism attached importance to conduct and values rather than claims of superiority based on birth.</p> <p>(vi) They emphasised on 'Meeta'(fellow feeling) and Karuna (compassion) especially for those who were younger and weaker than oneself.</p> <p>(vii) These ideas drew men and women to the fold of Buddhism.</p> <p>(viii) A body of followers of Buddha was founded in an organization known as 'Sangha'.</p> <p>(ix) Followers were Monks who lived in 'Sangha'. They became teachers of dhamma.</p> <p>(x) These monks lived simply.</p> <p>(xi) They possessed only the essential requisites for survival.</p> <p>(xii) They lived on alms. They were known as 'Bhikkhus'.</p> <p>(xiii) Initially, only men were allowed into the Sangha, but later women were also taken into Sangha on the persuasion of 'Ananda'(Buddha's dearest disciple) they also became teachers of 'dhamma'.</p> <p>(xiv) Followers came from many social groups which included kings, wealthy men gahapatis and humbler folk.</p> <p>(xv) They spread the message of Buddha .Their language of</p>	92-94	8

	<p>communication was simple.</p> <p>(xvi) It appeared many people who were dissatisfied with existing religious practices before the rise of Buddhism</p> <p>(xvii) People were confused by the rapid changes that was taking around them.</p> <p>(xviii) Many Kings made Buddhism their state religion.</p> <p>(xix) Any other relevant point.</p> <p>(Any eight points).</p> <p>(Answer to be assessed as a whole).</p> <p style="text-align: center;">OR</p> <p>Sanchi Stupa</p> <p>(i) Art histoians have carefully studied the sculpture at Sanchi and identified many senses from the ‘ Vessantara Jataka’ Example – a story of a generous prince who gave away everything to a Brahmana and went to live in the forest with his wife and children.</p> <p>(ii) Buddha’s presence shown through symbols – Empty seat represent Meditation of Buddha, stupa represents Mahaparinibbana, wheel represents first sermon of the Buddha delivered at Sarnath , Tree symbolizes an event in the life of the Buddha</p> <p>(iii) Bharamanical Tradition – Shalabhanjika a beautiful women swinging from the edge of the gateway holding onto a tree. According to popular belief it represents ‘Shalabhanjika’ whose touch caused trees to flower and bear fruit.</p> <p>(iv) It was regarded as a decoration of the stupa.</p> <p>(v) Shalabhanjika motif is derived from Sanskrit tradition.</p> <p>(vi) Many people who turned to Buddhism enriched it with their own pre Buddhist and even non Buddhist beliefs practices an ideas.</p> <p>(vii) Some of the finest depictions of animals are found at Sanchi Stupa Animals were after used as a symbols of human attributes. Elephants (signify- strength and wisdom) horses monkeys and battle.</p> <p>(viii) Gaja Lakshmi motif the mother of the Buddha, others identify her with the goddess of good mote of</p> <p>(ix) Serpent found on several pillars seems to be derived from other</p>	83,99-103	8
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	<p>popular traditions.</p> <p><u>Conservation policy taken up in the nineteenth century</u></p> <ul style="list-style-type: none"> (i) The rulers of Bhopal Shah Jehan Begum and her successor Sultan Jehan Begum provided money for the preservation of the ancient site – Sanchi Stupa. (ii) Shah Jehan Begum founded the museum guest house at Sanchi where John Marshall lived and wrote volumes (iii) John Marshall dedicated his important volumes on Sanchi to the ruler Sultan Jehan. (iv) She also funded the publication of the volumes on Sanchi written by John Marshall. (v) French sought ruler Shah Jehan Begum's permission to take away the eastern gateway of Sanchi Stupa but both French and the English were satisfied with carefully prepared plaster cast copies and the original remained at the site. (vi) Any other relevant point (Any eight points). <p>(Answer to be assessed as a whole).</p>	83	
11	<p>Berniers description of land ownership:</p> <ul style="list-style-type: none"> (i) Berniers said that there was no private property during Mughal India. (ii) He believed in virtues of private property. (iii) He saw crown ownership as harmful for both state and the people. (iv) He thought Mughal emperors owned the entire land. (v) This had disastrous consequences for the state and society. (vi) Owing to crown ownership the land holders could not pass the property to their children. (vii) They were averse to long term investment in the sustenance and expansion of production. (viii) This had led to uniform ruination of agriculture. <p>Its Influence on Western theorists from 18th century onwards</p> <ul style="list-style-type: none"> (i) The French philosopher Montesquieu used this account to develop the idea of oriental despotism according to which rulers in Asia (the orient or the East) enjoyed absolute 	130-132	8

	<p>authority over their subjects who were kept in conditions of subjugation and poverty arguing that all land poverty arguing that all land belonged to the king and the private property was nonexistent.</p> <p>(ii) According to the above view, everybody, except the emperor and his nobles, barely managed to survive.</p> <p>(iii) This idea was further developed as the concept of Asiatic mode of Production by Karl- Marx in the nineteenth century.</p> <p>(iv) He argued that in India and other Asian countries before colonialism surplus was appropriated by the state.</p> <p>(v) This led to the emergence of a society that was composed of a large number of autonomous and internally egalitarian village communities</p> <p>The imperial court presided over these village communities respecting their autonomy as long as the flow of surplus was unimpeded. This was regarded as a stagnant system.</p> <p>(Any eight points)</p> <p style="text-align: center;">OR</p> <p style="text-align: center;">Experiences of Al Biruni in the Indian Subcontinent:</p> <p>(i) Al Biruni discussed several ‘barriers’ that he felt obstructed understanding the Indian Subcontinent</p> <p>(ii) The first amongst these was language, Sanskrit was different from Arabic and Persia. Ideas and concepts could not be translated from one language into another.</p> <p>(iii) The second barrier he identified was the difference in religious beliefs and practices.</p> <p>(iv) They absorption and consequent insularity of the local population constituted the third barriers.</p> <p>(v) Yet he depended almost exclusively on the works of the Brahmins , from Vedas, Puranas etc. to provide an understanding of Indian society.</p> <p>(vi) He tried to explain the caste system by looking for parallels in other societies for example in Ancient Persia.</p> <p>(vii) He attempted to suggest that social divisions were not unique to India. He noted that in ancient Persia four social categories were recognized.</p> <p>(viii) He also pointed that within Islam all men were considered equal, differing only in their observance of piety.</p> <p>(ix) Though he accepted the Brahmanical description of the caste-</p>	124.	
		125	

	<p>system, Al-Biruni disapproved of the notion of pollution.</p> <p>(x) He remarked that everything which falls into a state of impurity strives and succeeds in regaining original condition of purity.</p> <p>(xi) The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted.</p> <p>(xii) If it was not so, Al –Biruni , insisted life on earth would have been impossible</p> <p>(xiii) Concept of social pollution, intrinsic to the caste system ,was contrary to the laws of nature.</p> <p>(xiv) Al-Biruni’s description of the caste- system was deeply influence by the Brahmanical point of view, which in real life was not quite as rigid.</p> <p>(xv) He wrote about the system of Varna According to him there were four castes. The highest caste was Bahamans who according to the Books of Hindus were created from the head of Brahma and as the Brahman is the only another name for the force called nature.</p> <p>(xvi) The next caste was Kshatriyas who were created from the shoulders and hands of Brahmana.</p> <p>(xvii) The third caste was Vaishya, who were created from the thigh of Brahman.</p> <p>(xviii) The fourth caste was Shudra, were created from the feet of Brahman</p> <p>(xix) Any other relevant points</p> <p>(Any eight points)</p>		
12	<p>Events that led to the communal politics and partition of India:</p> <p>Partition as elimination of a communal politics that started developing in the opening decades of the twentieth century.</p> <p>(i) Stereotype thinking</p> <p>(ii) Separate Electorates for Muslims in 1909</p> <p>(iii) The Lucknow Poet of December 1916</p>	381, 383 to 393	8

	<p>(iv) Formation of Arya Samaj</p> <p>(v) Music before mosque during 1920s</p> <p>(vi) Shuddhi movement of Arya Samaj during 1920s-1930s</p> <p>(vii) Tabligh Movement (propaganda) by communal activists after 1923.</p> <p>(viii) Tanzim organization after 1923 by communal activists</p> <p>(ix) Rejection of muslim leagues proposal for a coalition government in the united provinces after the provincial election of 1937 by the congress.</p> <p>(x) Formation of Hindu Mahasabha(1915)</p> <p>(xi) The Pakistan Resolution on 23rd March 1940 by the Muslim Leagues demanding a measure of autonomy for the Muslim majority areas of the subcontinent</p> <p>(xii) <u>Post War developments</u> – During 1945 the British agreed to create an entirely Indian Central Executive Council Jinnah’s unrelenting demand that the Muslim members of the Executive council and that there should be a kind communal veto in the Executive council.</p> <p>(xiii) <u>Failure of Cabinet –Mission-(March 1946)</u> short lived as Muslim League wanted the grouping to be compulsory , with section ‘B’ and ‘C’ developing into strong entities with the right to secede from the Union in the future.</p> <p>(xiv) <u>Direct Action Day</u> – After withdrawing its support to the cabinet Mission, the Muslim League decided on ‘Direct Action’ for winning its Pakistan demand on 16 August 1946 . By March 1947</p>		
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	<p>violence spread to many parts of Northern India.</p> <p>(xv) <u>Withdrawal of law and order from 1946 to 1947</u> – Complete breakdown of authority. The top leadership of the Indian parties, barring Mahatma Gandhi were involved in negotiations regarding independence while many Indian civil servants in the affected provinces feared their own lives and property. The British were busy preparing to quit India.</p> <p>(xvi) <u>Compounded Problems</u> - Problems compounded because Indian soldiers and policemen come to act as Hindus , Muslims or Sikhs. Communal tension mounted.</p> <p>(xvii) Any other relevant point</p>		
	<p style="text-align: center;">OR</p> <p><u>STRENGTHS OF ORAL TESTIMONIES</u></p> <p>(i) Oral narratives, memoirs, diaries, family histories first hand written accounts help to understand the trials and tribulation of ordinary people during the partition of the country.</p> <p>(ii) Partition of India was not simply as a political event, but also through the meaning attached to it by those who lived it.</p> <p>(iii) Memories and experiences shape the reality of an event</p> <p>(iv) Personal reminiscence- a type of oral source helps us to grasp experience and memories in detail.</p> <p>(v) Oral testimonies enables historians to write vivid accounts of what happened to people during events such as Partitions</p> <p>(vi) Oral testimonies tell us about the day to day experiences of those</p>	400-401	

	<p>affected by the government decision to divide the country.</p> <p>(vii) It allows historians to border the boundaries of their discipline about the poor and the powerless. Example About Latif's father , the women of Thoa Khalsa</p> <p>(viii) The oral history of partition has succeeded in exploring the experiences of those men and women whose existence has hitherto been ignored.</p> <p><u>LIMITATION OF ORAL HISTORY</u></p> <p>(i) Many historians still remain sceptical of oral history</p> <p>(ii) Oral data seems to lack concreteness</p> <p>(iii) Oral history lacks the chronology</p> <p>(iv) It may be imprecise</p> <p>(v) The uniqueness of personal experience makes generalization difficult.</p> <p>(vi) A large picture cannot be built from micro-evidence.</p> <p>(vii) One witness is not witness.</p> <p>(viii) Oral accounts are concerned with tangential issues.</p> <p>(ix) Small individual experiences which remain in memory are irrelevant to the unfolding of larger processes of history.</p> <p>Conclusion</p> <p>(i) The oral history of partition is not concerned with tangential matters. The experiences it relates are central to the story, so much so that oral sources should be used to check other sources and vice versa.</p>		
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	<p>(ii) Different types of sources have to be tapped for answering different types of questions</p> <p>(iii) For instance- Government reports will tell us of the number of recovered women exchanged by the Indian and Pakistan states but it is the women who tell us about their suffering.</p> <p>(iv) Any other relevant point.</p> <p>(Answer to be assessed as a whole)</p>		
13.1	<p>PART D</p> <p>Source based question</p> <p>Prabhavati Gupta showed a her authority:</p> <p>Prabhavati Gupta showed a her authority by giving her commands in inscription to gramkutumbinas (house hold/ peasants living in the village) of Danguna Brahmanas and other and asked all should to obey her commands.</p>	40, 41	2
13.2	<p>Inscription gives us an idea about the rural population:</p> <p>(i) Inscription gives us an idea about the rural population that, the following people.</p> <p>(ii) Gramakulumbinas(hence holds)</p> <p>(iii) Peasants</p> <p>(iv) Brahmanas</p> <p>(v) Acharya (teachers)</p> <p>(vi) Soilders and policemen.</p> <p>(vii) Any other relevant point.</p>		2

13.3	<p>(Any two points)</p> <p>Importance of Charter:</p> <ul style="list-style-type: none"> (i) Charter was a command or order for all living in village and they had to obey the commands (ii) It provides some insight into the relationship between cultivators and the state (iii) It also gives an idea about rural population who were expected to provide a range of produce to the king or his representatives (iv) It also indicates that Prabhavati Gupta had access to land which she granted (v) It was against the Brahminical order. (vi) Prabhavati was the daughter of Mauryan ruler Chandra Gupta II. She was queen of Vakatakas of Deccan region, her situation was therefore exceptional. (vii) It is possible that the provisions of legal texts were not uniformly implemented. (viii) Any other relevant point <p>(Any three points)</p>		3
14 14.1	<p>Nobles at court:</p> <p>Relationship between Akbar and his nobles:</p> <ul style="list-style-type: none"> (i) The King would summon the nobles to the court and give 	244, 245, 250, 251	2

	<p>them imperial commands as though they were his slaves.</p> <ul style="list-style-type: none"> (ii) This was to prevent the great nobles from becoming insolent through unchallenged enjoyment of power. (iii) The King granted titles to men of merit. (iv) Awards were also given. (v) A courtier/noble never approached the Emperor empty handed. (vi) Salutation to the ruler indicated the person's status in the hierarchy: deeper prostration represented higher status. (vii) Any other relevant point. <p>(Any two points)</p> <p>Nobility an important pillar of Mughal state:</p> <ul style="list-style-type: none"> (i) Nobility was recruited from the diverse ethnic and religious groups. This ensured no faction was large enough to challenge the authority of the state. (ii) The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces. (iii) For members of the nobility, imperial service was a way of acquiring power, wealth and possibly the highest reputation. (iv) Any other relevant point <p>(Any two points)</p>		2
14.3	<p>Observation of Father Antonio Monserrate:</p> <ul style="list-style-type: none"> (i) High respect shown by Akbar towards the members of the Jesuit 		3

	<p>mission impressed them deeply.</p> <p>(ii) They interpreted the Emperor's open interest in the doctrines of Christianity as a sign of his acceptance of their faith.</p> <p>(iii) This could be understood in relation to the intolerant religious atmosphere that existed in Europe at that time.</p> <p>(iv) Akbar was an accessible emperor.</p> <p>(v) Any other relevant point</p> <p>(Any three points)</p>		
15	Buchanan on the Santhals	274	2
15.1	<p>Buchanan as an agent of East India Company:</p> <p>(i) Buchanan was appointed by the colonial masters to chronicle the Rajmahal hill areas. He undertook detailed surveys of the areas under the jurisdiction of the British East India Company.</p> <p>(ii) He ventured into places where few travelers went and the people were hostile, apprehensive of officials and unwilling to talk to them.</p> <p>(iii) He wrote all his observations of the places he visited, the people he encountered and the practices he saw.</p> <p>(iv) Armed with the information provided by Buchanan, the British were able to extend agriculture to increase land revenue.</p> <p>(v) The masters were able to persuade the forest people to clear forests, practice settled agriculture and stop hunting.</p> <p>(vi) Wherever Buchanan went he obsessively observed the stones and</p>		

	<p>rocks, searched for minerals and stones that were commercially valuable, recorded signs of iron ore and mica, granite and saltpeter.</p> <p>(vii) We must remember that his vision and his priorities were different from those of the local inhabitants as he always kept in mind the commercial concern of the Company.</p> <p>(viii) He was critical of the lifestyles of the forest dwellers and felt that forests had to be turned into agricultural lands.</p> <p>(ix) Any other relevant point</p> <p>(Any two points)</p>		
15.2	<p>Economic activities of Santhals:</p> <p>(i) The Santhals cultivated a range of commercial crops for the market.</p> <p>(ii) They dealt with traders and moneylenders as well.</p>	271	2
15.3	<p>Living condition of Santhals:</p> <p>(i) The Santhals lived meanly.</p> <p>(ii) Their huts had no fence.</p> <p>(iii) Walls were made of small sticks placed upright close together.</p> <p>(iv) Walls were plastered with clay.</p> <p>(v) Any other relevant point</p> <p>(Any three points)</p>		3
15.1	<p style="text-align: center;">OR</p> <p>How debts mounted:</p>	278, 282, 283,	2

	<p>Purpose of loans taken by the Ryots:</p> <ul style="list-style-type: none"> (i) Revenue could rarely be paid without loan from the moneylender. (ii) As debt mounted, loans remained unpaid, peasants' dependence on moneylenders increased. (iii) They now needed loans even to meet their everyday needs and their production expenditure. (iv) Any other relevant point <p>Any two points</p>	284	
15.2	<p>System of loans:</p> <ul style="list-style-type: none"> (i) Ryots explained how they got loans on bonds. (ii) Interest was added and the amount compounded. (iii) A sowkar lends his debtor Rs 100 on bond at Rs 33-2 annas percent per mensem. (iv) The latter agreed to pay the amount within eight days from passing of the bond. (v) Three years after the stipulated time for repaying the amount, the sowkar takes from his debtor another bond for the principal and interest together at the same rate of interest, and allows him 125 days' time to liquidate the debt. (vi) After the lapse of 3 years and 15 days a third bond was passed by the debtor. (vii) At the end of 12 years his interest on Rs 1000 amounts to 		2

	Rs 2028-10annas-3 paise. (Any two points)		
15.3	<p>Loans brought misery to Ryots:</p> <ol style="list-style-type: none"> By the 1840's, officials found evidence of alarming levels of peasant indebtedness everywhere. When debts mounted the peasant was unable to pay back loan to the moneylenders. He had no option but to give over all his possessions – land, cart and animals – to the moneylender. When moneylenders refused to extend loans it enraged the peasants. What enraged them more was the insensitivity of the moneylenders of the plight of the peasants. Moneylenders were violating the customary norms of the countryside. One general norm was that the interest charged could not be more than the principal amount. Under colonial rule, in many cases investigated by the Deccan Riots Commission , the moneylender had charged over Rs.2000 as interest on a loan amount of Rs.100 . Ryots / Peasants complained of this injustice. Peasants came to associate the miseries of their lives with the new regime of bonds and deeds. They were made to sign and put thumb impression on documents 		3

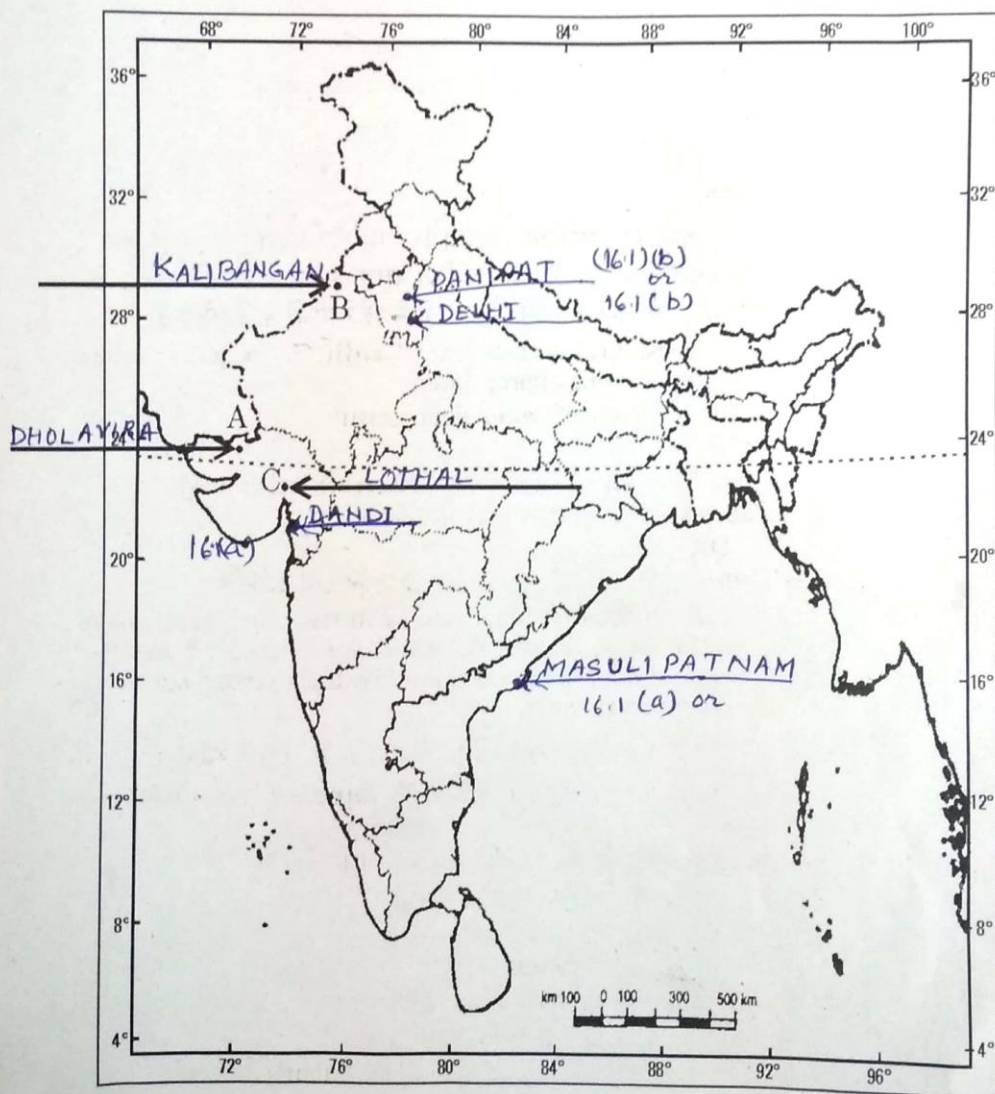
	<p>without knowing what they were actually signing.</p> <p>xi. They had no idea of the clauses the moneylenders inserted in the bonds.</p> <p>xii. They had no choice.</p> <p>xiii. It was necessary for their survival as moneylenders were unwilling to give loans without legal bonds.</p> <p>(Any three points)</p>		
16	<p>Note: For the visually impaired candidates</p> <p>16.1 Delhi, Meerut, Kanpur ,Lucknow ,Jhansi ,Banaras, Azamgarh, Calcuta, Dum Dum,Gawalior</p> <p>16.2 Delhi,Agra,Lahore,Kabul,Qandhan,Panipat</p> <p>16.3 Nasik, Amravati,Ajanta,Junnar,Lumbini,BodhGaya,Kushinagara,Sarnath,Sanchi Karle</p> <p style="text-align: center;">OR</p> <p>Harappa,Mohenjodaro,Balakot,Rangpur,Nageshwar,Lothal,Dholavira, Kalibangan,Rakhigarhi, Chanhudaro, Kotdiji, Manda</p>		1+1+3 =5



प्रश्न सं. 16.1 और 16.2 के लिए

For question no. 16.1 and 16.2

भारत का रेखा-मानचित्र (राजनीतिक)
Outline Map of India (Political)



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