सीनियर स्कूल सार्टिफिकेट परीक्षा
परीक्षार्थी प्रवेश–पत्र के अनुसार भरें

विषय Subject : HISTORY

विषय कोड Subject Code : 027

परीक्षा का दिन एवं तिथि
Day & Date of the Examination : TUESDAY, 8th Mar 2016

उत्तर देने का माध्यम
Medium of answering the paper : ENGLISH

प्रश्न पत्र के ऊपर लिखे कोड को दर्शाए :
Write code No. as written on the top of the question paper :

Code Number	Set Number
61/2	① ● ③ ④

अतिरिक्त उत्तर–पुस्तिका (ओं) की संख्या
No. of supplementary answer-book(s) used : 2

दिव्यांग व्यक्ति : हाँ / नहीं
Person with Disabilities : Yes / No : NO

किसी शारीरिक अक्षमता से प्रभावित हो तो संलग्नित वर्ग में ✓ का निशान लगाएँ।
If physically challenged, tick the category

B	D	H	S	C	A

B = दृष्टिहीन, D = सुन न सकने, H = शारीरिक रूप से विकलांग, S = स्पास्टिक
C = डिस्लेक्सिक, A = ऑटिस्टिक
B = Visually Impaired, D = Hearing Impaired, H = Physically Challenged
S = Spastic, C = Dyslexic, A = Autistic

क्या लेखन लिपिक उपलब्ध कराया गया : हाँ / नहीं
Whether writer provided : Yes / No : NO

यदि दृष्टिहीन है तो उपयोग में लाए गये सॉफ्टवेयर का नाम :
If Visually challenged, name of software used : NO

नाम के प्रत्येक भाग के बीच एक खाना रिक्त छोड़ दें। यदि परीक्षार्थी का नाम 24 अक्षरों से अधिक है, तो केवल नाम के प्रथम 24 अक्षर ही लिखें
Each letter be written in one box and one box be left blank between each part of the name. In case Candidate's Name exceeds 24 letters, write first 24 letters.

कार्यालय उपयोग के लिए
Space for office use

3755515
027/00054

10

Part-A

Introduction: The Steps are Sanchi much Amount were Character of beauty and as the Indian desired to preserve them.

Eg: Jataka Tales, Conversion of Gautam attained the culture people of Amravati Stupa and took them to Mathura to adorn the monument and offices.

(B) Source of Information: The coverings are the Stupa and its pillars and railings, signified Stories and many gave information about events, which helped the British reconstruct history.

Eg: Symbols of an empty chair depicted by (Buddhist) meditation period and the Bodhi depicted a significant event in his life.

Part - A

Ans 1. They were interested in Stupas because:

(A) Beauty preservation - The Stupas of Sanchi and Amravati were examples of beauty and so, the British desired to preserve them.
Eg: Walter Elliot, Commissioner of Guntur removed the sculpture panels of Amravati Stupa and took them to Madras, to adorn the museums and offices

(B) Source of information - The carvings on the Stupa and its pillars and railings, signified stories and even gave information about events, which helped the British reconstruct history.
Eg: Symbols of an empty chair depicted his (Buddha's) meditation period and the tree depicted a significant event in his life.

Ans 2. a) Karaikkal Ammaiyar was a woman Nayanar and was a follower of Shaivanism. (worship of Shiva and his manifestations)

b) She was significant because:

i) She composed various texts of evidences on the traditions and practises of the Nayanar sect.

ii) She was one of the first and most influencial woman to join a sect that was pre-dominated by men, during the Bhakti period.

iii) She critiqued the traditions laid down by the Brahmans in their Dharamshastras & Dharamsutras (6th century-) and challenged the caste-system, notion of pollution and untouchability.

Ans 3. i) The fortification of East India Company, in Madras, was named Fort St George. (1639).

Features :

a) White town & Black town – The entire area of the fort and its periphery was divided into two regions.

White towns	Black towns
↓	↓
Those who were engaged in administration of Madras, the British and their officials etc. lived here.	Composed of Indian populations of artisans, weavers, mill workers, even rich landlords etc.

b) Architecture & Cleanliness – The fortified areas were built with Imperial architecture to reflect authority and were more cleaner and open-spaced than black towns.

Part - B

Section - 1

Ans 4. The drainage system held the backbone of the Harappan civilisation and had advanced features which gave prosperity and stealth to the city.

Features of Drainage:

(A) Elaborate Grid System - The drainage of Harappan cities were well developed and covered all the city in the form of a grid pattern. This ensured drainage facilities to everyone.

(B) Main Street Drain & Houses - Excavations at the Harappan sites suggest that foremost a main drain was laid on the street, after which,

houses were elaborately lined on their sides.

(C) Development Style & Structure - All of the Harappan drains cut each other at right angles and carried waste water and produce in them. They were lined with loosely fit bricks, which could be removed once in a while to clean them.

(D) House drains & pits - All of the houses had installed drains which were connected to the main street drain. They collected water and waste and passed through a pit, which seperated solids and the rest was passed into the street drain.

(E) Public bath drains – The public bath, a rectangular water bath, had a huge drain connected to it, that collected used water and disposed it. In front of the bath was a building with 8 bathrooms that also had seperate drains for collection.

Thus, the drainage system suggests planning on the part of the Harappans.

Ans 5. a) In 711, Mohd. Qasim captured Sind, after which the Mughals captured other deccan and central regions, to produce the Mughal empire.

b) The empire flourished in its populous diversity due to the following reasons:

(A) Sharia not the State law – The Shariat law which guided the muslim-community was not imposed on the captured regions to maintain cultural and religious diversity.

(B) Zimmi & Jizzya – Muslims prepared a new category called Zimmi (protected) in which Hindus, Buddhists, Zoroastrians, Jains etc who paid a tax called Jizzya were protected by the state.

(C) Flexible policies – They had flexible land and tax policies and even provided land grants to religious institutions of various faiths.

(D) Appointment of Nobles – The nobles and chiefs they appointed belonged to all the

various faiths such as Hindus, Rajputs, Indian muslims, Zoroastrians, Buddhists etc, so that representation could be given to everyone.

(E) Sulh-i-Kul - They propogated this idea of absolute peace for state prosperity and even banned the Tax of pilgrimage and Jizzya as they were cracially discriminant. They gave land grants to Buddhist Stupas and Indian temples as well as patronage.

(F) Inter-faith debates - Debates and discussions between various people belonging to different faiths took place in the Ibadat-Khana to initiate harmony.

(G) Intertwining of local traditions & Universal Islamic features – This was allowed which led to formation of various sects such as Shias and Sunnis and others like Arab merchants in Malabar Coast who spoke Malayalam.

Ans 6. Record keeping was of great concern to the Mughal administration for which they undertook numerous measures:

(A) Mir - Bakshi & Court record keepers – The court itself had appointed a corp of court record keepers who were headed and controlled by the

Mir Bakshi. His job was to ensure that all of the orders, land grants, revenue records, policy records, decisions etc of the King and the nobles were meticulously recorded.

(B) Kitabkhana - Also known as the library, this was produced in order to store the records produced. The making, auditing and editing of the records also took place here.

(C) Official agents of Nobles - The nobles appointed agents who would prepare accounts and records. They would note down the King's Farmans (orders), the proceedings of the court with date and time and also the discussions.

(D) Akhbarat – It was where all the records regarding land grants, revenues, nobles appointment charter, records of titles, administrative holdings etc was kept. This flourished under the reign of Akbar.

(E) Foot-runners – These were appointed to carry various orders, records etc to other places and handed them over to the agents of nobles elsewhere. This was done to ensure right records were circulated and right information can be produced by officials.

(F) Official court histories – Commissioned by the emperor such as Akbarnama (composed by Abul Faizl, these kept revised records of the topography, geography, land tenture, population

etc (such as in Ain-i-Akbari) and also helped maintain records of cultural, religious and literary beliefs.

Ans 7. The Amravati Stupa located in Andhra Pradesh had a much different fate than the Sanchi Stupa in Bhopal because of the following reasons:

I Late Discovery - In 1796, a local king stumbled upon the ruins of the Amravati Stupa, which was later excavated by Colin Mackenzie. On, the other hand, the Stupa at Sanchi, although discovered late by the British, was already known to the people who maintained it.

(II) No patronage – Unlike Sanchi, where Shajahan Begum and Sultan Jehan Begum patronised the Stupa and did not allow British and French intervention; such was not the case with Sanchi.

(III) Restrictions on British in Sanchi but not in Amravati – The Europeans were allowed only to take plastered sculpture panels from Sanchi and not the original ones. However, in 1854 Walter Elliot Commissioner of Guntur took entire sculpture panels of the Amravati Stupa with him to Madras.

(IV) Local people did not provide maintainance – The local intervention at Sanchi, kept the Stupa alive and intact for so long. No such

conditions were present at the Amravati Stupa.

(V) Climate and temperature - Amravati is present in the humid and wet part of Southern India. Leeward winds causing rain and storms must have corroded the structure which was not the case in Semi-arid region of Sanchi.

(VI) Royal visits - Regular visits to the Sanchi Stupa, granting maintainance rights, cracking one intervention treaties with Europeans protected Sanchi Stupa. However, no royals protected Amravati Stupa.

Ans 9. The rebellious Indians of 1857 realised that in order to win the battle against British leadership and coordination was a must. Thus, they followed the following types of Indian Leaders.

I. Leaders from before the Revolt

a) When the mutiny broke out at Meerut, the Rebels made their way to the court of Bahadur Shah Zafar II and demanded that he bless the movement.

b) They approached Rani Laxmi Bai of Jhansi, whose son was not accepted as her heir due to the Doctrine of Lapse.

c) They approached Nawab Wajid Ali Shah of Awadh who territory had been annexed with claims of maladministration.

d) They approached Birjis Qadr, who gave full support and coordination from Lucknow.

e) They approached Nana Sahib, son of Peshwa Bajirao II, who was denied of his royal pension.

f) They even got support and leadership from Kunwar Singh who fought from Bihar.

II) Ordinary people as leaders

a) There were stories from all around India about people who were protesting and becoming symbols against the Firangiraj.

b) One story was from Lucknow about a Fakir who had many times be seen riding on walking the streets and would encourage people to rise against the British.

c) One story was about various self-proclaimed poet-saints bards, composers etc who were gathering people and mustering support for the fight ahead.

III Local leaders

a) A number of people in various areas such as Andhra-Pradesh, North-East etc had all risen to violate laws and form hostile communities.

b) One such leader was Shah Mal, who mobilised the villagers in the Pargana Bharaut in Uttar Pradesh and created intense resistance.

c) Another was Gronoa who was responsible for mobilising the hill tribes in various regions.

IV Military leaders

a) A number of Soldiers and Sepoys joined the resistance and fought the Firangi Raj and their administration.

b) These also provided with weaponry and ammunition from the 'Bell of Arms' of the British and helped train the Indians.

V New Leaders

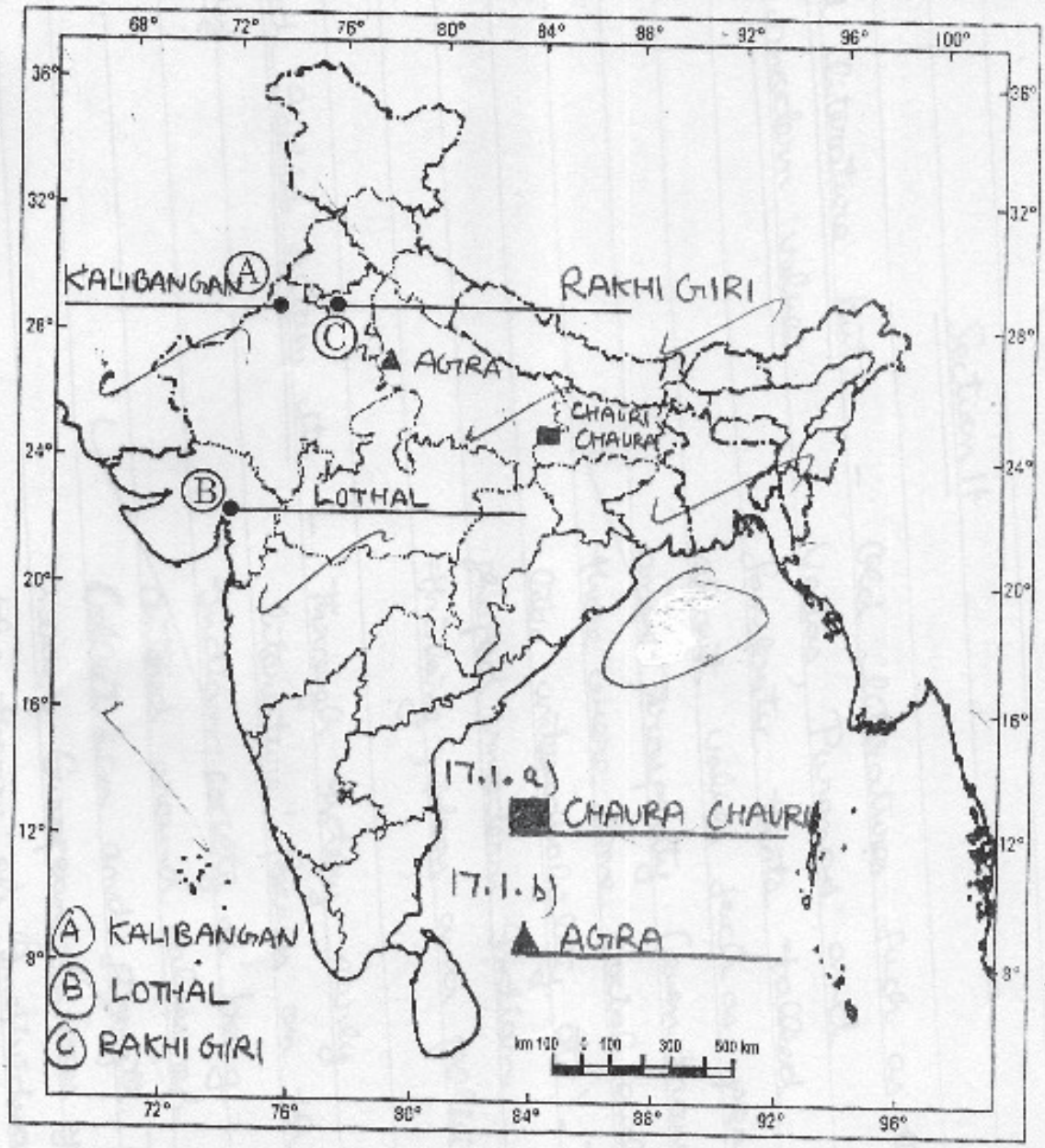
a) These included various people such as intellectuals, lawyers, beaurocrats, craftsmen, extremists etc who fought the resistance and planned attacks.

प्रश्न सं 17.1 और 17.2 के लिए।

For question no. 17.1 and 17.2.

भारत का रेखा-मानचित्र (राजनीतिक)

Outline Map of India (Political)



Section II

10. a) Old literature but modern values - Old literatures such as the Vedas, Puranas and Sanskritic texts talked about values such as peace and prosperity (even though there were some social evils like untouchability etc). This shaped modern Indian thinking, ideas and policies.

b) Helped India retain its identity - Through history early literature focuses on the Indian society as being centered around values of collectivism and strength. The newer European sciences gave the theory of Individualism, which was indifferent towards

the Indians. Thus, integration ensured collectivism to flourish in Indian society.

c) Notion of God - Many european sciences warded off the notion of God and talked about physical creation. However by integration, this notion is maintained for societal benefit and gives people a chance to choose their own beliefs.

d) Importance to language - The old literature talks about purity of Indian language and how it must be maintained. Such values are propagated even in the ideals of Indian constitution that allows every region to follow their own language.

e)

e) Culture propagation – With integration, scientific developments such as building schools, physical theories, notions etc remain unaffected with European stringent measures.

Part - C

Ans 11. The panchayats were very important in the Mughal societies and played the following roles:

Representation to people of all ethnicities – In multi-ethnic societies, a multi-ethnic panchayat was formulated which ensured that the grievances and issues of every sect of the community will be resolved with ease.

(B) Solved disputes and disagreements – The panchayat solved the dispute that may germin in accordance w land, money, society, honour, property etc and ensures peace an harmony amongst the community.

(C) Appoints the Mandal – The village headman or the Mandal is the head of the panchayat, appointed throug Concensus and presides all panchayat meetings. It is this head that takes crucial decisions such as marriage, disputes etc and his decision is final & binding.

anchayat
the dispute
may germin
cordance wi
money,
, honour,
y etc and
peace an
y amongst
mmunity.

an or the
each of the
ted through
sides all
gs. It is
akes crucial
marriage,
s decision is

(D) Helps in preparation of village records - The village revenue records are prepared by the Mandal and the panchayat along with help from the village accountant.

(E) Ensure caste - barriers are upheld - The panchayat ensures the maintainance of caste - boundaries and doesn't allow these to be breached. They also ensure that no unfounded relationships are made between them.

(F) Supervises marriages - All marriages conducted in the village are supervised by the Mandal which also ensure people of different castes do not marry.
Eg: Panchayats in Rajasthan

(G) Collect revenue – The panchayats collect land revenue and hand them over to the Mughal estate holders, which gives them to the king. Land revenue collection was a very important task.

(H) Jati panchayats for interests of the Jatis – All the various communities called Jatis had their own panchayats which ensured that the best interests of the Jatis were being met. Their decisions were final for all those who belonged to that Jati.

(I) Acted as preliminary judges – The panchayats (a community of village elders, often compared to an oligarchy), gave decisions which were upheld by the Mughal state except in cases of criminal justice. Thus, the reduced burden on the state administration.

(J) Prepared village laws – These were rules and regulations to be upheld by all members of the said village.

Ans 12 → When the question of power was raised in the constituent assembly, Jawahar Lal Nehru said that it was necessary to make the centre as strong as

possible. For this purpose the following measures were undertaken by the Constituent assembly:

(I) Provision of Lists - Three lists were prepared by the constituent assembly that contained subjects which were to be administered by the Centre, the State or by both of them collectively. These are:

a) Union List
→ Subjects such as defence, national security etc.

b) State List
→ Subjects such as state administration, state affairs etc.

c) Concurrent list
→ Subjects that demanded collective responsibility of the state and union.

(II) Direct distribution – Responsibilities of 'Duty of Care' were distributed so that burden could be shared by all administrations.

(III) Production of Articles – A number of measure articles were produced that protected powers of the central government.
Eg: Article 356 suggested that the central administration could take over state administration on the governor's recommendation.

(IV) Complex system of Fiscal Federalism – A complex system of money division and provision was devised for the seperation of powers and suggested:

a) The Union had right to impose and collect certain taxes.
↳ Eg: Custom duties

b) The State had levage to impose and collect certain taxes.
↳ Eg: Estate duties

c) The state and centre were to jointly impose and share certain taxes.
↳ Eg: Income tax.

(V) More power of taxes – The majority of tax powers had been given to the centre to produce a strong Financial resource means for the country. Although state pushed for acquiring

rights to certain taxes, it was the centre that sustained a majority of them.

Eg: Taxes of Liquor

(VI) B.R Ambedkar's recommendation - He suggested the formation of a quasi power which was stronger than the government formed of the Government of India Act 1935. He suggested greater state control.

(VII) Recommendations by Gopalaswami Ayyangar and Balkrishna Sharma - They wanted to prepare a centre as 'strong as possible' and remained vigilant.

(VII) No provincial autonomy - The measures of provincia autonomy earlier promise to Muslim leage was revol It was suggested that powers will remain 'Where Head remains' i.e. the Central government.

(VIII) Policies to empower central goverment - A number o policies such emergency measures, ex council only t be formed i majority at a etc, all ens better centra governmental control.

E 2016

0902

Fictitious Roll No.
(To be entered by Board)
375551S

अपना अनुक्रमांक इस उत्तर-पुस्तिका पर न लिखें
Please do not write your Roll Number on this Answer-Book

अतिरिक्त उत्तर-पुस्तिका (ओं) की संख्या
Supplementary Answer-Book(s) No.

Ans13. During the 6th century B.C.E, a number of kingdoms and chiefdoms started emerging in India. These were 16 in number and were referred to as the 16 Mahajanapads. They had the following features :

(A) Imperial city & capital - All of the 16 Mahajanapads had a capital city which was the centre of all the administration. These included the works of the various officials, the courts, the centre of military and other basic processes.

Eg: The capital of Magadh was earlier Rajgaha and then Pathliputra.

(B) Ruled by Kings - These Mahajanapads were ruled by kings and some known as the Sanghas or Ganas were ruled by a powerful group of people called the Rajas, much similar to an oligarchy.

(C) Trade & Commerce - These were important activities and the Mahajanapads carried them out with the help of both land routes (protection given by army) and sea routes across the sub-continent.

(D) Expansion & Consolidation – This was done with the help of warfare, signing treaties, land grants or even deception. The armies could either compose of trained soldiers with elephants and horses, or a loosely trained peasant army.

Reasons for Magadha becoming the most powerful Mahajanapada in 6th - 4th century B.C.E :

(I) Expanded agriculture – Agriculture was widespread which ensured food and sustenance for soldiers and the entire population. They used iron tipped ploughs, furrows, irrigational canals etc to increase productivity.

II Iron mines - The presence of iron mines ensured a continous supply of iron ore for making tools, utensils, weaponry, ammunition etc.

III Elephants - The area of Magadha was surrounded by a forest where elephants could be captured. This strengthened the cavalry and they devised new fighting tactics.

IV Ganga and its tributaries - These provided passages for trade and commerce of commodities like crops, cloth, ornaments, jewells etc and increased cloth

income. They also provided easy routes of transportation to the many and merchants, which ensured higher productivity.

(V) Individual policies – Many historians also suggest that Magadha flourished because of the venerated policies of individuals who ruled the kingdom.
Eg: Bhimbisara, Ajatasatru, Mahapadma Nanda etc and also Asoka who propogated 'Dhamma' and peace.

Section - D

Ans 14. 1. a) Bernier condemned the Mughal rulers by warning the Europeans that if they followed the Mughal model of administration, the entire state would fall into ruin 14.

b) He suggested that following the Mughal model would turn them into beggars and barbarians, and would condemn the land to becoming deserted lands, polluted regions and swampy marshes.

c) Thus, he attempted to condemn the Mughal policies that were oppressive and not in the benefit of the subjects, that oppressed other religious communities and disintegrated land and prosperity. 1L

d) He also suggested that it would cause the uprising of hatred amongst the Europeans that would make them less powerful.

14.2 a) Bernier's accounts suggest that the ~~British~~ Mughals were candidly oppressive, had stringent laws, were barbarians, suppressed other religious communities etc.

b) On the other hand, Ain-i-Akbari glorified the Mughal empire and imperial power, projected a benign side of the rulers and showed the Mughal administration to be composed of all sects of people that thrived and were successful.

→ Thus, the accounts were in direct contrast.

14.3. a) The famous saying 'Pride hath a fall' suggests this and a similar thing can be seen with Mughal administration. An empire that thrived under Jallaluddin Akbar's reign, patronised art and literature, was tolerant etc fell into ruin after 1707.

b) Duties neglected included no patronisation of art, oppressing local traditions, no strong command and imperial measures, easy belief in Europeans, signing tempting yet destructive treaties and no concern for the imperial subjects, which caused empire decline.

Ans 15. 1. a) Gandhiji initiated the Dandi March to break the Salt Law according to which Indians could not produce salt on their own.

b) According to Gandhiji, salt was an indispensible commodity and so not being able to produce it and having to buy it at high prices ~~cost~~ and taxes was disliked by Gandhiji.

अपना अनुक्रमांक इस उत्तर-पुस्तिका पर न लिखें
Please do not write your Roll Number on this Answer-Book
अतिरिक्त उत्तर-पुस्तिका (ओं) की संख्या
Supplementary Answer-Book(s) No.

Ans 15.2. It was notable for 3 reasons:
(a) It gave Gandhiji world wide attention as a national leader as it was covered by the American and English press.
(b) Women participated in an Indian national movement for the first time on such a large scale.
(c) It showed the British that they could not rule India forever and would be definitely challenge

Ans 15.3. a) Gandhiji was a propagator of peace and non-violence as he believed them to be the strongest forces. For this reason he, throughout the Indian struggle insisted support as people believed his philosophy.

b) Through his struggle that got overwhelming support from all sections of the society he proved that where these things prevail, all evils fail.

c) These were universally felt because they were not bounded in stereotypical phrasions or shackles of caste but, were enjoyed by all.

Ans 16.1 a) In this story we see how on the one command of their mother, the Pandavas, decided to have a common wife.

b) They felt that what their mother said was right and that her command could not be disobeyed, just like a teacher's.

c) Thus, it shows how mother was considered the highest Guru.

16.2 a)

b)

c)

d)

16.2. a) Kunti too believed that it was Draupadi's destiny to be with her sons and that nothing could change fate as it comes.

b) Although she realised her mistake later on, her sons had already made a decision and they wouldn't disobey her command.

c) She believed that this ~~union~~ was God's will and even she could do nothing about it.

d) She believed in the wisdom of Ved Vyasa and did not want to challenge his beliefs, and so she lament, there was nothing that could be done now.

P10

16.3. a) Seer Vyasa told Drupada that the Pandavas were in reality incarnations of Indra whose wife was reborn as Draupadi, and so they were destined for each other.

b) He also added an instance of a woman who in her enthusiasm had prayed for a husband 5 times, instead of one. This woman was now Draupadi who had been granted her wish.

c) Hearing all this Drupada realised destiny and had faith in Vyasa and so consented to the marraige.

Excellent

04694014

[illegible]

[illegible]

04534016