****

**G**

**HY/HIAK/1220A 04/11/2020**

**HALF YEARLY EXAMINATION - I (2020-21)**

**MARKING SCHEME**

**Subject : HISTORY**

**Grade: XII**

|  |  |  |
| --- | --- | --- |
|  | **SECTION- A** |  |
| 1. | Provided money for the preservation of the site. | 1 |
| 2. | Form of Nirguna Bhakti. | 1 |
| 3. | The Cholas. |  |
| 4. | D. The production of paintings portraying the emperor and his court. |  |
| 5. | The projection of the Mughal Emperor as a unifying force. | 1 |
| 6. | This is a story about a generous prince who gave away everything to a Brahmana, and went to live in the forest with his wife and children. | 1 |
| 7. | The Fifth Report | 1 |
| 8. | The Paharias refused to cut forests , resisted touching the plough and continued to be turbulent . In contrast , the Santhals appeared to be ideal settlers, clearing forests and ploughing the land with vigour. |  |
| 9. | D) They lived in urban areas with no direct control over peasants. | 1 |
| 10. | **a) The hall in front of the main shrine and the eastern gopuram were constructed under Krishnadeva Raya.** | 1 |
| 11. | **Uzbeks** |  |
| 12. |  |  |
| 10 | **b. Both A and R are true, but R is not the correct explanation of A.** | 1 |
| 14. | **i. ii iii iv**  **C. c a d b** | 1 |
| 15. | 1. **2, 3, 1, 4** | 1 |
| 13. |  | **1** |
| 14 | Find out from the following pairs which one is correctly matched:   1. Landowners- Uzhavar 2. Slaves- Vellalar 3. **Large landowners- Gahapati** 4. Ploughmen- Adimai | 1 |
| 15. | Gotami-puta Siri Satakani. | 1 |
| 16. | All of the following statements regarding Gotami-puta Siri- Satakani are correct except one. Identify the statement-   1. **He was known as destroyer of the pride of Brahmanas.** | 1 |
| 17. | George Dales | 1 |
| 18. | **b. Both A and R are true, but R is not the correct explanation of A.** | 1 |
| 19. | Dipavamsa and Mahavamsa | 1 |
| 20. | The Lion Capital | 1 |
|  | PART-B |  |
| 21. | The sixth century BCE is often regarded as a major turning point in early Indian history  i. An era associated with early states, cities.  ii. An era associated with the growing use of iron.  iii. An era associated with the development of coinage.  iv. It witnessed the growth of diverse systems of thought (Religions) including Buddhism and Jainism.  v. It is also associated with emergence of Sixteen Mahajanapadas  Justification by giving any three points | 3 |
| 22. | i. Cunningham’s confusion- Harappan artifacts were found fairly often during the nineteenth century and some of these reached Cunningham, he did not  realise how old these were but unsuccessfully tried to place it within the time-frame of c. sixth century BCE-fourth century CE.  ii. John Marshall`s Ignorance-  Marshall tended to excavate along regular horizontal units,  measured uniformly throughout the mound, ignoring the  stratigraphy of the site. This meant that all the artefacts  recovered from the same unit were grouped together, even if  they were found at different stratigraphic layers. As a result,  valuable information about Harappan civilisation was  irretrievably lost.  iii. R.E.M. Wheeler`s problems-  R.E.M. Wheeler took over as Director-General of the ASI in  1944, rectified many problems. Wheeler recognized that it was  necessary to follow the stratigraphy of the mound rather than  dig mechanically along uniform horizontal lines.  iv. Daya Ram Sahni-  Seals were discovered at Harappa by archaeologists such as  Daya Ram Sahni in the early decades of the twentieth century,  in layers that were definitely much older than Early Historic  levels. It was then that their significance began to be realized.  v. Rakhal Das Banerji- in 1924,John Marshall, Director-General of the ASI, announced  the discovery of a new civilization in the Indus valley to the  world.  vi. S.N. Roy-  As S.N. Roy noted in The Story of Indian Archaeology,  “Marshall left India three thousand years older than he had found her.”This was because similar, till-then-unidentified seals were found at excavations at Mesopotamian sites. It was then that the world knew not only of a new civilization interesting results in the future.  Any three to be explained. | 3 |
| 23. | Royal centre-   1. It included over 60 temples. 2. About thirty building complexes have been identified as palaces. 3. The Mahanavamidibba was there. 4. The “king’s palace” is the largest of the enclosures 5. It has two of the most impressive platforms, usually called the “audience hall” and the “mahanavamidibba”. 6. Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dusehra (Northern India), Durga Puja vii. One of the most beautiful buildings in the royal centre was the Lotus Mahal. viii. One of the most spectacular of these is one known as the Hazara Rama temple. This was probably meant to be used only by the king and his family. ix. These include scenes from the Ramayana sculpted on the inner walls of the shrine. x. Other building palatial structures were constructedby thenayakas. Analysis of any four to be given | 3 |
| 24. | Caste hierarchies laid in the dharamshastras and dharamsutras  i. The ideal order was laid down in the dharamshashtras as Brahamanas were ranked first, was divinely ordained, were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed ,give and receive gifts  ii.Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.  iii. Vaishyas who were expected to engage in agriculture, pastoralist and trade.  iv. Shudras were assigned only one occupation that of serving the three higher varnas. | 3 |
|  | PART- C |  |
| 25. | The Buddha’s teachings have been reconstructed from stories, found mainly in the Sutta Pitaka.  i. According to Buddhist philosophy, the world is transient (anicca) and constantly changing;  ii. It is also soulless (anatta) as there is nothing permanent or eternal in it.  iii. Within this transient world, sorrow (dukkha) is intrinsic to human existence.  iv. By following the path of moderation between severe penance and self-indulgence that human beings can come out of these worldly troubles.  v. The Buddha regarded the social world as the creation of humans rather than of divine origin.  vi. He advised kings and gahapatis to be humane and ethical towards common people.  vii. Individual effort was expected to transform social relations.  viii. The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realization.  ix. Any other relevant point  OR  The mid First millennium BCE ,the religious thinkers tried to understand the mysteries of existence and relationship between human being and the cosmic world’  I. Thinkers like Zarathustra, king-size, Socrates, Plato, Aristotle, and Buddha tried to understand the mysteries of existence.  II. They tried to understand the mysteries of existence and Relationship between human being  & cosmic world.  III. Curious about the meaning of life and the possibility of life after death.  IV. Concerned with understanding and the expressing nature with ultimate reality.  V. People began speculating on the significance of sacrificial tradition.  VI. Teachers travelled place to place to convince the validity of philosophy.  VII. Emphasized on the trials & tribulations of worldly existence.  VIII. Whether outside the Vedic tradition , then even was a ultimate reality  IX. Concerned about the rebirth due to past actions or not.  Assess as a whole | 8 |
| 26. | 1. The Purusha sukta says that four varnas emerged from the Purasha sukta . 2. These varnas where Brahamans, Kshatriya, Vaishya, Shudras. 3. The Bramahans enjoyed the supreme position in the society. 4. The Kshatriyas where worriers, they ran the administration. 5. The Vaishaya were engaged in trade. The Shudras where destined to serve the three Varnas. 6. Only the birth was the basis of status and respect in the society. 7. The Buddhism did not accept this concept. They believe that the inequality in the society was artificial and temporary. They rejected birth as the basis of social prestige. 8. The Bramanas enforced these by:   (a) Divine origin.  (b) Advising kings to enforce the order.  (c) Caste based on birth.  OR   1. The growth of the Mahabharata did not stop with the Sanskrit version. Over the centuries, versions of the epic were written in a variety of languages through an ongoing process of dialogue between peoples, communities, and those who wrote the texts. 2. Several stories that originated in specific regions or circulated amongst certain people found their way into the epic. 3. At the same time, the central story of the epic was often retold in different ways. 4. Episodes of Mahabharata were depicted in sculpture and painting. 5. They also provided themes for a wide range of performing arts – plays, dance and other kinds of narrations.   Five Elements:  Historians consider several elements when they analyse texts.   * They examine whether texts were written in Prakrit, Pali or Tamil, languages that were probably used by ordinary people, or in Sanskrit, a language meant almost exclusively for priests and elites. * They also consider the kinds of text. Were these mantras, learnt and chanted by ritual specialists, or stories that people could have read, or heard, and then retold if they found them interesting. * Besides, they try to find out about the author(s) whose perspectives and ideas shaped the text, as well as the intended audience. * They try and ascertain the possible date of the composition or compilation of the texts as well as the place where they may have been composed. It is only after making these assessments that they draw on the content of texts to arrive at an understanding of their historical significance. | 5+3=8  3+5=8 |
| 27. | Explain how the Amara-nayaka system was a major political innovation of the Vijayanagara Empire. Why did strain begin to show within the imperial structure after the death of Krishnadeva Raya in 1529?   1. The amara-nayaka system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate. 2. The amara-nayakas were military commanders who were given territories to govern by the raya. 3. They collected taxes and other dues from peasants, craftspersons and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works. 4. The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty. 5. Kings occasionally asserted their control over them by transferring them from one place to another. However, during the course of the seventeenth century, many of these nayakas established independent kingdoms. This hastened the collapse of the central imperial structure. 6. Strain began to show within the imperial structure following Krishnadeva Raya’s death in 1529. His successors were troubled by rebellious nayakas or military chiefs. 7. By 1542 control at the centre had shifted to another ruling lineage, that of the Aravidu, which remained in power till the end of the seventeenth century. During this period, as indeed earlier, the military ambitions of the rulers of Vijayanagara as well as those of the Deccan Sultanates resulted in shifting alignments. Eventually this led to an alliance of the Sultanates against Vijayanagara.   OR  Abdur Razzaq mentioned seven lines of forts. These encircled not only the city but also its agricultural hinterland and forests. The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble. Square or rectangular bastions projected outwards. What was most significant about this fortification is that it enclosed agricultural tracts. Abdur Razzaq noted that“ between the first, second and the third walls there are cultivated fields, gardens and houses.  present-day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core. This tract was serviced by an elaborate canal system drawing water from the Tungabhadra. A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls. The fort was entered through well-guarded gates, which linked the city to the major roads. Gateways were distinctive architectural features that often defined the structures to which they regulated access. The arch on the gateway leading into the fortified settlement as well as the dome over the gate are regarded as typical features of the architecture introduced by the Turkish Sultans. Art historians refer to this style as Indo-Islamic, as it grew continually through interaction with local building practices in different regions. Archaeologists have studied roads within the city and those leading out from it. These have been identified by tracing paths through gateways, as well as by finds of pavements. Roads generally wound around through the valleys, avoiding rocky terrain. Some of the most important roads extended from temple gateways, and were lined by bazaars. | 5+4=8 |
|  | PART-D |  |
| 28. | i. Mackay has described it as complete ancient because of well planned, systematic and  unique like its contemporary civilization particularly drainage system. Cleanliness part was also considered.  ii. Yes, in large cities like Mohenjo-Daro and small settlement like Lothal drainage was  unique.  iii. Features of domestic drainage system  a. Every house was connected with the street drain  b. The main channel were made of brick set in mortar and were covered with loose bricks that could be removed for cleaning  c. In some cases, limestone was used for the covers.  d. House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.  e. Very long drainage channels were provided at intervals with sumps for cleaning. | 2+2+2=6 |
| 29. | i. The tank was constructed by Krishnadeva Raya at the mouth of two hills, so that all the water which comes from either one side or the other collects there.  ii. The water is brought from a lake which itself overflows into a little river.  iii. One of the most prominent waterworks among the ruins is Hiriya canal. This canal drew water from a dam across the Tungabhadra river and irrigated the cultivated valley which separated the sacred centre from the urban core. This was apparently built by the kings of the Sangama dynasty. | 2+1+3=6 |
| 30. | As per source. | 2+1+3=6 |
|  | PART-E |  |
| 31. | 31.2 A- Lumbini  B- Sanchi  C- Amravati | 3+3=6 |

\*\*\*