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| **HY/HIAK/1222/C 29-SEP-2022** | | | |
| **HALF YEARLY EXAMINATION (2022)** | | | |
| **Subject: HISTORY (MARKING SCHEME)**  **Grade: 12** | | Max. Marks:80 | |
|  | **SECTION-A** | | **16M** |
| 1. | C. The higher dominations of weights were binary in multiple of two. | | |
| 2. | D. Archaeo- Botanist | | |
| 3. | It tells us about the Urban population the elites and the kind of crafts that were required to provide for them in the 6th c BCE. | | |
| 4. | Dhamma Mahatmas | | |
| 5. | Metta and Karuna | | |
| 6. | B. After Mahatma Buddha attained Nirvana | | |
| 7. | James Prinsep. | | |
| 8. | D. Chanhudaro, Lothal and Dholavira | | |
| 9. | B. Kshatriyas | | |
| 10. | (B) Where he attained enlightenment – Sursen | | |
| 11. | Praja Mandals. | | |
| 12. | Gopal Krishna Gokhale | | |
| 13. | Didactic refers to something that is meant for the purpose of instruction. | | |
| 14. | C. Bhima | | |
| 15. | B. 2, 3, 1, 4 | | |
| 16. | (D) (i), (ii)and (iii) | | |
| 17. | (D) All of the above. | | |
|  | **SECTION B** | | |
| 18. | 18.1(D) Mahabharata. | | |
|  | 18.2(A) Drona | | |
|  | 18.3(D) It was against Drona's dharma to teach a person from the nishada community. | | |
| 19. | 19.1(i) it is composed in praise of its patron | | |
|  | 19.2 (i) means of claiming high status by identifying with a variety of deities | | |
|  | 19.3.(i) B | | |
| 20. | 20.1. (B) Rules for monks and nuns | | |
|  | 20.2.(A) To inculcate the habit of leading a simple life | | |
|  | 20.3.(D) Organization of monks who also taught Dhamma. | | |
|  | **SECTION C** 3X4=12 | | |
| 21. | 1.There is evidence that by c. 1800 BCE most of the Mature Harappan sites in regions such as Cholistan had been abandoned. Simultaneously, there was an expansion of population into new settlements in Gujarat, Haryana and western Uttar Pradesh.  2.In the few Harappan sites that continued to be occupied after 1900 BCE there appears to have been a transformation of material culture, marked by the disappearance of the distinctive artefacts of the civilisation – weights, seals, special beads. Writing, long-distance trade, and craft specialisation also disappeared. In general, far fewer materials were used to make far fewer things.  3.House construction techniques deteriorated and large public structures were no longer produced. Overall, artefacts and settlements indicate a rural way of life in what are called “Late Harappan” or “successor cultures”. | | (3) |
| 22. | Maximum Mahajanapadas ruled by kings but some ruled by Ganas or Sanghas.  • Each had its own capital often fortified.  • Permanent army recruited from the peasantry regular bureaucracies.  • Dharmasutras laid down norms for kings and other people.  • Function of king to collect taxes and tributes from people. | | (3) |
| 23. | It is undersigning fact that the Mahabharata is a dynamic text.  • The growth of the Mahabharata did not stop with the Sanskrit Version.  • Over the centuries versions of the epic was written in variety languages. From its 10000 verses it has reached to 1 lakh verses.  • It also provided themes for a wide range of performing arts, dance, plays and other kinds of narrations e.g.- pandvani in Chathisgarhi.  • Mahabharata is written in simple lucid languages.  • The Mahabharata is not only describing the political system of that time but also throwing light on philosophy , social difference & economic system.  • Each & every episode has some relevance till date & will be relevant in future too. For e.g. - the central story is about two sides of waring cousins kauravas & pandavas. Till date for wealth & for property conflict is going on between brothers. (Any three Points) | | (3) |
| 24. | In February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri Chaura, in the United Provinces (now, Uttar Pradesh and Uttaranchal). Several constables perished in the conflagration. This act of violence prompted Gandhiji to call off the movement altogether. “No provocation,” he insisted, “can possibly justify (the) brutal murder of men who had been rendered defenceless | | (3) |
|  | **SECTION D** **8X3=24** | | |
| 25. | The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life. Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy. In fact the principle of ahimsa, emphasised within Jainism, has left its mark on Indian thinking as a whole. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma. Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation.  Jaina monks and nuns took five vows:   * to abstain from killing, * stealing and lying; * to observe celibacy; and * to abstain from possessing property   OR  Siddhartha, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace, insulated from the harsh realities of life. One day he persuaded his charioteer to take him into the city. His first journey into the world outside was traumatic. He was deeply anguished when he saw an old man, a sick man and a corpse. He realised in that moment that the decay and destruction of the human body was inevitable. He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace. Siddhartha decided that he too would adopt the same path. Soon after, he left the palace and set out in search of his own truth. Siddhartha explored several paths including bodily mortification which led him to a situation of near death. Abandoning these extreme methods, he meditated for several days and finally attained enlightenment. After this he came to be known as the Buddha or the Enlightened One. For the rest of his life, he taught dhamma or the path of righteous living.   * The Buddha’s teachings have been reconstructed from stories, found mainly in the Sutta Pitaka . Although some stories describe his miraculous powers, others suggest that the Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power. For instance, when a grief-stricken woman whose child had died came to the Buddha, he gently convinced her about the inevitability of death rather than bring her son back to life. * These stories were narrated in the language spoken by ordinary people so that these could be easily understood. * According to Buddhist philosophy, the world is transient (anicca) and constantly changing; * it is also soulless (anatta) as there is nothing permanent or eternal in it. * Within this transient world, sorrow (dukkha) is intrinsic to human existence. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles. * In the earliest forms of Buddhism, whether or not god existed was irrelevant. | | (3+5=8) |
| 26. | Mahabharata is a good source to study the social value of ancient times.  (I) The Mahabharata gives a vivid description of the social values of the period as essential  it is story between two set of warnings cousins and thus centre around conflict in the  society.  (II) Patriliny succession it emphasized  (III) The Mahabharata reinforces the relations between the caste and the occupation  prescription between the caste and the occupation prescribed in the Dharmashastras  through stories. For example, the story of Eklavya.  (IV) The Mahabharata gives a vivid description of the caste system and interrelation of the  different caste group. This is evident from the story of Hidimba’s marriage with Bhima.  (V) The Mahabharata also provides evidence to patriarchal society, for example  Yudhishtira staking Draupadi, his wife in the game of dice.  (VI) Kanyadan or gift of daughter in marriage was considered an important religious duty of  the father.  (VII) Different types of marriges were practiced in the society.  (VIII) The Mahabharata also gives two contrasting social norms in the relationship between  the mother and son for example(i)relationship between the Pandavas and their mother  example (ii) the Kauravas and their mother.  (IX) It provides information about varna and different professions.  (X) Elders were dominating in the family.  OR  Examine the social implications of access to resources in the context of gender and Varna in ancient Indian society. | | 8 |
| 27. | There are many different kinds of sources from which we can reconstruct the political career of Gandhiji.  One important source is the writings and speeches of Mahatma Gandhi and his contemporaries, including both his associatesand his political adversaries. Within these writings we need to distinguish between those that were meant for the public  and those that were not.  Speeches, for instance, allow us to hear the public voice of an individual, while private letters give us a glimpse of his or her private thoughts. In letters we see people expressing their anger and pain, their dismay and anxiety, their hopes and frustrations in ways in which they may not express themselves in public statements.  Mahatma Gandhi regularly published in his journal, Harijan, letters that others wrote to him. Nehru edited a collection of letters written to him during the national movement and published A Bunch of Old Letters.  Autobiographies similarly give us an account of the past that is often rich in human detail.  Another vital source is government records, for the colonial rulers kept close tabs on those they regarded as critical of the government. The letters and reports written by policemen and other officials were secret at the time; but now can be accessed in archives such as the fortnightly reports prepared by the Home Department from the early twentieth century.  These reports were based on police information from the localities, but often expressed what the higher officials saw, or wanted to believe. From the Fortnightly Reports for the period of the Salt March one can observe that the Home Department was unwilling to accept that Mahatma Gandhi’s actions had evoked any enthusiastic response from the masses. The march was seen as a drama, an antic, a desperate effort to mobilise people who were unwilling to rise against the British and were busy with their daily schedules, happy under the Raj.  OR   * Protest against Rowlatt act, Jallianwala Bagh massacre, Khilafat movement for Swaraj and against the Govt. of India Act 1919 * Knitted a popular movement through Hindu Muslims participated together against the colonial power. * Swadeshi and boycott movement became popular * People defied laws * Tribal people violated forest laws. * Traders, farmers, workers joined in the movement * Non-cooperation with the colonial power * He became people’s leader by entailed renunciation and self discipline * Gandhiji emerged as undisputed leader * Shaken the foundation of British power. * It was a training for self-rule   To be assessed as a whole. Explanation to be given wherever possible. | | 8 |
|  | **SECTION - E** **5x3=15M** | | |
| 28. | (i) Adi Parvan | | |
|  | (ii) One should be without any physical deformity. Also the eldest son of a king would naturally succeed his father to the throne. | | |
|  | (iii) The citizens of Hastinapura began to express their preference for the Pandavas, for they were more capable and virtuous than the Kauravas. | | |
| 29. | a) In 1947, R.E.M. Wheeler, then Director-General of the ASI, tried to correlate this archaeological evidence with that of the Rigveda, the earliest known text in the subcontinent.  The Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan war-god is called puramdara, the fort-destroyer. Climatic, economic or political deterioration may have weakened the Harappan civilisation, but its ultimate extinction is more likely to have been completed by deliberate and large-scale destruction. It may be no mere chance that at a late period of Mohenjodaro men, women, and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused.  b) In the 1960s, the evidence of a massacre in Mohenjodaro was questioned by an archaeologist named George Dales. He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter, … the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of a final defence. | | |
| 30. | “Tomorrow we shall break the salt tax law”  30a) The Salt March was notable for at least three reasons. First, it was this event that first brought Mahatma Gandhi to world attention. The march was widely covered by the European and American press. Second, it was the first nationalist activity in which women participated in large numbers. The socialist activist Kamaladevi Chattopadhyay had persuaded Gandhiji not to restrict the protests to men alone. Kamaladevi was herself one of numerous women who courted arrest by breaking the salt or liquor laws. Third, and perhaps most significant, it was the Salt March which forced upon the British the realisation that their Raj would not last forever, and that they would have to devolve some power to the Indians. ( Any two reasons)  30b) As per source. | | |
| **IV.** | **SECTION-F**  **MAP BASED QUESTION 2x2=4** | | |
| 31.1 | A- Topra  B- Magadha | | |
| 31.2 | On the same outline map of India mark the following places: (2)   1. Kalibangan (A Mature Harappan Site) 2. An important Buddhist site in Madhya Pradesh where a famous stupa has been preserved. | | |

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