|  |  |  |  |
| --- | --- | --- | --- |
|  | | | |
| **FT/HIAK/1223/A 17-JUN-2023** | | | |
| **FIRST TERM EXAMINATION (2023-24)**  **MARKING SCHEME** | | | |
| **SUBJECT: HISTORY** | | **MAX. MARKS: 80** | |
| **GRADE: XII** | | **TIME: 3 Hours** | |
|  | **SECTION- A** | | **1X21** |
|  | **OBJECTIVE TYPE QUESTIONS** | | **Marks** |
| **1.** | **D. Archaeo- Botanist** | | **1** |
| **2.** | **D. Chanhudaro, Lothal and Dholavira** | | **1** |
| **3.** | 1. **shatriyas** | | **1** |
| **4.** | **(B) Where he attained enlightenment – Surasena** | | **1** |
| **5.** | 1. **Bhima** | | **1** |
| **6.** | **C. The higher dominations of weights were binary in multiple of two.** | | **1** |
| **7.** | 1. **After Mahatma Buddha attained Nirvana** | | **1** |
| **8.** | **C. James Prinsep** | | **1** |
| **9.** | **B. Al- Biruni** | | **1** |
| **10.** | **A. Ibn Battuta** | | **1** |
| **11.** | 1. **Gotami-puta Siri Satakani** | | **1** |
| **12.** | **D. The Kushanas** | | **1** |
| **13.** | **A. 1 - b, 2- c, 3 -d, 4- a** | | **1** |
| **14.** | **B. Marriage within a kin group.** | | 1 |
| **15.** | **C. Sculpture of a Kushana king** | | 1 |
| **16.** | 1. **Both (A) and (R) are correct and (R)is the correct explanation of (A)** | | 1 |
| **17.** | **Complete the following with the correct option**  **D. Ibn Battuta** | | 1 |
| **18.** | **C. Women were expected to give up their father’s Gotra after marriage** | | 1 |
| **19.** | The last tirthankara in Jaina religion was:  **C. Mahavira** | | **1** |
| **20.** | There are two statements marked as Assertion (A) and Reason (R), mark your answer as per the codes given below.  Assertion (A) Asoka inscribed his messages to his subjects and officials on stone surfaces. Reason (R) He wanted to proclaim what religion should be followed by all.  a. Both A and R are true and R is the correct explanation of A | | **1** |
| **21.** | **B. live a free life from possessions and ties** | | **1** |
|  | **SECTION B**  **SHORT ANSWER TYPE QUESTIONS** | | **3 x 6 =18** |
| **22.** | Explain how archaeologists classified Harappan artefacts to reconstruct their history.  OR  How do we know that the Harappan people traded with other countries? | |  |
| **23.** | 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. | |  |
| **24.** | • Ibn Battuta was amazed by the efficiency of the Communication system present in the Fourteenth century in India.  • He described that the postal system which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.  • According to him the India the postal system is of two kinds. The horse post, called uluq, is run by royal horses stationed at a short distance of every four miles, and the other was the foot-post which has three stations per mile; it is called dawa.  • The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days. • At every third mile outside a village were three pavilions in which men used to sit with girded loins ready to start. Each of them carries a rod, two cubits in length, with copper bells at the top. When the courier starts from the city, the man holds the letter in one hand and the rod with its bells on the other; and he runs as fast as he can. When the men in the pavilion hear the ringing of the bell, they get ready. As soon as the courier reaches them, one of them takes the letter from his hand and runs at top speed shaking the rod all the while until he reaches the next dawa, the same process continues till the letter reaches its destination. This foot-post is quicker than the horse-post.  Any three points to be examined | |  |
| **25.** | **Examine the structure of the Stupa.** | |  |
| **26.** | Brahmanical texts were not universally followed in ancient times:  (i) Women were expected to give up the gotra of the father after marriage. However the  women married satvahana rulers continued to have names derived from others gotra.  They did not adopt husband’s gotra.  (ii) According to the shastras only Kshatriyas could become rulers. But there were many  ruling families that claims to be Brahmanas or Vaishyas.  (iii) There were population whose practices were not influenced by Brahmanical ideas such  as Nishadas, nomadic pastoralists.  (iv) There were instance of multiple occupations of the same caste such as silk weavers of  Mandasor.  (v) Instances of chandalas not accepting the life of degradation prescribed in the Shastras.  (vi) Generally marriage took place within the caste. Sometimes marriage took place outside  the caste such as Bhim and Hidimba.  (vii) Women were not allowed to share the property of their father. Exceptions are there  such as Prabhavati Gupta.  **Any Three Points** | |  |
| **27.** |  | |  |
|  | **SECTION C**  **LONG ANSWER TYPE QUESTIONS** | | **8x3=24** |
| **28.** | i. Families are usually parts of larger networks of people defined as relatives/ kinfolk. ii. People belonging to the same family share food, resources, work, and live together and perform rituals together. iii. Familial ties were often regarded as “natural” and based on blood iv. Rules about patriliny-The Mahabharata shows patriliny. It describes a feud over land and power between the Kauravas and the Pandavas v. Most ruling dynasties followed patrilineal with little variations 8 Page 10 of 18 vi. In very exceptional circumstances, women such as Prabhavati Gupta exercised power vii. Rules of marriage- There were two systems of marriageEndogamy and Exogamy. viii. Marriages-Girls were married at the “right” time and to the “right” person. ix. Kanyadana or the gift of a daughter in marriage was an important religious duty of the father. x. There are three types of marriage- Monogamy, polygamy or Polyandry xi. Marriage norms were compiled in Dharmasutras, Dharmashastras and Manusmriti. xii. These texts recognized as many as eight forms of marriage. xiii. The Gotra rules for women- Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants. xiv. Two rules about gotra were particularly important: a) women were expected to give up their father’s gotra and adopt that of their husband on marriage and b) members of the same gotra could not marry. xv. Some of the Satavahana rulers were polygynous xvi. Importance to mothers xvii. Any other relevant point Any eight points to be explained Theme-3 page-55-60  **OR**  i. Gendered access to property-. According to the Dharmashastras the paternal estate was to be divided equally amongst sons after the death of the Father, with a special share for the eldest. ii. Women could not claim a share of these resources. iii. Women were allowed to retain stridhana iv. This could be inherited by their children, without the husband having any claim on it. v. Wealthy women such as the Vakataka queen Prabhavati Gupta had property including lands. vi. Epigraphic and textual evidences suggest that upper-class women had access to resources, land, cattle and money. vii. Varna and access to property-There were criterion for regulating access to wealth was varna., Page 11 of 18 viii. While a variety of occupations were listed for varnas ix. Poems included in the Tamil Sangam anthologies often illuminate social and economic relationships, while there were differences between rich and poor, those who controlled resources were also expected to share them.  x. Any other relevant point To be evaluated as a whole Theme-3 page-68-70 29 | | **8** |
| **29.** | i. Magadha was a region where agriculture was productive.  ii. The Ganga and its tributaries provided a means of cheap and convenient communication. iii. Iron mines were accessible and provided resources for tools and weapons.  iv. Elephants, an important of the army, were found in forests in the region  v. Ambitious kings, of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies vi. Any other relevant point  OR  **• The Kushans were the first to issue gold coins in the first century CE. These were virtually identical in weight with those issued by contemporary Roman emperors and Parthian rulers of Iran.**  **• The widespread use of gold coins indicates the enormous value of the transactions that were taking place. Besides, hoards of Roman coins have been found from archaeological sites in south India. It is obvious that though south India was not part of the Roman Empire, there were close connections through trade.**  **• Coins were also issued by tribal republics such as that of the Yaudheyas of Punjab and Haryana (c. first century CE). Archaeologists have unearthed several thousand copper coins issued by the Yaudheyas, pointing to their interest and participation in economic exchanges.**  **• Some of the most spectacular gold coins were issued by the Gupta rulers. These coins**  **facilitated long-distance transactions from which kings also benefited.**  **• From c. sixth century CE onwards, finds of gold coins taper off which might indicate that there was some kind of an economic crisis.**  **• Historians are divided on this issue. Some suggest that with the collapse of the Western Roman Empire long-distance trade declined, and this affected the prosperity of the states, communities and regions that had benefited from it. Others argue that new towns and networks of trade started emerging around this time. They also point out that though finds of coins of that time are fewer, coins continue to be mentioned in inscriptions and texts.** | | **8** |
| **30.** | 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. | | **8** |
|  | **SECTION D** | | **4x3=12** |
|  | **SOURCE BASED QUESTIONS** | |  |
| **31.** | **Read the following source carefully and answer the questions that follow:**  **Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for Cleaning.**  **There were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers** | |  |
| **32.** | **Read the following excerpt carefully and answer the questions that follow:**  **Education and Entertainment**  **32.1. Who was Ibn Batuta?**  **Battuta was a Moroccan traveler. Before he come to India, he had made pilgrimage trips to Mecca, and had already travelled extensively in Syria, Iraq, Persia, Yemen, Oman and a few trading ports on the coast of East Africa. Ibn Battuta’s book of travels, called Rihla, written in Arabic**  **32.2 i. The coconut. – Coconut trees looked like date palms. It resembles a man’s head. Inside of it looks like a brain. Its fibre looks like human hair. Its fibre used for making rope which is used for pulling ships.**  **ii. The paan- It looked like grape plant. It is grown for the sake its leaves. People chew betel leaves with areca nut and lime.**  **iii. Indian cities Ibn Battuta found cities in the subcontinent full of exciting opportunities , resources and skills. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions. (Any one)**  **32.3 The interesting events which had clung to his memory, and that he should speak of those whom he had met of the rulers of countries, of their distinguished men of learning, and their pious saints vi. Narrative which gave entertainment to the mind and delight to the ears and eyes, with a variety of curious particulars by the exposition of which he gave edification and of marvellous things, by referring to which he aroused interest.** | |  |
| **33.** | 31.1) Why was Sanchi an interest to Alexander Cunningham?  i. Cunningham was supposed to prepare illustrated reports on the stupa.  ii. Sanchi draw lies both in it being a center of Buddhist heritage and an important part in the history and archaeology of India.  iii. Any other relevant point Any one point  31.2) How was Sanchi related with the Buddhism?  i. Sanchi is one of the oldest Buddhist monuments contain the relics of the Buddha  ii. The domed shape of the stupa represent Buddha seated in meditation  iii. Any other relevant point Any one point  31.3) How did Shahjahan Begum conserve Sanchi stupa?  i. The rulers of Bhopal, Shahjahan Begum and Sultan Jehan Begum, provided money for the preservation of the ancient site.  ii. John Marshall dedicated his important volumes on Sanchi to Sultan Jehan.  iii. She funded the museum that was built there as well as the guesthouse where John Marshall lived  iv. She also funded the publication of the volumes written by John Marshall. v. Any other relevant point Any two points | | **1**  **1**  **2** |
|  |  | |  |
|  | **SECTION E**  **MAP BASED QUESTION** | | 5Marks |
| **34.** | **34.1 On the given political map of India, locate and label the following with appropriate symbols:**  A. Kalibangan  B. Rakhigarhi-  C. Harappa | | 3 |
|  | **34.2.** On the political map of India a major Ashokan inscription (Rock Edicts) is marked as ‘A’ and an important Mahajanapada of 6th C BCE is marked as ‘B’. Identify the places. | | 2 |

\*\*\*