

AISSCE
SET-61/C/3
HISTOTY (027)
MARKING SCHEME-2020

Q · N O	VALUE POINTS	PG	MARK S
1.	Same as Q3 of set-1		
2	Same as Q4 of set-1		
3	Same as Q2of set-1		
4	Same as Q1 of set-1		
5	Same as Q6 of set-1		
6	Same as Q5 of set-1		
7	Same as Q7 of set-1		
8	Same as Q10 of set -1		
9	Same as Q9 of set-1		
10	Same as Q8 of set-1		
11	Sources of funds of panchayat Contributions made by individuals for common financial pools/ levying of fines	202	1
12	Same as Q15 of set-1		
13	Same as Q14 of set-1		
14	Same as Q13 of set-1		
15	Same as Q12 of set-1		
16	Same as Q18 of set-1		
17	Same as Q16 of set-1		
18	Same as Q17 of set-1		
19	Gandhiji argued that separate electorates for depressed castes would permanently segregate them from the rest of the society.	421- 422	1
20	Same as Q20 of set-1		
21	Buddhist ideas of social contract i. The institution of kingship was based on human choice ii. Taxes as a form of payment for services rendered by the kings iii. It reveals recognition of human agency in	72	3



	<p>creating and institutionalizing economic and social relations</p> <p>iv. If human beings were responsible for the creation of the system they could also change it in future</p> <p>v. Any other relevant point</p> <p>Any three to be explained</p>		
22	Same as Q24 of set-1		
23	<p>Significance of Salt March</p> <p>i. It brought Gandhiji's presence in India at the international level</p> <p>ii. Women participated in large number.</p> <p>iii. British realized that their rule would not last forever.</p> <p>iv. It became mass movement</p> <p>v. Any other relevant point</p> <p>Any three to be explained</p>	360	3
24	Same as Q22 of set-1		
25	<p><u>SUBSISTENCE STRATEGIES (DIETARY PRACTICES) OF HARAPPAN CULTURES AND MATURE HARAPPAN CULTURES</u></p> <p>i. The Harappans ate a wide range of plant products.</p> <p>ii. Archaeologists have been able to reconstruct dietary practices from finds of charred food grains and seeds</p> <p>iii. These are studied by Archaeo-botanists, who are specialists in ancient plant remains.</p> <p>iv. Food grains found at Harappan sites include wheat, barley, lentil, chickpea, sesame, Millets and rice.</p> <p>v. The Harappans ate a wide range of animal products</p> <p>vi. Archaeologists have been able to reconstruct use of animals from finds of charred animal bones found at Harappan sites. These include those of cattle, sheep, goat, buffalo and pig.</p> <p>vii. These are studied by Archaeo-zoologists or zoo-Archaeologists who are specialists in ancient animal remains.</p> <p>viii. Bones of wild species such as boar, deer and <i>gharial</i> were also found. We do not know</p>	2-3	4+4=8

*These answers are meant to be used by evaluators



	<p>whether the Harappans hunted these animals themselves or obtained meat from other hunting (tribal) communities.</p> <p>ix. Representations on seals and terracotta sculpture indicate that the bull was known, and oxen were used for ploughing.</p> <p>x. Terracotta models of the plough have been found at sites in Cholistan and at Banawali (Haryana)</p> <p>xi. Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan). The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.</p> <p>xii. Archaeologists have also identified the tools used for harvesting. Harappans used stone blades set in wooden handles and metal tools made of copper.</p> <p>xiii. Most Harappan sites are located in semi-arid lands. Traces of canals, water reservoirs and wells have been found at the Harappan sites indicate that agriculture was practiced.</p> <p>xiv. Any other relevant point Any eight to be explained</p>		
	<p>OR</p> <p>THE END OF THE CIVILISATION</p> <p>i. Climatic change, ii. Deforestation, iii. Excessive floods, iv. Shifting and/or drying up of rivers, V. overuse of the landscape Any four to be explained</p> <p>EVIDENCES OF THE END OF CIVILIZATION</p> <p>i. Most of the Mature Harappan sites had been abandoned.. ii. Distinctive artifacts of the civilisation- weights, seals, special beads, writing, long-distance trade, and craft specialization disappeared after 1800 BCE. iii. House construction techniques deteriorated iv. Large public structures were no longer produced. v. Overall disappearance of artifacts and settlements indicates</p>	17	4+4=8



	<p>a rural way of life.</p> <p>vi. It appears that a strong unifying element, perhaps the Harappan state, came to an end.</p> <p>VI. Any other relevant point Any eight to be explained</p>		
26	<p>GURU NANAK DEV JI</p> <p>i. Nanak repudiated the external practices of the existing religions.</p> <p>ii. He advocated the specific form of bhakti i.e. Nirguna bhakti.</p> <p>iii. He rejected the sacrifices, ritual baths, image worship, austerities and scriptures of both Hindus and Muslims.</p> <p>iv. According to him, the absolute or 'rab' had no gender or any specific form.</p> <p>v. There is only a simple way to connect to the divine by remembering and repeating the divine name.</p> <p>vi. He sang his compositions in various ragas while his disciple, Mardana played the rabab.</p> <p>vii. Guru Nanak Dev did not wish to establish a new religion.</p> <p>viii. He organised his followers into a community. He set up rules for congregational worship (sangat) involving collective recitation.</p> <p>ix. He appointed his disciple Angad as the preceptor (guru) after him.</p> <p>x. After the death of Guru Nanak Dev, his followers consolidated their own practices and distinguished themselves from both Hindus and Muslims.</p> <p>xi. The practice of selecting Guru was followed for nearly 200 years by his followers.</p> <p>Xii Any other relevant point Any eight to be explained</p> <p>OR</p> <p>KABIR DAS</p> <p>i. The historians tried to reconstruct Kabir's life and timings through a study of compositions attributed to him and later hagiographies.</p> <p>ii. Verses ascribed to Kabir have been compiled in three distinct traditions, viz, Kabir Bijak, Kabir Granthavali</p>	163	8
		161-163	8



	<p>and Adi Granth Sahib. All these compilations were made long after the death of Kabir. Kabir's poems have survived in several languages and dialects.</p> <p>iii. Kabir's poems have been a source of inspiration to those who questioned rigid and unrooted social institutions, ideas and practices</p> <p>iv. His teachings were inspired by both Hinduism and Islam which sometimes expressed diverse and conflicting ideas.</p> <p>v. His poems imbibed Islamic ideas and used monotheism and attacked Hindu polytheism and idol worship</p> <p>vi. He used the Sufi concept of zikr and ishq to express the Hindu practice of nam-simaran i.e. remembrance of God's name.</p> <p>vii. Kabir's ideas crystallised through dialogue and debate and his legacy was claimed by several groups.</p> <p>viii. The traditions, he drew to describe ultimate reality through his poems</p> <p>ix. He described the ultimate reality as Allah, Khuda, Hazrat and Pir.</p> <p>x. He used the terms Alakh (Unseen), Nirakar (Formless), Brahman, Atman, etc to describe the ultimate reality.</p> <p>xi. Yogic Tradition: Other terms with mystical connotation</p> <p>Any other relevant point Any eight to be explained</p> <p>xii.</p>		
27	Same as Q27 of set-1		
28	Same as Q29 of set-1		
29	Same as Q30 of set-1		
30	Same as Q28 of set 1		

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31	Same as Q31 of set1		
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