

**KOTHARI INTERNATIONAL SCHOOL**  
**ANSWER KEY**  
**SUBJECT -HISTORY(027)**  
**SET-A**

**Q1.** While researching the Harappan civilization, which of the following was not a method archaeologists used to map social stratification?

- (a). studying architectural structures in different parts of the city
- (b). analyzing how they disposed of their dead
- (c). classifying essential and luxury artefacts
- (d). Identifying prevalent food grains

ANS:D

**Q2.** Which of the following signified a shift from the Mature to the Late Harappan period?

- (a). change in burial patterns
- (b). drying up of water bodies
- (c). abandonment of the Citadels
- (d). the disappearance of distinct artefacts

ANS:D

**Q3.** The following two statements are given below, marked as Assertion (A) and Reason (R).

Read the statements and choose the correct option.

Assertion (A): Some historians believe that there was a central state in the Harappan civilization that had considerable power over some activities.

Reason (R): The consistency of planning and similarity of decision-making in a large Civilization points to a singular authority.

- (a). A is true, and R is false.

- (b). A is false, and R is true.
- (c). Both A and R are true, and R explains A.
- (d). Both A and R are true, and R does not explain A.

ANS: C

Q4. Which of the following is NOT one of the sixteen Mahajan padas?

- (a). Vajji
- (b). Avanti
- (c). Koshala
- (d). Ayodhya

ANS: D

Q5. Ashoka is mentioned by which titles in his inscriptions?

- (a) Ashoka, Piyadassi
- (b) Masattuvan, Ashoka
- (c) Devanampiya, Piyadassi
- (d) Devaputra, Piyadassi

ANS- (c) Devanampiya, Piyadassi

Q6. Which of these are provincial centers of the Mauryan Empire

- (a) Taxila and Ujjaini
  - (b) Lumbini and Gaya
  - (c) Tosali and Suvarangiri
  - (d) Sopara and Sannati
- (i) A only
  - (ii) A and C

(iii) B and D

(iv) C and D

ANS: II.

Q7. What is the primary reason why the chandalas were considered untouchables and forced to live outside the city?

(a). Their religious customs

(b). Their occupation

(c) Their food habits

(d). Their skin colour

ANS: B

Q8..Assertion-(A) Consider the following statements regarding the critical edition of Mahabharata:

I. A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata.

II. Initially, it meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country.

III. The team worked out a method of comparing verses from each manuscript.

Which of the following statements is/are correct?

(a). Only I

( b). I and II

(c ). I and III

(d). All of the above

Ans: D

Q9. Buddhism grew rapidly both during the lifetime of the Buddha and after his death as-

- (a) Buddha and his disciples taught in Sanskrit.
- (b) Importance was given to rituals in Buddhism.
- (c) People were dissatisfied with existing social and religious practices.
- (d) Only men were allowed into the Sangha.

Answer- C- People were dissatisfied with existing social and religious practices.

Q10.

Match Column I with Column II and choose the correct option:

Column-1(Traveler)	Column-2(Author)
1. Abul Fazl	(i) Travels in the Mughal Empire
2.Ibn Batuta	(ii) Kitab-Ul-Hind
3. Al Biruni	(iii) Rihala
4. Francois Bernier	(iv) Ain -i-Akbari

Options:

- (a) 1-(iv),2-(iii),3-(ii),4-(i)
- (b) 1-(iii),2-(ii),3-(i),4-(iv)
- (c) 1-(ii),2-(i),3-(iv),4-(iii)
- (d) 1-(i),2-(iii),3-(ii),4-(iv)

Q11.Assertion- (A) The Sanchi Stupa survived while the Amarawati did not.

Reason- (R) Sanchi stupa was discovered in 1818, when scholars understood the importance of such findings, while Amarawati, which was discovered in 1796, was removed from its site.

- (a) Both A and R are true, and R is the correct explanation of A.
- (b) Both A and R are true, but R is not the correct explanation of A

(c) A is true, but R is false

(d) A is false, but R is true

Answer- A- Both A and R are true, and R is the correct explanation of A.

Q12.What was/were the chief differences between Viashnavism and Shaivism?

(a) Vaishnavism was related to Hinduism, and Shaivism has its roots in Buddhist ideology.

(b) In Viashnavism, Vishnu was worshiped as a principal deity, while in Shaivism, Shiva was regarded as the chief God.

(c) Vaishnavism was popular in North India While Shaivism is popular in South India.

(d) None of the above.

Answer – B- In Vaishnavism, Vishnu was worshiped as a principal deity, while in Shaivism, Shiva was regarded as the chief God.

Q13.Assertion and Reason.

Assertion (A)- Kabir supported humanity and Hindu-Muslim unity

Reason (R) - He was a critique of religious and caste based differences

a) Only Assertion (A) is correct

b) Only Reason (R) is correct

c) Both Assertion (A) and Reason (R) are correct, and R is a correct explanation of A

d) Both Assertion (A) and Reason (R) are correct, but R is not the explanation of A

Ans:

Q14.Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R)

Assertion (A):- The travellers who visited the Indian subcontinent wrote about its social customs.

Reason (R):- They wanted to compare their findings with that of their own land

a) BothAssertion (A) and Reason (R) are correct and R is correct explanation of A

- b) Both Assertion (A) and Reason (R) are correct but R is not the explanation of A
- c) Only Assertion (A) is correct
- d) Only Reason (R) is correct

Answer:

Q15. According to Bernier, one of the evil effects of the crown's ownership of land was :

1. Presence of ownership of land to the farmers
2. Absence of ownership of land by the farmers
3. Poor agricultural production
4. Large amount of investment

Which among the above options are correct?

- (a). 1 & 2
- (b). 2 & 3
- (c). 3 & 4
- (d). 2 & 4

ANS.b

Q16. Al-Biruni was familiar with the translations of the three languages of India, whose texts were in Arabic language.

- (a) Sanskrit, Pali, and Prakrit
- (b) Hindi, Sanskrit, and Tamil
- (c) Hindi, Urdu, and Sanskrit
- (d) Sanskrit, Telugu, Malayalam

Answer: A

Q17. The language in which al-Biruni's work Kitab al-Hind was originally written was?

- (a) Arabic language

(b).Sanskrit language

(c).Greek

(d).Hibru language

Answer: A

Q18.Who composed kirtan-ghosha?

(a). ShankarDevaa

(b). Sur Das

(c). Kabir Das Sundar Murti

(d). Ramdas

Ans. A. Shankar deva

Q19.Karaikal Ammaiyar was a devotee of

(a). Krishna

(b). Rama

(c). Shiva

(d). Brahma

Ans. C. Shiva

Q20. "Nalayira Divya Prabandam" is composed by\_\_\_\_\_.

(a) Nayanars

(b) Alvars

(c) Buddhists

(d) Pandyas

Ans. b Alvars

Q21. Which of the following is not a pillar of Islam:

- (a). Hajj
- (b). Fasting during Ramzan
- (c ). Praying five times daily
- (d. Idol worship

Ans. d. Idol worship

### SECTION-B(6X3=18)

22. The distinctive features of the drainage system of Mohenjo-Daro tell us about the urban planning of the Harappan cities. Justify the statement.

OR

How do archaeologists trace socio-economic differences in Harappa's society? What are the differences that they notice?

ANS 22 A: Covered drains constructed from standardized fired bricks ran along streets, connecting directly to households via chutes and vertical pipes for wastewater removal. Sloped channels ensured gravity-assisted flow, while soak pits and manholes allowed for natural filtration, groundwater recharge, and easy inspection. These elements prevented flooding and contamination in a densely populated urban setting.

Evidence of Urban Planning

The grid-patterned street layout incorporated main trunk drains with branches to every home, demonstrating centralized foresight in city design around sanitation needs. Every house featured private bathrooms and latrines linked to the network, prioritizing public health and hygiene uncommon for 2500 BCE. Fortified enclosures and reservoirs complemented drainage to manage seasonal floods, reflecting holistic environmental adaptation.

Significance for Harappan Cities

This system, standardized across sites like Harappa and Dholavira indicates uniform civic engineering principles focused on sustainability and livability. Maintenance features like removable slabs over drains ensured long-term functionality, underscoring organized governance

and resource management. Overall, it reveals Harappans as pioneers in urban infrastructure, influencing modern sanitation concepts.

## 22 B: Tracing Methods

Burials reveal disparities via pit construction—some lined with bricks—and grave goods like pottery, ornaments, or jewelry found selectively. Artifacts divide into utilitarian (common clay/stone items like querns, pottery, needles), distributed widely, and luxury (rare faience pots, precious non-local materials requiring advanced tech). House structures vary from large multi-roomed elite homes with wells to small one-room huts or barracks.

## Observed Differences

Citadel areas, elevated and walled, likely housed elites, separated from lower towns for commoners, as seen in Harappa and Dholavira. Wealthier individuals accessed gold/silver/semi-precious ornaments, while poorer individuals used terracotta; larger houses held hoards of valuables. Craft organization and segregated zones indicate divisions by occupation, with rulers/nobles in castles, merchants/craftsmen in middle areas, and laborers in lower sections.

## Overall Insights

Society appears largely egalitarian with subtle stratification, lacking extreme palaces but showing economic variation through resource access. These patterns suggest organized labor, trade elites, and basic social hierarchy without stark kingship.

Q23. Describe the Important changes in agriculture during the period between 600 BCE and 600 CE.

- For the increase of agricultural production, use of a plough with iron tipped ploughshare.
- Introduction of the transplantation of crop (paddy).
- Irrigation by wells, ponds, and canals.
- Hoe agriculture in semi-arid parts of Punjab, Rajasthan, and hilly tracks in North-Eastern and Central Parts.
- Landlords and heads of village were more powerful and had control over farmers.
- Land grants by kings to extend agriculture to new areas.

Q24. “The Dharma sutras and Dharma shastras also contained rules about the ideal occupations of the four categories of varnas.” Critically examine the statement.

Answer:

The Dharma sutras and Dharma shastras contained rules about the ideal occupations of the four categories of varnas.

These categories are as follows:

- Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.
- Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts.
- Vaishyas were also assigned to study the Vedas, perform sacrifices, and make gifts as the Kshatriyas, and in addition, were expected to engage in agriculture, pastoralism, and trade.
- Shudras were assigned only one occupation, i.e., of serving the three ‘higher’ varnas.

In addition to assigning these occupations to the four varnas, the Brahmanas evolved two or three strategies for enforcing these norms.

Q25. Evaluate the limitations of Ibn Battuta's *Rihla* as a primary source for assessing the economic vibrancy of the Delhi Sultanate by analyzing potential biases, cross-referencing with contemporary accounts, and contextualizing against archaeological and other historiographical evidence.

Agricultural Economy

Ibn Battuta described the soil as highly fertile, enabling farmers to cultivate two crops annually, including the Rabi and Kharif seasons. He noted rice sown up to three times a year in the east, alongside sugarcane, while wheat, oilseeds, barley, sesame, and cotton dominated the north.

Village industries supported agriculture through jaggery production, oil pressing, indigo processing, spinning, and weaving.

Trade and Commerce

Trade flourished both internally and externally, with Indian textiles like cotton cloth, fine muslins, silk, brocade, and satin in high demand across West Asia and Southeast Asia, yielding substantial profits for artisans and merchants. Ports such as Calicut and Kollam bustled with ships from China and Persia exchanging pepper, rice, wheat, and spices for imports like precious stones, horses, and ivory. Bazaars served as economic, social, and cultural hubs, often featuring mosques, temples, and performances, underscoring the subcontinent's integration into inter-Asian trade networks.

Q26. Nath, Jogi, and Siddha movements challenge Brahmanical dominance and contribute to social mobility for lower castes and artisans during the medieval period, or were they merely adapting tantric traditions for broader appeal. Validate the statement

- The Nath, Jogi, and Siddhas were generally from artisanal groups like weavers.
- Development of organized craft production increased the position of artisans.
- Likewise, the growth of urban centres & long distance trade with Central Asia & West Asia also enhanced the position of artisans.
- Above all, they questioned the authority of the Vedas & expressed in the languages of the ordinary people.

Q27. Al-Biruni's identified barriers—language, religion, and local insularity—limit the accuracy of his observations on Indian society, and how did reliance on Brahmanical texts like the Vedas and Manusmriti shape his biased perspective?

Ans. The following were the barriers he faced in understanding India -

- Problems of Language - According to him, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language.
- Difference of religious beliefs and practices - He was Muslim, and his religious beliefs and practices

Practices were quite different from India.

- Self-absorption and insularity of the local population - According to him, the third barrier was the isolation policy of the Indians.

### SECTION -C.

Q28. Using specific episodes from the Mahabharata, evaluate how effectively it reflects versus prescribes social values like patriliney, caste rigidity, and patriarchy in ancient India, considering its multi-layered composition over 1000 years.

Ans. Yes, the Mahabharata is a valuable source for studying the social values of ancient times.

(I) The Mahabharata gives a vivid description of the social values of the period as essential. It is a story between two sets of warnings cousins and thus centers around conflict in the society.

(II) Patriliney succession is 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 the interrelation of the different caste groups. 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 the gift of a daughter in marriage, was considered an important religious duty of the father.

(VII) Different types of marriages were practiced in the society.

(VIII) It provides information about varna and different professions.

(IX) Elders were dominating in the family.

Q29. To what extent was Bernier's claim of crown-owned land in Mughal India an accurate depiction versus a Eurocentric critique projecting European property ideals onto a complex revenue system?

Ans. He constantly compared Mughal India with contemporary Europe, generally emphasising the superiority of the latter. He also ordered (arranged) the perceived differences hierarchically, so that India appeared to be inferior to the Western world.

- a) Lack of private property in India

According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of private property in land in India. He was a firm believer in the virtues of private property and saw that the crown ownership was both the state and its people.

- b) Crown ownership of all lands

He thought that the Mughal emperor owned all the land and distributed it among his nobles, which had disastrous consequences for the economy and society.

- c) No inheritance, no investment. Owing to crown ownership of land, landholders could not pass on their land to their children. So there was no long-term investment in the sustenance and expansion of production.

- d) No improvement of Lands

The absence of private property in land had prevented the emergence of the class of "improving" landlords

- e) Decline in the living standards

It had led to the uniform ruination of agriculture, excessive oppression of the easantry and a continuous decline in the living standards of all sections of society.

- f) People impoverished by the ruling class

As an extension of this, Bernier described Indian society as consisting of impoverished people, subjugated by a minority of a rich and powerful ruling class.

- g) The king of “beggars and barbarians

Bernier confidently asserted that, “There was no middle state in India,” and the king was the king of “beggars and barbarians”; its cities and towns were ruined and contaminated with “ill air”; and its fields, “overspread with bushes” and full of pestilential marshes.

- h) Remuneration of sovereignty

For instance, Abu’l Fazl, the sixteenth-century official chronicler of Akbar’s reign, describes The land revenue is “remuneration of sovereignty.

European travelers regarded such claims as rent because land revenue demands were often very high. However, this was a tax on the

Q30. "If by worshipping stones one can find God, I shall worship a mountain. Bring out the teachings of Kabir in light of the above statement.

Kabir created a spirit of harmony between the Hindus and Muslims. His early life is shrouded in mystery. He lived either towards the close of the fourteenth century A.D. or at the beginning of the

15th. He became a disciple of Ramananda. He did not leave his home. He was a pious householder

and used to earn his livelihood by weaving clothes.

His Teachings: The central teachings of Kabir are very simple.

- He laid stress on 'Bhakti'.
- He said that through Bhakti or devotion, one would come nearer to God; one could be released from the cycle of birth and death only by sincere love and devotion to God, which he called Bhakti.
- He sincerely tried to emphasise the unity of Islam and Hinduism by preaching those virtues which were common to both religions.
- He made no distinction between Hindus and Muslims.
- To Kabir Allah and Rama were but different names of the same supreme being. To him Hindus and Muslims were "pots of the same clay.
- According to Kabir, salvation could be attained by doing good deeds or by means of Bhakti or sincere devotion to God.
- Against Idol Worship: He did not believe in idol worship. He was also against the performance of rituals and superstitions or pilgrimage to the so-called holy places.
- Against the Caste System: Kabir denounced the caste system. He said that there should be no discrimination based on caste. He rejected the authority of both the Veda and the Koran. He laid great emphasis on the equality of men. He preached a religion of love which aimed at promoting unity amongst all castes and creeds. He was full of humility and the first saint to reconcile Hinduism and Islam. Kabir's teachings are contained in his Dohas. The devotional songs or 'bhajans' of Kabir are called Kabir Doha. Those Dohas are in the form of short poems in the Bijaka, a sacred book of the Kabir Panthis, the followers of Kabir.
- Kabir was a firm believer in the unity of God. He preached his teachings among the people in Hindi. His devotional bhajans or Dohas appealed most to the common men, Hindus as well

Muslims.

- The message and the teachings of Kabir can be easily gathered from his 'Dohas', which criticise rituals and superstitions. Kabir said, "If by worshipping stones one can find God, I shall worship a mountain."
- If, by immersion in the water, salvation be attained, the frogs who bathe continually would attain it. As the frogs, so are these men, again and again, falling into the womb.

#### SECTION-D(CASE-BASED STUDY)

Q31. Al-Biruni's account of the system of varnas: The highest caste is the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the .....body, the Brahmanas are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind. The next caste is the Kshatriya, who were created, as they say, from the shoulders and hands of Brahman. Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Sudra who were created from his feet. Between the latter two classes, there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed in the same houses and lodgings.

ANSWER THE FOLLOWING QUESTIONS:

31.1.Explain Al-Biruni's account of the system of varnas. 1

Ans. According to Al-Biruni, the higher caste is the Brahmana, who were created from the head of Brahman. Hindus consider them as the very best of mankind. The second caste is the Kshatriya who were created from the shoulders and hands of Brahman. They are followed by the vaishya, who are created from the thigh of Brahman. Last caste was the Shudra, who were created from his feet.

31.2.Do you consider this type of division justified? Explain with reasons. 1

Ans. No, such a type of division is not justified because no one is high or low by birth. Men became high or low by their own karma.

31.3. How was the system not quite rigid in real life? Explain. 2

Ans. It is right that this system was not quite rigid in real life because these castes live together in the same towns and villages, mixed in the same house and lodgings.

Q32

Producing "Fine Sons"

Here is an excerpt of a mantra from the Rigveda, which was probably inserted in the text c. 1000 B.C.E. to be chanted by the priest while conducting the marriage ritual. It is used in many Hindu weddings even today.

I free her from here but not from there. I have bound her firmly there so that through the grace of Indra She will have fine sons and be fortunate in her husband's love.

Indra was one of the principal deities, a god of valor, warfare, and rain. "Here" and "there" refer to the Father's and husband's house, respectively.

32.1 In the context of the mantra, discuss the implications of marriage from the point of view of the bride and groom.

(i): It was expected of the bride to give birth to fine sons. But it was expected from the bridegroom that he should love his wife.

32.2 Are the implications of the mantra identical, or are there differences?

These mantras imply identical as well as different things. They are identical because the mutual love of the husband and his wife can help in the birth of fine sons. It is not identical because the daughters are not expected to give birth to fine daughters.

32.3 Who was Indra? What did the people pray to him for?

Answer (iii): Indra was one of the main gods of Hindu mythology. He was a god of valor, warfare, and rain. The people prayed to Indra to seek the blessing of fine sons.

Q33. What did the king's officials do?

Here is an excerpt from the account of Megasthenes:

Of the great officers of state, some ... superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that everyone may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Answer the following questions:

33.1: Explain the duties of the officers of state.

Ans- 1. Some superintended the rivers, measured lands, and inspected the sluices by which water was let out from the main canals into their branches, so that everyone would have an equal supply of it.

2. They also had charge of huntsmen, entrusted with the power of rewarding or punishing them according to their deserts.

3. They collected the taxes and superintended the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

33.2: Explain the role of the sub-committees for coordinating military activities.

Ans) 1. Megasthenes mentioned a committee with six subcommittees for coordinating military activity.

2. They looked after the navy, transport, provisions, foot soldiers, horses, chariots, and elephants.

3. The second committee had to arrange bullock carts to carry equipment, procure food for soldiers, and fodder for animals, and recruit servants and artisans to look after the soldiers.

SECTION -E{MAP WORK}

Q34.On the political Map of India, mark the mature Harappan sites

a.Rakhigarhi

b.Dholavira.

On the same Map of India:

B.Identify the Buddhist site mark with the number C given in the following map.

C.Identify the Buddhist site mark with the number A given in the following map.

D.Identify the Buddhist site where Buddha attained Nirvana in the following map.