

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

Q1.The false statement about Alexander Cunningham is

- (a) He excavated several sites, including Sanchi and Sarnath
- (b) He played a role in the establishment of the Archaeological Survey of India
- (c) He became the first Director General of the Department of Archeology
- (d) He was a British doctor.

Answer (d) He was a British doctor

Q2.

Why is the Harappan Script called enigmatic?

Choose the correct reason from the following options:

- (a) It resembles the Hieroglyphic script of Egypt.
- (b) It had too many symbols, between 600 and 1000 in number.
- (c) It was written from left to right.
- (d) Its writing remains undeciphered to date.

Q3.Select the correct statement.

- (a)-The Harappan Civilization dates back to between c 3600 and 1900 BC.
- (b) - There were earlier and later cultures, often referred to as Early Harappan and Later Harappan.
- (c) - Iron tools were found in the Harappan civilization.
- (d) - There was no break between the early Harappa and the Harappan civilization.

Answer: (b)

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.What human attribute did an Elephant represent in the sculpture found at Sanchi?

A) Happiness

B) Greed

C) Laziness

D) Strength and Wisdom

Answer – D- Strength and Wisdom

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 critic 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

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) Both Assertion (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

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 were generally excluded from Vedic learning?

a. Brahmans

b. Women & Shudras

c. Children & Old people

d. Vishnu devotees

Ans. b Women & Shudras

Q19.Who's followers are called the Vira Shaivites?

- a. Mirabai
- b. Guru Govind
- c. Kabir
- d. Basavanna

Ans. d Basavanna

Q20. Choose the correct option:

Assertion (A): The Alvars and Nayanars initiated a movement to protest against the caste system.

Reason (R): The major anthologies of compositions by the Alvars, the Nalayira prabandham was frequently described as the Rig Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit. It was cherished by the Brahmanas.

- a. Both A and R are correct, and R is the correct explanation of A.
- b. Both A and R are correct, but R is not the correct explanation of A.
- c. A is correct, but R is wrong.
- d. R is correct, but A is wrong.

Ans. c A is correct, but R is wrong.

Q21. Shaikh Nizamuddin's hospice comprised several small rooms and a big hall known as-

- a. Jama' at Khana
- b. Jangar
- c. Qalandars
- d. Ziyarat

Ans. a Jama' at Khana

SECTION-B(6X3=18)

22. To what extent did the dissemination of Brahmanical ideas through Puranic texts and the Brahmanas' reinterpretation of local cults succeed in fostering genuine religious integration

across diverse social groups from the 8th to 18th centuries, and what evidence suggests potential limitations, such as resistance from marginalized communities or incomplete assimilation of non-Vedic practices?

- There were at least two processes that worked for the integration of cults.
- Spreading of Brahmanical ideas:- As a result Puranas, Vedas, Ramayana & Mahabharata like Brahmanical texts were compiled & composed in simple Sanskrit verses by which the lower-class people & women got access to them.

● Besides, the Brahmins accepted and reworked the beliefs, practices, and traditions of other social categories. For example growth of the Jagannath cult.

Q23. What were the “barriers” discussed by Al-Biruni that obstructed him in understanding India?

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.

Q24. Mahayana Buddhism's emphasis on Buddha's divinity and the Bodhisattva ideal represents a genuine evolution or dilution of Hinayana's original individualistic path. How did these doctrinal divergences influence their geographical spread and social accessibility across ancient Asia?

By the first century CE, changes were witnessed in Buddhist ideas and practices. Early Buddhist teachings had given great importance to self-effort in achieving nibbana. The Buddha attained enlightenment and nibbana through his own efforts. However, gradually the idea of a saviour emerged. It was believed that he was the one who could ensure salvation. The concept of the

Bodhisatta also developed. Bodhisattvas were perceived as compassionate beings who accumulated

merit through their efforts but used this not to attain nibbana but to help others. The worship of images of the Buddha and Bodhisattvas became an important part of this tradition.

This new way of thinking was called Mahayana, meaning the “great vehicle”. Those who adopted

These beliefs described the older tradition as Hinayana or the “lesser vehicle”.

Q25. What picture do we get about the agricultural economy and trade, and commerce in the subcontinent from the descriptions of Ibn Battuta?

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 How do the prescribed duties of Chandalas, outlined in the Manusmriti, reinforce ritual impurity and social exclusion while limiting their economic agency and mobility within the varna system?

1. The Brahmanas developed a sharper social divide by classifying certain social categories as “untouchable”
2. Those who considered themselves pure avoided taking food from those they designated as

“untouchable”.

3. In sharp contrast to the purity aspect, some activities were regarded as particularly “polluting”.

4. These included handling corpses and dead animals. Those who performed such tasks, designated as chandalas, were placed at the very bottom of the hierarchy.

5. Their touch and, in some cases, even seeing them was regarded as “polluting” by those who claimed to be at the top of the social order.

6. Manusmriti laid down the “duties” of the chandalas. They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.

7. They could not walk about in villages and cities at night.

8 . They had to dispose of the bodies of those who had no relatives and serve as executioners.

Q27 •

How do inscriptions help in the reconstruction of history?

Knowledge about the rulers and their achievements.

- Scripts and language of that time.
- Land grant and economic condition
- Extent of the empire.
- Social and religious conditions of the kingdom

SECTION -C.

Q28. The rules of the Brahmanical texts were not universally followed in ancient times. Justify giving five pieces of evidence.

Ans. 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 to Satvahana rulers continued to have names derived from other gotras. They did not adopt

the husband’s gotra.

(ii) According to the shastras, only Kshatriyas could become rulers. But many ruling families claim to be Brahmanas or Vaishyas.

(iii) There were populations whose practices were not influenced by Brahmanical ideas, such as Nishadas, nomadic pastoralists.

(iv) There was an 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 between Bhim and Hidimba.

(vii) Women were not allowed to share the property of their father. Exceptions are there, such as Prabhavati Gupta.

Q29.Q.1. "Ibn Battuta found cities in the subcontinent full of exciting opportunities" Support your answer with evidence given by him.

Ans.

- Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills.
- They were densely populated and prosperous
- These cities having streets and Markets with a wide variety of goods.
- Delhi a vast city, with a great population, the largest in India.
- Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.
- The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Most bazaars had a mosque and a temple, and in some of them where spaces were marked for public performances by dancers, musicians and singers.
- Historians have used his account to suggest that towns derived a significant portion of their wealth from villages.
- The subcontinent was well integrated with inter-Asian networks of trade and commerce, with Indian manufactures.
- Indian textiles, cotton cloth, fine muslins, silks, brocade and satin, were in great demand in the Inter National market.

Q30. To what extent did the patronage extended by the Delhi Sultanate and Mughal rulers to Sufi saints like Chishti silsilah leaders compromise their spiritual autonomy and egalitarian ideals, or did it strategically amplify their influence over state policies and mass mobilization?

- (i) Maintaining a distance from worldly power.
- (ii) The Sufis accepted unsolicited grants and donations from the political elites.
- (iii) The Sultans in turn set up charitable trusts (auqaf) as endowments for hospices and granted tax-free land (inam).
- (iv) King wished to secure the support of Sufi saints, as they were popular among the masses Due to people's belief in their Miraculous power.
- (v) Kings often wanted their tombs to be in the vicinity of Sufi shrines and hospices.
- (vii) However, there were instances of conflicts between Sultans and Sufis.
- (viii) To assert their authority, both expected that certain rituals be performed, such as prostration and kissing of the feet.

SECTION-D(CASE-BASED STUDY)

Q31 ON HORSE AND ON FOOT

This is how Ibn Battuta described the postal system :

In India, the postal system is of two kinds: The horse-post called 'Uluq' is run by royal horses stationed at a distance of every four miles. The footpost has three permits. It is called 'dawa',

that is, one-third of a mile. Now, at every third of a mile, there is a well-populated village, outside which are three pavilions in which sit men 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, he 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 the top speed, shaking the rod all the while until he reaches the next dawa. And the same process continues till the letter reaches its destination. This foot-person is quicker than the horse-post, and often it is used to transport the fruit of Khurasan, which is much desired in India.

ANSWER THE FOLLOWING QUESTIONS:

31.1: Name the two kinds of Postal System? (1)

Ans. Ans. (i) There were two kinds of postal systems - the horse postal system and the postal system on foot.

31.2. Explain how the foot post worked(1).

Ans. In the postal service on foot, there were three stages. They were called the Dawa.

31.3.Why does Ibn Battuta think that the postal system in India was efficient?. 2

Ans: According to Ibn Battuta, the journey from Sindh to Delhi was completed in fifty days. On the other hand, all the information's given by the detectives reached the king within five days; Ibn Battuta was quite amazed at their efficiency of the detectives reached the king within five days.

Q32 “ This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: “What are we to do, Lord, with remains of the Tathagata (another name for the Buddha)?”The Buddha replied: “Hinder not yourself, Ananda, by honouring the remains of the Tathagata. Be zealous, be intent on your own good.”But when pressed further, the Buddha said: “At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whoever shall there place garlands or perfume or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.”

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.

Producing Fine Sons

Q33 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.

Answer the following Question:

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.

Q34. SECTION -E{MAP WORK}

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

1 : Rakhigarhi

2. 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.

