

CLASS-XII
MID-TERM EXAMINATION (2023-24)
HISTORY
MARKING KEY
SET: A1/2

Set A1	Set A2	VALUE POINTS	MARKS
1		<p>Find out the correct chronological order of ‘the Chishti Silsila’ from the following options:</p> <p>I. Shaikh Nizamuddin Auliya II. Shaikh Fariduddin Ganj – Shakar III. Shaikh Nasiruddin Chiragh-i Delhi IV. Shaikh Muinuddin Sijzi</p> <p>Options:</p> <p>A. I, II, III & IV B. II, III, IV & I C. III, II, I & IV D. IV, II, I & III</p>	1
2	2	<p>Consider the following statement (s):</p> <p>I. The Harappan civilisation was the development of urban centres. II. The most distinctive features of Harappan cities were the carefully planned drainage system III. Harappan roads and streets were laid out along an approximate “grid” pattern</p> <p>Which of the above statement (s) is/are correct about Harappa Civilisation?</p> <p>A. Only I B. Only II C. I & II D. I, II & III</p>	1
3	3	<p>Which one of the following symbols have not been correctly paired with the its given meaning.</p> <p>I. The empty seat- Mahaparinibbana II. Wheel-First sermon of Buddha III. Stupa-Meditation of the Buddha IV. Shalbhajika-Symbol of fertility</p> <p>OPTIONS-</p> <p>A. I & II B. II & III C. I & III D. II & IV</p>	1

		<p style="text-align: center;">OR</p> <p>Match the following-</p> <table><tr><td>(i) Lumbini</td><td>(a) Buddha attained Nibbana</td></tr><tr><td>(ii) Kusinagara</td><td>(b) Buddha delivered his first sermon</td></tr><tr><td>(iii) Sarnath</td><td>(c) Buddha was born</td></tr><tr><td>(iv) Bodh Gaya</td><td>(d) Buddha attained enlightenment</td></tr></table> <p>Choose the correct option</p> <p>A. i – b, ii – c, iii – a, iv – d</p> <p>B. i – c, ii – a, iii – b, iv – d</p> <p>C. i – c, ii – b, iii – a, iv – d</p> <p>D. i – d, ii – a, iii – b, iv – c</p>	(i) Lumbini	(a) Buddha attained Nibbana	(ii) Kusinagara	(b) Buddha delivered his first sermon	(iii) Sarnath	(c) Buddha was born	(iv) Bodh Gaya	(d) Buddha attained enlightenment			
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4	4	<p>Which of the following was not one of the barriers as discussed by Al-Beruni?</p> <p>A. Language</p> <p>B. Difference in religious beliefs and practices.</p> <p>C. Slavery in eastern societies</p> <p>D. The self-absorption and consequent insularity of the local population</p>	1										
5	5	<p>Which of the following statement is correct with regard to the interpretation of Sutta Pitaka-</p> <p>I. Originally human beings did not have fully evolved bodily forms, nor was the world of plants fully developed.</p> <p>II. All beings lived in an idyllic state of peace, taking from nature only what they needed for each meal.</p> <p>III. There was a gradual deterioration of this state as human beings became increasingly greedy, vindictive and deceitful</p> <p>IV. Human beings were not responsible for the creation of this system and could not change it in future.</p> <p>OPTIONS-</p> <p>A. Only I</p> <p>B. I & II</p> <p>C. I, II, III</p> <p>D. Only IV</p>	1										
6	6	<p>Match the content of Column A with Column B.</p> <table><tr><th>COLUMN A (Archaeologists)</th><th>COLUMN B (Contribution)</th></tr><tr><td>a) SN Roy</td><td>(i) The Mythical massacre at Mohenjodaro</td></tr><tr><td>b) GF Dales</td><td>(ii) Ancient India</td></tr><tr><td>c)REM Wheeler</td><td>(iii) Story of Indian Archaeology</td></tr><tr><td>d) John Marshall</td><td>(iv) Mohenjodaro and the Indus</td></tr></table> <p>OPTIONS</p>	COLUMN A (Archaeologists)	COLUMN B (Contribution)	a) SN Roy	(i) The Mythical massacre at Mohenjodaro	b) GF Dales	(ii) Ancient India	c)REM Wheeler	(iii) Story of Indian Archaeology	d) John Marshall	(iv) Mohenjodaro and the Indus	1
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		<p>A. a-iii, b-i, c-ii, d-iv</p> <p>B. a-ii, b-iv,c-I, d-ii</p> <p>C. a-i, b-ii, c-iii, d-iv</p> <p>D. a-i, b-ii, c-iv, d-iii</p>									
7	7	<p>Match the content of Column A with Column B.</p> <table><tr><th>COLUMN A</th><th>COLUMN B</th></tr><tr><td>1.Excavated Hastinapur village</td><td>a. R.D. Banerjee</td></tr><tr><td>2.Prepared critical edition of Mahabharata</td><td>b. B.B.lal</td></tr><tr><td></td><td>c. V.S.Sukhthankar</td></tr></table> <p>1.Excavated Hastinapur village-b) B.B.lal</p> <p>2.Prepared critical edition of Mahabharata-c) V.S.Sukhthankar</p>	COLUMN A	COLUMN B	1.Excavated Hastinapur village	a. R.D. Banerjee	2.Prepared critical edition of Mahabharata	b. B.B.lal		c. V.S.Sukhthankar	1
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8	8	<p>Match the following:</p> <p>a. Gahapati (i) slaves</p> <p>b. Vellalar (ii) ploughman</p> <p>c. Uzhavar (iii) head of household</p> <p>d. Adimai (iv) landowner</p> <p>Options:</p> <p>A. a- (i) b-(ii) c-(iii) d- (iv)</p> <p>B. a- (iii) b-(iv) c-(ii) d- (i)</p> <p>C. a- (iv) b-(iii) c-(ii) d- (i)</p> <p>D. a-(ii) b-(iii) c-(i) d- (iv)</p>	1								
9	9	<p>Read the information given below.</p> <div><p>It is a voluminous text, divided into 80 chapters on subjects such as religion and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology</p></div> <p>Identify and name the text-</p> <p>Kitab-al Hind</p>	1								
10	10	<p>Which two strategies are adopted by the archaeologists to identify social differences among the Harappans?</p> <p>(i) Study of burials</p> <p>(ii) Study of script</p> <p>(iii) Study of trade and commerce</p> <p>(iv) Study of artifacts</p> <p>Choose the correct option</p> <p>A. Both ‘i’ and ‘ii’</p> <p>B. Both ‘i’ and ‘iv’</p> <p>C. Both ‘ii’ and ‘iii’</p> <p>D. Both ‘i’ and ‘iii’</p>	1								

11	11	<p>What is James prinsep's contribution in the development of the Indian epigraphy?</p> <p>A. He deciphered the Brahmi script used in most of the Asokan inscriptions.</p> <p>B. He deciphered the Kharoshti script used in most of the Asokan inscriptions.</p> <p>C. Both 'a' & 'b'</p> <p>D. None of these</p>	1
12	12	<p>Why is the 6th century BCE often considered a major turning point in Indian history?</p> <p>A. Emergence of States, cities and towns; use of iron</p> <p>B. Emergence of States, cities and towns; Dominance of Hinduism</p> <p>C. Dominance of Hinduism; use of iron</p> <p>D. Emergence of Buddhism and Jainism, Extensive use of Copper</p>	1
13	13	<p>Which of the following is not one of the features of the Harappan writing?</p> <p>A. The harappan Script was pictographic and not alphabetical</p> <p>B. It has been deciphered by James Prinsep</p> <p>C. It had too many signs , somewhere between 375 and 400</p> <p>D. The script was written from right to left.</p>	1
14	14	<p>Which one of the following statements related to Buddhism is not correct?</p> <p>A. Pilgrims such as Fa Xian and Xuan Zang travelled from China to India for knowledge.</p> <p>B. Bodisattas were perceived as deeply compassionate beings.</p> <p>C. Bodhisattas accumulated merit through their efforts and used it to attain Nibbana</p> <p>D. Mahayana literally means the 'great vehicle'</p>	1
15	15	<p>Consider the following statements about the seals of Proto-Shiva.</p> <ol style="list-style-type: none"> 1. There is a mention of a diety 'Rudra' in ancient religious texts. 2. Later on Rudra word was used for Shiva. 3. Rudra is not mentioned as Pashupati in Rigveda. 4. Depiction of Pashupati does not match the mention of Rudra in Rigveda. <p>Which of the given statements is/are correct?</p> <p>A. 1, 2, 3, 4</p> <p>B. 1, 2, 3</p> <p>C. 2, 3, 4</p> <p>D. 1, 3, 4</p>	1
16	16	<p>Asoka is mentioned by which titles in his inscriptions?</p> <p>A. Asoka , Piyadassi</p> <p>B. Masattuvan ,Asoka</p> <p>C. Devanampiya, Piyadassi</p> <p>D. Devaputra , Piyadassi</p>	1

17	17	<p>Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):</p> <p>Assertion (A): Pilgrimage, called Ziyarat, to tombs of Sufi saints is prevalent all over the Muslim world.</p> <p>Reason (R): The Khanqah was the centre of social life.</p> <p>A. Both (A) and (R) are correct and (R) is the correct explanation of (A). B. Both (A) and (R) are correct and (R) is not the correct explanation of (A). C. (A) is correct but (R) is not correct. D. (R) is correct but (A) is not correct.</p>	1
18	18	<p>Consider the following statements and select the correct from the following option:</p> <p>I. François Bernier was closely associated with the Prince Dara Shukoh, II. Bernier travelled to several parts of the country, and wrote accounts III. He dedicated his major writing to the king of France and Aurangzeb.</p> <p>Options</p> <p>A. II & III B. II & III C. I & II D. I & III</p>	1
19	19	<p>Identify the ruler of the Satvahana dynasty with the help of following information:</p> <ul style="list-style-type: none"> • <i>He claimed to be both a unique Brahmana and a destroyer of the pride of Kshatriyas.</i> • <i>He also claimed to have ensured that there was no intermarriage amongst members of the four varnas.</i> <p>Options:</p> <p>A. Gotami-puta Siri-Vijaya-Satakani B. Gotami-puta Siri Satakani C. Gotami-puta sami-Siri-Yana-Satakani D. Vasithi-puta (sami-)Siri Pulumayi</p>	1
20	20	<p>Identify the character of Mahabharata with the help of the following information.</p> <ul style="list-style-type: none"> • Guru or mentor of Kauravas & Pandavas • Refused to accept Eklavya as disciple <p>A. Guru Vashsishtha B. Guru Vyasa C. Guru Sandeepni D. Guru Dronacharya</p>	1
21	1	<p>Consider the following statements regarding the account of Ibn Battuta:</p> <p>I. From the account of Ibn Battuta, it appears that there was considerable differentiation among slaves while female slaves in the service of their Sultan were expert in music and dance.</p> <p>II. Slaves were generally used for domestic labour, and Ibn Battuta found their services particularly indispensable for carrying women and men on palanquins or</p>	1

		<p>dola.</p> <p>III. The price of slaves, particularly female slaves required for domestic labour, was very low, and most families who could afford to do so kept at least one or two of them.</p> <p>Which of the following statement(s) is/are correct?</p> <p>A. Only I</p> <p>B. I and II</p> <p>C. I and III</p> <p>D. All of the above</p>	
22		<p>“Magadha was the most powerful Mahajanpada ‘. Examine the statement.</p> <p>The reasons attributed by historians for the rise of Magadha are as follows:-</p> <ol style="list-style-type: none"> 1. <u>Agriculture-It</u> was Situated in an area where agriculture was productive. 2. <u>Mines/Minerals-Iron</u> Mines were located here which provided resources to make tools and weapons 3. <u>River Ganga-and its</u> tributaries provided cheap and convenient transportation. 4. <u>Policies of Kings-Ambitious</u> kings like Bimbisara, Ajatasattu, Mahapadma Nanda devised policies along with their ministers that made Magadha extremely powerful. 5. <u>Elephants-An</u> important componen of Army were found in huge number in the forest regions in the area. 	3
	22	<p>Historians have used a variety of sources to reconstruct the history of the Mauryan Empire. Explain with suitable examples.</p> <p><u>SOURCES TO STUDY MAURYAN EMPIRE</u></p> <ol style="list-style-type: none"> 1. <u>Archaeological finds</u>,eg Sculpture 2. Buddhist, Jaina and Puranic literature 3. <u>Account of MEGASTHENES</u>(Foreign Account) , Greek Ambassador to the court of Chandragupta Maurya 4. <u>INSCRIPTIONS-of</u> Ashoka on rocks and pillars 5. <u>ARTHASHASTRA-</u> A book on statecraft composed by chanakya/Kautilya,minister/advisor of Chandragupta Maurya 	3
23	23	<p>Discuss the ways in which the Alvars, Nayanars and Virashaivas expressed critique of the caste system.</p> <ol style="list-style-type: none"> 1. The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas. 2. There followers came from diverse social backgrounds ranging from Brahmanas to castes considered “untouchable”. 3. An Alvar named Tondaradippodi, who was a Brahmana opposed caste. 4. Appar, a Nayanar saint rejected the notion of Gotra and Kula. 5. Their compositions were as important as the Vedas. For instance, one of the major compositions by the Alvars, the Nalayira Divyaprabandham, was frequently described as the Tamil Veda.The Lingayats challenged the idea of caste and the “pollution” propagated by Brahmanas. This made them popular among the marginalized classes. <p style="text-align: center;">OR</p> <p>Who were Andal, Karaikkal Ammaiyar & Meera Bai? What were their contributions? How did their presence pose a challenge to patriarchal norms?</p> <ol style="list-style-type: none"> 1. Andal saw herself as the beloved of Vishnu; her verses express her love for Lord. 	<p>3</p> <p>1+1+1</p>

		<ol style="list-style-type: none"> 2. Karaikkal Ammaiyar, a devotee of Shiva, adopted the path of extreme asceticism in order to attain her goal. 3. Her compositions were preserved within the Nayanar tradition. 4. These women gave up their social obligations, but did not join an alternative order or become nuns. 5. Their very existence and their compositions posed a challenge to patriarchal norms 6. Meera Bai was a Rajpur princess who went against her husband and in laws and did not submit to the traditional role of wife and mother. 7. She recognized Krishna, the avatar of Vishnu, as her lover. 8. Her in-laws tried to poison her, but she escaped from the palace. 9. Travelled from one place to another, composing songs in the language of the local people. 10. It is believed that Raidas, a leather worker was her preceptor/ guru. 11. This shows that she went against the caste system. 12. Her songs continue to be sung by women and men, especially those who are poor and considered “low caste” in Gujarat and Rajasthan. 	
24	24	<p>Ibn Battuta was amazed by the efficiency of the postal system in India. In the light of the above statement cite the key features of this system.</p> <ol style="list-style-type: none"> 1. Ibn-Battuta was impressed by the efficiency of the postal system in India. 2. It allowed merchants to send information and money to far distance. 3. It dispatched goods at short notice. 4. Ibn-Battuta mentioned two types of the postal system. <p>(a) The horse post was known as Uluq. It was run by royal horses.</p> <p>(b) The foot post had three stations per mile that was known as dawa.</p> <ul style="list-style-type: none"> • There was a village at every three mile outside which people used to sit to start their work. Each one had a rod having copper bells. • Whenever the messenger started the journey, he held the letter in one hand and bell in other. • He would run very fast. • The people sitting at the DAWA got ready when they heard the bell. They would then take the letter and continue the Same process till the letter reached its destination. <p style="text-align: center;">OR</p> <p>Analyze the concept of the Asiatic mode of production as stated by Karl Marx.</p> <ol style="list-style-type: none"> 1. The concept of Asiatic mode of production was developed by Karl Marx in 19th century. 2. He argued that in India (and other Asian countries), before colonialism, surplus was taken by the state. 3. This led to the emergence of a society that was composed of a large number of autonomous and (internally) equal village communities. The imperial court presided over these village communities, respecting their autonomy. 4. This was regarded as a stagnant system 	<p>3</p> <p>3</p>

25	25	<p>What light can coins throw on the economy of the state? How are they an important source of information?</p> <ol style="list-style-type: none"> 1. Coins are important primary sources of history. 2. They convey the names of kings with their titles and portraits, events, places, dates, dynasties, achievements and logos. 3. The composition of metals in the coins gives us information on the economic condition of the empire. 4. The first coins to bear the names and images of rulers were issued by the Indo-Greeks, who established control over the north-western part of the subcontinent second century BCE. 5. The first gold coins were issued c. first century CE by the Kushanas. 6. Some of the most spectacular gold coins were issued by the Gupta rulers. These coins facilitated long-distance transactions. 	3
26	26	<p>According to Francois Bernier crown ownership of land was harmful for both Mughal state and its people. Why was he against it? How far is this statement correct?</p> <ol style="list-style-type: none"> 1. BERNIER was a firm believer in the concept of private property and saw crown ownership of land in the Mughal empire by the emperor & nobles disastrous for the economy & society. 2. He stressed that because of crown ownership of land, landholders could not pass their land to their children. 3. They didn't take any interest in increasing production. 4. It prevented the emergence of <u>improving landlords</u>. 5. It led to ruination of agriculture 6. It brought continuous decline in living standard of all sections of society. 7. It led excessive oppression of peasantry. <p>This statement about crown ownership and its consequences is not completely true because:-</p> <ol style="list-style-type: none"> 1. None of the Mughal documents state that the state/Mughals was the sole owner of land . 2. Abul Fazl , chronicler during Akbar's reign describes land revenue as "remunerations(money paid for service) of sovereignty" , a claim made by ruler on his subjects for the protection he provided rather than as a rent on land that the ruler owned. European travelers regarded such claims as rent because land revenue demands were high. (Why did Abul Fazl describe the land revenue as remuneration oh sovereignty?) 3. BERNIER attitude towards India was biased. 4. At one place BERNIER himself described India as an extremely fertile land that produced more rice, corn than Egypt. 	1+1+1
27	27	<p>Examine the town planning measures adopted by the Harappans.</p> <p>I. Upper town/Citadel</p> <ul style="list-style-type: none"> • Upper town was higher in elevation because building were constructed on mud brick platforms. • The upper town was smaller in size but intensive in agriculture. 	3

		<ul style="list-style-type: none"> • The citadel had structures that were of special public purpose. • These include warehouse (a massive structure made of bricks and wood)and the Great Bath. • It was fortified or walled to demarcate it from the lower town. • Consisted of large structures which functioned as administrative centres. <p>II. Lower Town</p> <ul style="list-style-type: none"> • It was walled/wall fencing. • It was larger in size but lower in height. • It had residential buildings. Example- At Mohenjodaro, residential complexes centred around courtyard. • In the lower town, the roads and streets well laid out in a grid pattern, intersecting at right angles. <p style="text-align: center;">OR</p> <p>State evidences of Harappan contact with distant lands/West Asia for purchase or exchange of artefacts.</p> <ol style="list-style-type: none"> 1. Archaeological finds suggest that copper was also probably brought from Oman, on the southeastern tip of the Arabian peninsula. 2. Chemical analyses have shown that both the Omani copper and Harappan artefacts have traces of nickel, suggesting a common origin. 3. There are other traces of contact as well. 4. A distinctive type of vessel, a large Harappan jar coated with a thick layer of black clay has been found at Omani sites. <p>SET A2</p> <p>"The problems of archaeological interpretation are most evident in attempts to reconstruct religious practices. "Critically examine the statement.</p> <ol style="list-style-type: none"> 1. One problem is that archaeologists thought that certain objectives that seemed unfamiliar may have had religious significance but religious use is unclear. 2. Mother Goddess -Sculpture of heavily bejewelled woman has been found. 3. Priest King-Rare stone statue of a man seated with one hand on the knee. 4. Structures with ritual significance- Great Bath in Mohenjodaro and Fire Altars at Kalibangan and Lothal. 5. Nature Worship- Seals indicate nature worship. 6. Animal Worship-Some animals like the one horned unicorn on seals seem to be a mythical, composite creature. Also humped bulls may have been considered sacred. 7. Proto Shiva Seals- of a cross legged figure of a deity in yogic posture surrounded by animals is compared to the Rig Vedic Rudra. 8. Lingas-Besides conical stone objects have been classified as Lingas and may have been worshipped. 	
28	28	<p>Baba Guru Nanak's teachings were inclusive and are relevant even in today's world. Support your answer with valid points.</p> <ol style="list-style-type: none"> 1. Baba Guru Nanak was a Nirgun Bhakti saint. 2. There is only one God. 3. All human beings can have direct access to God without any rituals, sacrifices. 	8

		<ol style="list-style-type: none"> 4. Guru Nanak's most important teaching was that he condemned the caste system and spoke against it openly. 5. He believed that everyone was equal irrespective of religion, gender and caste. 6. Baba Guru Nanak organised his followers into a community called Sangat. 7. He emphasized on langar to remove social barriers. 8. According to him, Guru is the voice of God and the ultimate source of knowledge and salvation. 9. Guru Nanak's teachings can be practised in three ways: <ol style="list-style-type: none"> a. Vand Shaako: Help and share with others so that all can eat together. b. Kirat karo: To earn an honest living without cheat or fraud. c. Naam Japo: To pray in the name of God for his help and guidance. <p style="text-align: center;">OR</p> <p>Describe the relations between the state and the Bhakti and Sufi traditions.</p> <p>I. <u>Chola Rulers(Tamil Nadu)and their relationship with Alvars and nayanars</u></p> <p>1.Giving of Land Grants-Powerful Chola rulers (ninth to thirteenth centuries) supported Brahmanical and bhakti traditions, making land grants.</p> <p>2. Construction of temples for Vishnu and Shiva- Chola Rulers constructed temples and showed that they supported Alvar and Nayanars.</p> <p>3. Example-Shiva temples, including those at Chidambaram, Thanjavur and Gangaikondacholapuram, were constructed under the support of Chola rulers.</p> <p>4.Bronze sculptures-This was also the period when bronze sculpture representing Shiva were produced.</p> <p>6.Singing of Tamil Shaiva hymns in the temples-was encouraged by Chola rulers.</p> <p>7.Compilation of hymns- Chola rulers took the initiative to collect and organise the Tamil Shaiva hymns into a text called Tevaram.</p> <p>8 . Support given to popular Alvar and Nayanar poets/saints-Chola ruler Parantaka I got the metal images of popular saints like Appar, Sambandar and Sundarar placed in a Shiva temple.</p> <p>II. <u>Delhi Sultans and Sufis</u></p> <p>1.To gain support-Kings/Sultans/rulers wanted to secure support from Sufi saints who were popular among the masses for their miraculous powers. This demonstrated their rule as a legitimate (just) one.</p> <p>2. To seek guidance from sufis -The Sultans believed that sufis derived their authority directly from God – and did not depend on Ulama to interpret the shari'a. Therefore the rulers tried to make closer association with them.</p> <p>3.To seek blessings of the saint-Sufi saints like Nizamuddin auliya were believed to have the power to improve the material and spiritual conditions of ordinary human beings. This explains why kings often wanted their tombs/graves to be close to the sufi shrines/dargah and hospices/khanqah.</p> <p>4.Donations made to sufi saints-The Sultans set up charitable trusts (auqaf) for hospices and granted tax-free land (inam) to Sufi saints.</p>	
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		<p>5. Dependence of sufi saints on rulers-Sufis maintained distance from the material world but did not live in complete isolation from political power.</p> <p>6. Donation received by sufis-Sufi saints, such as Chishtis accepted grants and donations in both cash and kind from the rulers.</p>	
29	29	<p>“The Mahabharata is an invaluable source available to historians to study social practices and norms in early societies”, Justify the statement.</p> <p>I. KINSHIP</p> <ol style="list-style-type: none"> 1. Mahabharata is a story of kinship(people defined as relatives or kinfolk) relations. It describes a feud over land and power between two groups of cousins -Kauravas and Pandavas, who belonged to a single ruling family , that of Kurus. 2. The conflicts arose due to jealousy of Duryodhana the eldest son of Dhritarashtra who was fearful that their father dint receive the throne because of his disability and as a consequence they will also be excluded from royal succession. Pandavas on the other hand will control all the power. 3. Ultimately the conflict ended in a battle in which Pandavas emerged victorious. <p>II. PATRILINY</p> <ol style="list-style-type: none"> 1. Patriliney means tracing descent from the father to son, grandson and so on. Mahabharata reinforced the idea that it was valuable. 2. Patriliney was important among elite and ruling families to avoid conflicts over land , power and resources including the throne. 3. The central story of Mahabharata reinforced the idea that Patriliney was valuable. According to it , sons could claim the resources of their fathers when the latter died. <p>III. MARRIAGE</p> <ol style="list-style-type: none"> 1. Mahabharata is also a story woven around marriage alliances. Draupadi's marriage was polyandry, women having several husbands. She was the common wife of the Pandavas. 2. The Story of Hidimba's (considered a Rakshasa) marriage with Bhima(Kshatriya) 3. Matanga , a Chandala married Ditha Mangalika , daughter of a merchant. <p>IV. GOTRA</p> <ol style="list-style-type: none"> 1. According to the Brahmanical rules , women were expected to give up their father's gotra and adopt the husband's gotra after marriage and that members of Same gotra couldn't marry. <p>V. SOCIAL PRACTICES</p> <ol style="list-style-type: none"> 1. According to the Brahmanical norms there were Four prescribed and acceptable varna. 2. Social groups outside varna system were described as uncivilised, odd , animal like . 3. In some instances these included forest dwellers, hunter gatherers . Eg. Eklavya who belonged to the Nishada category is an example of this. 	8
30	30	Why did the Stupa at Sanchi survive while Amravati did not? Justify with valid arguments.	8

FATE OF STUPA AT AMRAVATI (Capital of Andhra Pradesh)	FATE OF SANCHI STUPA
The Stupa at Amravati has lost its glory, is in a devastated state because of the reasons listed below.	When Sanchi Stupa was discovered in 1818, three of its four gateways were still intact. The fourth gateway had fallen on the spot on the ground but was in a good condition.
1.Lack of awareness Amravati was discovered before scholars understood the importance of the finds.	1.Crucial role played by begums of Bhopal in preservation of the Stupa at Sanchi. The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jahan Begum provided money for the preservation of the site.
2.Lack of emphasis on preservation By then the scholars had not realised how critical it was to preserve sculptures/archaeological finds.	2.Funding of construction of guesthouse and museum/Role played by Begums of Bhopal in preserving the Stupa at Sanchi. Sultan Jehan funded the museum and guesthouse built at Sanchi. She also funded the publication of volumes on Sanchi Stupa.
3.Removal of parts of sculpture The slabs, pillars, remains, sculpture panels of the Stupa at Amravati were removed from the original site and taken to different places for decoration. a)Example-A local Raja stumbled upon the ruins of Stupa at Amravati and decided to use the stones. He thought it was some treasure. b)Example- Walter Eliot , commissioner of Gantur, Andhra Pradesh, visited Amravati and took sculpture panels and took them to Madras. <u>These came to be called as Eliot Marbles.</u> He discovered remains of western gateway at	3.Not allowing the Europeans to take away parts of Stupa/Role played by Begums of Bhopal in preserving the Stupa at Sanchi. -Both the French and British were not allowed to take the original Gateway of the Stupa and were satisfied with plaster copies by the Begums of Bhopal. Original remained at the site in Bhopal. No wonder, John Marshall dedicated his important

		<p>Amravati and called it to be the most significant stupa.</p> <p>c) By 1850 many slabs of the Stupa had begun to be taken to different places; Asiatic Society of Bengal at Calcutta, Indian office at Madras and some to London.</p> <p>d) Offices in the area continued to remove sculptures from site on the grounds that earlier officials did the same.</p>	<p>volumes at Sanchi to Sultan Jehan.</p>	
			<p>4. Important role played by Archaeological Survey of India- The restoration and preservation work at Sanchi Stupa undertaken by ASI has helped in maintaining the glory of the historic structure.</p>	
		<p><u>Views of H.H. COLE on destruction of Stupa at Amravati</u></p> <p>H.H. COLE, an archaeologist criticised the act of looting the original work of art/sculpture from the various sites from India. He called this indefensible. He stressed that duplicate structures of sculpture should be placed in museums and original piece of art should remain untouched and should not be tampered/looted.</p>		
		<p style="text-align: center;">OR</p> <p>“Be lamps unto yourselves as all of you must work out your own liberation”. In light of this statement explain the teachings of Buddhism.</p> <ol style="list-style-type: none"> 1. According to Buddhist theory world is transient (Anicca) and constantly changing. 2. It is soulless and there is nothing permanent about the world. 3. By following the path of moderation, human beings can rise above these worldly troubles. 4. Buddha considered social world as the creation of humans rather than divine origin 5. He advocated that people should follow ethics and be humane. 6. He believed that individual effort can change social relations 7. Individual agency and righteous action as the means to escape from the cycle of rebirth. 8. Nibbana can be attained by giving up ego and desire – and thus end the cycle of suffering. 		

31	31	<p>Read the following extract carefully and answer the questions that follow:</p> <p style="text-align: center;">The system of varnas</p> <p>This is Al-Biruni's account of the system of varnas: The highest caste are 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 Brahmana are the choice part of the whole genus. Therefore the Hindus consider them as the very best of mankind. The next caste are 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 Shudra, 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 together in the same houses and lodgings.</p> <p>31.1) What parallels does Al-Biruni draw between the Caste system in India and other societies?</p> <ul style="list-style-type: none"> Al Biruni noted that in ancient Persia, four social categories were recognised; those of knights and princes, monks. Then priests and law years, physicians, astronomers and other scientists and finally peasant and artisans <p>31.2) Al-Biruni's understanding of Indian Caste system depended on the information from Sanskrit texts. Evaluate the statement in context of the source?</p> <ul style="list-style-type: none"> His description of the caste system in India was deeply influenced by his study of Sanskrit texts. According to these texts the highest castes were the Brahmins as they were created from the head of the Brahmins. The Kshatriyas were the next caste created from the shoulders and hands of the Brahmin. The Vaishyas and Shudras were created from the thighs and feet of the Brahmin respectively. <p>31.3) Enumerate the reason cited by Al-Biruni to disapprove the notion of pollution intrinsic to caste system?</p> <ul style="list-style-type: none"> According to him contrary to the laws of nature. He failed to realize that the caste system was not as rigid as portrayed in the Sanskrit texts. He believed that according to the laws of nature anything which becomes impure ultimately becomes pure again e.g. the sun clears the air. 	1+1+2
32	32	<p>Read the following extract carefully and answer the questions that follow:</p> <p style="text-align: center;">The one Lord</p> <p>Here is a composition attributed to Kabir: Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God is called by many names: Names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only words we invent ... Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.</p>	1+1+2

		<p>32.1) How has Kabir laid emphasis on the attainment of oneness with the divine. Explain.</p> <ul style="list-style-type: none"> • By worshipping god irrespective of the religion, treating people of all faiths as fellow brothers. <p>32.2) How do you think people waste their life in disputation?</p> <ul style="list-style-type: none"> • By contesting the supremacy of one god of a religion over the other. <p>32.3) How has the lyrical beauty of his poem made him a figure of inter-religious harmony. Explain.</p> <ul style="list-style-type: none"> • Sant Kabir emphasises on oneness of god. Not waste life in conflict and dispute . 	
33	33	<p>Read the following extract carefully and answer the questions that follow:</p> <p style="text-align: center;">The Bodhisatta as a chandala</p> <p>Did chandalas resist the attempts to push them to the bottom of the social order? Read this story, which is part of the Matanga Jataka, a Pali text, where the Bodhisatta (the Buddha in a previous birth) is identified as a chandala. Once, the Bodhisatta was born outside the city of Banaras as a chandala's son and named Matanga. One day, when he had gone to the city on some work, he encountered Dittha Mangalika, the daughter of a merchant. When she saw him, she exclaimed "I have seen something inauspicious" and washed her eyes. The angry hangers-on then beat him up. In protest, he went and lay down at the door of her father's house. On the seventh day they brought out the girl and gave her to him. She carried the starving Matanga back to the chandala settlement. Once he returned home, he decided to renounce the world. After attaining spiritual powers, he returned to Banaras and married her.</p> <p>A son named Mandavya Kumara was born to them. He learnt the three Vedas as he grew up and began to provide food to 16,000 Brahmanas every day. One day, Matanga, dressed in rags, with a clay alms bowl in his hand, arrived at his son's doorstep and begged for food. Mandavya replied that he looked like an outcaste and was unworthy of alms; the food was meant for the Brahmanas. Matanga said : "Those who are proud of their birth and are ignorant do not deserve gifts. On the contrary, those who are free from vices are worthy of offerings." Mandavya lost his temper and asked his servants to throw the man out. Matanga rose in the air and disappeared. When Dittha Mangalika learnt about the incident, she followed Matanga and begged his forgiveness. He asked her to take a bite of the leftover from his bowl and give it to Mandavya and the Brahmanas ...</p> <p>33.1) Why were 'chandalas' considered as the bottom of the social order ?</p> <ul style="list-style-type: none"> • Some activities that were regarded as 'polluting', including handling corpses and dead animals were performed by Chandalas and hence were placed at the very bottom of the hierarchy. • 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. <p>33.2) Why did Dittha Mangalika consider Matanga as inauspicious?</p>	1+1+2

		<ul style="list-style-type: none"> • Dittha Mangalika considered Matanga as inauspicious because he was a Chandala and considered impure. <p>33.3) Interpret the feelings of Matanga from this source.</p> <ul style="list-style-type: none"> • Matanga though was born in a low social order but was not willing to accept a life of oppression. • He defies the social rules and expresses his desire to marry Dittha Mangalika, daughter of a merchant. • He educates Mandavya Kumar about the importance of social values of humility, care for others. 	
34	34	<p>34A. On the given political outline map of India, locate and label the following with appropriate symbol:</p> <ol style="list-style-type: none"> 1. Sanchi, a major Buddhist site 2. Magadha, an important Mahajanpada 3. Puhar, an important town of 2nd century B.C <p>34B. On the same outline map of India, two mature Harappan sites have been marked as A & B. Identify it using the hints given and write its name on the line drawn near them.</p>	3+2

NAME _____

CLASS & SECTION _____

Q34 A) &B)

