



ST. VIVEKANAND MILLENNIUM SCHOOL
HMT Township, Pinjore
Half Yearly Examination, October, 2025
Level: Excellent

SUBJECT-HISTORY (027)

Class: XII

Time allowed: 3 HRS.

MM :80

General Instructions:

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. Section A – Question 1 to 21 are MCQs of 1 mark each.
3. Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answers to each question should not exceed 60-80 words.
4. Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words.
5. Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each.
6. Section-E - - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in a few questions. Only one of the choices in such questions have to be attempted.
8. In addition to this, separate instructions are given with each section and question, wherever necessary

SECTION-A

- 1 Lothal is famous for: 1
a) Great Bath b) Dockyard c) Fire Altars d) Citadel
- 2 1



The above sculpture represents:

- a) A scene from the Ramayana depicting Lord Rama in battle.
 - b) A royal hunting scene, common in Gupta-period art, showing kings and warriors.
 - c) A depiction of the Mahabharata war with Arjuna shooting arrows.
 - d) A Sufi miniature painting depicting a warrior saint.
- 3 Prashastis were composed in praise of: 1
- a) Farmers
 - b) Kings
 - c) Merchants
 - d) Monks
- 4 Who composed the *Mahabharata* in its final form? 1
- a) Valmiki
 - b) Vyasa
 - c) Kalhana
 - d) Banabhatta
- 5 The undeciphered script of the Harappan civilisation is found mainly on: 1
- a) Stone inscriptions
 - b) Terracotta seals
 - c) Palm leaves
 - d) Copper plates
- 6 Which statement about Ashoka's Dhamma is correct? 1
- a) It focused only on expansion of empire
 - b) It was a personal moral code, aiming for non-violence and welfare of all subjects
 - c) It encouraged ritual sacrifices
 - d) It applied only to Brahmanas
- 7 Chaitya and Vihara architectural structures indicate: 1
- a) Monks' residential and congregational spaces
 - b) Fortifications only
 - c) Royal palaces
 - d) Marketplaces
- 8 Megasthenes in *Indica* described Indian society as: 1
- a) Caste-based hierarchy only, ignoring occupation
 - b) Divided into social groups reflecting occupations and functions
 - c) Fully democratic
 - d) A society without kings
- 9 Alberuni observed Indian society mainly for: 1
- a) Military conquest
 - b) Understanding religion, culture, and sciences
 - c) Trade purposes
 - d) Agricultural reforms
- 10 Guru Nanak's teachings emphasized: 1

- a) Bhakti, equality, and devotion to one God
 b) Ritual purity and caste rules
 c) Polytheism
 d) Violence for justice
- 11 The Chishti Sufi order promoted: 1
 a) Political conquest
 b) Universal love, service, and tolerance
 c) Exclusively meditation and isolation
 d) Trade regulations
- 12 The Dhamma Mahamatras appointed by Ashoka were responsible for: 1
 a) Collecting taxes
 b) Implementing moral and welfare policies among subjects
 c) Military campaigns
 d) Building forts
- 13 Dharmashastras: 1
 a) Were only religious texts with no social implications
 b) Laid down rules for duties, caste hierarchy, and social norms
 c) Focused solely on trade and taxes
 d) Were written after 12th century CE
- 14 Who among the following developed the concept of the Asiatic mode of production? 1
 a) Karl Marx b) Montesquieu c) Voltaire d) Rousseau
- 15 Land grants in early historic India led to: 1
 a) Direct taxation by kings on peasants
 b) Increase in state revenue alone
 c) Shift of authority to donees (Brahmanas/temples) and sometimes reduction in king's direct control
 d) Abolition of agrarian hierarchy
- 16 **Assertion (A):** The Great Bath was meant for some kind of a special ritual bath. 1
Reason (R): Its uniqueness, as well as , the context in which it was found , has led scholars to suggest so.
- 17 **Consider the following statements:** 1
 1. Travellers' accounts are primary sources for understanding early Indian society.
 2. Ibn Battuta visited India during the Gupta period.
 3. These travellers wrote only about religion, not economy or administration.

Which statements are correct?

- a) 1 only
- b) 1 and 2 only
- c) 2 and 3 only
- d) All three

18 **Consider the following statements:** 1

- 1. Chaityas were used for congregation and prayer.
- 2. Viharas were administrative offices.
- 3. Ashoka's Dhamma Mahamatras focused on moral welfare.

Which statements are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) All three

19 **Assertion (A):** Viharas were built for residential purposes, while Chaityas served as congregational prayer halls. 1

Reason (R): The Buddha encouraged construction of buildings for meditation and housing monks.

- 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) Both A and R are false

20 The dargah of Shaikh Salim Chishti was constructed in 1

- a) Fatehpur Sikri
- b) Nankana Sahib
- c) Merta
- d) Gwalior

21 Which of the following is not a constituent of the stupa? 1

- a) Pitha
- b) Anda
- c) Harmika
- d) Chhatri

SECTION-B

22 "Epigraphy alone does not provide a full understanding of political and economic history." Justify the statement. 3

OR

How were Harappa seals and sealings used to facilitate long distance communication? What did the sealings convey?

23 Explain the major features of ViraShaiva tradition. 3

24 Explain the Literary Sources used by historians to reconstruct the history of the Mauryan Empire. 3

25 State three factors that led to the growth and spread of Buddhism. 3

26 Why is Francois Bernier's work 'Travels in the Mughal Empire' marked important in Europe? Give three reasons. 3

- 27 Point out two differences and two similarities between Be-sharia and Ba-sharia Sufi traditions. 3

SECTION-C

- 28 Describe the contribution of various archaeologists from 1875 till 1950 in discovering the Harappan civilization. Or Describe the familial relationship observed during Mahabharata era. 8
- 29 Why do we call the Mahabharata 'A dynamic text'. Explain the processes involved in preparing the critical edition of the Mahabharata. 8

Or

"The Stupa at Sanchi is among the best-preserved monuments of the earliest times." Explain the statement.

- 30 'Mirabai was a well-known poet of North Indian Hindu Tradition.' Explain her philosophy and belief system. 8

Or

Discuss the major beliefs and practices that characterized Sufism.

SECTION-D

- 31 **Towns and Trade – Archaeological Evidence** 4

Archaeological discoveries have provided significant information about towns and trade in early historic India. Sites such as Rajgir, Ujjain, Pataliputra, and Mathura reveal evidence of bustling urban centres. Remains of fortifications, drainage systems, craft workshops, and coins suggest that these towns were centres of administration, commerce, and religion.

Finds of punch-marked coins indicate the use of money in exchange, while terracotta figurines and beads show craft specialization. Seals and inscriptions suggest long-distance trade links, even beyond India. Ports such as Bharuch and Tamralipti connected India with the Roman world, bringing in gold coins and luxury items.

These sources together demonstrate the prosperity of towns, the variety of occupations, and the role of trade in shaping early Indian society. They also show how towns became melting pots

of culture, where merchants, artisans, priests, and rulers interacted.

Questions:

1. Which towns are mentioned as important centres in early historic India?
2. What do punch-marked coins and seals suggest about trade?
3. How did ports like Bharuch connect India with the outside world?
4. What do artefacts from towns reveal about occupations and crafts?

32 Nayanars and Alvars of South India

4

The Nayanars (devotees of Shiva) and Alvars (devotees of Vishnu) were groups of poet-saints active between the 6th and 9th centuries in Tamil Nadu. They composed devotional hymns in Tamil, which were simple yet powerful, and spread the idea that deep love and surrender to God was more important than ritual practices or caste distinctions.

The Nayanars included saints from all castes—Brahmanas, farmers, untouchables, and even women—indicating that devotion was open to everyone. Similarly, the Alvars too came from diverse social backgrounds and rejected rigid social hierarchies. Their poems, sung in temples and homes, expressed emotions of love, separation, and joy in union with God.

The rulers of the Chola dynasty later supported the compilation of these hymns into collections like the *Tevaram* (Nayanar songs) and the *Divya Prabandham* (Alvar songs). These texts became central to temple worship in South India. The Nayanar and Alvar saints not only deepened the tradition of Tamil bhakti but also laid the foundation for temple-centered practices that became an important feature of South Indian culture.

Questions:

1. Who were the Nayanars and Alvars?

2. How did they challenge caste and social hierarchies?
3. Name the compilations of their hymns.
4. How did the Chola rulers support these traditions?

33 Satavahana Inscriptions and Wives

4

Inscriptions from the Satavahana dynasty (2nd century BCE – 2nd century CE) provide valuable information about family and marriage. The inscriptions often mention the names of rulers along with their mothers, such as Gautamiputra Satakarni, literally meaning “son of Gautami.” This highlights the importance of matrilineal references, even in a largely patriarchal society.

At the same time, inscriptions also record multiple wives of rulers, showing the prevalence of polygyny among elites. The practice of marrying multiple women was closely linked to political alliances, as marriages were a way to build ties with powerful families.

The Satavahana inscriptions thus show a blend of patriarchy with traces of matrilineal recognition. They reflect how marriage was both a personal and political institution, used to strengthen royal power and lineage.

Questions:

1. Why were Satavahana rulers often named after their mothers?
2. What does polygyny among rulers suggest about marriage practices?
3. How was marriage linked to politics?
4. What do these inscriptions reveal about kinship patterns?

SECTION-E

34 A) On the outline map of India provided, locate and label the following sites:

5

1. Pataliputra
2. Meerut
3. Kalibangan

B) On the same outline map, two places have been marked as ‘A’ & ‘B’. Identify them & write their correct names on the lines

drawn near them.

