Theme 3 Kinship, Caste and Class

▶ **Introduction**

  ➤ There were several changes in economic and political life between C. 600 BCE and 600 CE. Some of these changes influenced societies as well. For instance, the extension of agriculture into forested areas transformed the lives of forest dwellers; craft specialists often emerged as distinct social groups; the unequal distribution of wealth sharpened social differences.

  ➤ Historians often use textual traditions to understand these processes.

  ➤ Some texts lay down norms of social behaviour; others describe and occasionally comment on a wide range of social situations and practices.

  ➤ Each text (and inscription) was written from the perspective of specific social categories. So we need to keep in mind who composed what and for whom.

  ➤ Texts allow us to piece together attitudes and practices that shaped social histories.

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Each text and inscription was written from the perspective of specific social categories.

  ➤ In focusing on the *Mahabharata*, a colossal epic running in its present form into over 1,00,000 verses with depictions of a wide range of social categories and situations, we draw on one of the richest texts of the subcontinent. It was composed over a period of about 1,000 years (C. 500 BCE onwards) and some of the stories it contains may have been in circulation even earlier.

  ➤ The central story is about two sets of warring cousins. The text also contains sections laying down norms of behaviour for various social groups.

▶ **The Critical Edition of the *Mahabharata***

  ➤ One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the *Mahabharata*.

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

  ➤ The team worked out a method of comparing verses from each manuscript. Ultimately, they selected the verses that appeared common to most versions and published these in several volumes, running into over 13,000 pages. The project took 47 years to complete.

  ➤ Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, from Kashmir and Nepal in the North to Kerala and Tamil Nadu in the South.

  ➤ Also evident were enormous regional variations in the ways in which the text had been transmitted over the centuries. These variations were documented in footnotes and appendices to the main text. Taken together, more than half the 13,000 pages are devoted to these variations.

  ➤ Scholars began studying other traditions, from works in Pali, Prakrit and Tamil. These studies indicated that the ideas contained in normative Sanskrit texts were on the whole recognised as authoritative: they were also questioned and occasionally even rejected.

▶ **Kinship and Marriage**

  ➤ **Finding Out about Families**

  • Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, *kinfolk*.

  • While familial ties are often regarded as "natural" and based on blood, they are defined in many different ways. For instance, some societies regard cousins as being blood relations, whereas others do not.

  • Historians can retrieve information about elite families fairly easily; it is, however, far more difficult to reconstruct the familial relationships of ordinary people.

  • Historians also investigate and analyse attitudes towards family and kinship. These are important, because they provide an insight into people's thinking; it is likely that some of these ideas would have shaped their actions, just as actions may have led to changes in attitudes.

  ➤ **The Ideal of *Patriliny***

  • *Patriliny* means tracing descent from father to son, grandson and so on.

  • *Matriliny* is the term used when descent is traced through the mother.

  • *Patriliny* had existed prior to the composition of the epic, the central story of the *Mahabharata* reinforced the idea that it was valuable. Under *patriliny*, sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.

- Most ruling dynasties (*C.* sixth century BCE onwards) claimed to follow this system, although there were variations in practice: sometimes, there were no sons, in some situations brothers, succeeded one another, sometimes other kinsmen claimed the throne and in very exceptional circumstances, women such as Prabhavati Gupta exercised power.
- The concern with *patriliny* was not unique to ruling families. It is evident in mantras in ritual texts such as the *Rigveda*. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.

➤ **Rules of Marriage**
- Sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework. They had no claims to the resources of the household.
- Marrying them into families outside the kin was considered desirable. This system, called exogamy (literally, marrying outside), meant that the lives of young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the 'right' time and to the 'right' person.
- This gave rise to the belief that *kanyadana* or the gift of a daughter in marriage was an important religious duty of the father.
- With the emergence of new towns social life became more complex. Faced with this challenge, the Brahmanas responded by laying down codes of social behaviour in great detail. These were meant to be followed by Brahmanas in particular and the rest of society in general. From *C.* 500 BCE, these norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras.
- Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as 'good' while the remaining were condemned.

➤ **The *Gotra* of Women**
- From (*C.*1000 BCE onwards, was to classify people (especially Brahmanas) in terms of *gotras*. Each *gotra* was named after a Vedic seer and all those who belonged to the same *gotra* were regarded as his descendants.
- Two rules about *gotra* were particularly important: women were expected to give up their father's *gotra* and adopt that of their husband on marriage and members of the same *gotra* could not marry.
- These names are available for powerful ruling lineages such as the Satavahanas who ruled over parts of Western India and the Deccan (*C.* second century BCE-second century CE).
- Some of the Satavahana rulers were polygynous (that is, had more than one wife). An examination of the names of women who married Satavahana rulers indicates that many of them had names derived from *gotras* such as Gotama and Vasistha, their father's *gotras*.
- They evidently retained these names instead of adopting names derived from their husband's *gotra* name as they were required to do according to the Brahmanical rules.

➤ **Importance of Mothers**
- Satavahana rulers were identified through metronymics (names derived from that of the mother). Although this may suggest that mothers were important.

▶ **Social Differences: Within and Beyond the Framework of Caste**
➤ Caste, which refers to a set of hierarchically ordered social categories. The ideal order was laid down in the Dharmasutras and Dharmashastras.
➤ Brahmanas claimed that this order, in which they were ranked first, was divinely ordained, while placing groups classified as Shudras and 'untouchables' at the very bottom of the social order. Positions within the order were supposedly determined by birth.

➤ **The Right Occupation:**
- The Dharmasutras and Dharmashastras also contained rules about the ideal '*occupations*' of the four categories or *varnas*.
- 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. The last three 'occupations' were also assigned to the Vaishyas, who were in addition expected to engage in agriculture, pastoralism and trade. Shudras were assigned only one occupation – that of serving the three 'higher' *varnas*.
- The Brahmanas evolved two or three strategies for enforcing these norms.
- One was to assert that the *varna* order was of divine origin. Second, they advised kings to ensure that these norms were followed within their kingdoms. And third, they attempted to persuade people that their status was determined by birth. However, this was not always easy. So, prescriptions were often reinforced by stories told in the *Mahabharata* and other texts.

➤ **Non-Kshatriya Kings**
- According to the Shastras, only Kshatriyas could be kings. However, several important ruling lineages probably had different origins. The social background of the Mauryas, who ruled over a large empire, has been hotly debated. While later Buddhist texts suggested they were Kshatriyas, Brahmanical texts described them as being of 'low' origin.
- The Shungas and Kanvas, the immediate successors of the Mauryas, were Brahmanas.
- Other rulers, such as the Shakas who came from Central Asia, were regarded as *mlechchhas*, barbarians or outsiders by the Brahmanas.
- One of the earliest inscriptions in Sanskrit describes how Rudradaman, the best-known Shaka ruler (*C.* second century CE), rebuilt Sudarshana lake. This suggests that powerful *mlechchhas* were familiar with Sanskritic traditions.

- Gotami-puta Siri-Satakani, claimed to be both a unique Brahmana (*eka bamhana*) and a destroyer of the pride of Kshatriyas. He also claimed to have ensured that there was no intermarriage amongst members of the four *varnas*. At the same time, he entered into a marriage alliance with the kin of Rudradaman.
- The Satavahanas claimed to be Brahmanas, whereas according to the Brahmanas, kings ought to have been Kshatriyas. They claimed to uphold the fourfold *varna* order, but entered into marriage alliances with people who were supposed to be excluded from the system.

➤ **Jatis and Social Mobility**
- In Brahmanical theory, *jati*, like *varna*, was based on birth. However, while the number of *varnas* was fixed at four, there was no restriction on the number of *jatis*.
- In fact, whenever Brahmanical authorities encountered new groups – for instance, people living in forests such as the *Nishadas* – or wanted to assign a name to occupational categories such as the goldsmith or *suvarnakara*, which did not easily fit into the fourfold *varna* system, they classified them as a *jati*. *Jatis* which shared a common occupation or profession were sometimes organised into *shrenis* or guilds.
- One interesting stone inscription (C. fifth century CE), found in Mandasor (Madhya Pradesh), records the history of a guild of silk weavers who originally lived in Lata (Gujarat), from where they migrated to Mandasor, then known as Dashapura.
- The inscription provides a fascinating glimpse of complex social processes and provides insights into the nature of guilds or *shrenis*.
- The members shared more than a common profession – they collectively decided to invest their wealth, earned through their craft, to construct a splendid temple in honour of the Sun God.

➤ **Beyond the Four *Varnas* : Integration**
- There were populations whose social practices were not influenced by Brahmanical ideas. They are often described as odd, uncivilised, or even animal-like Sanskrit texts.
- These included forest-dwellers-for whom hunting and gathering remained an important means of subsistence.
- Categories such as the nishada, to which Ekalavya is supposed to have belonged are examples of this.

➤ **Beyond the Four *Varnas* Subordination and Conflict**
- While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as 'untouchable'.
- This rested on a notion that certain activities, especially those connected with the performance of rituals, were sacred and by extension 'pure'. Those who considered themselves pure avoided taking food from those they designated as 'untouchable'.
- Some activities were regarded as particularly 'polluting'. These included handling corpses and dead animals. Those who performed such tasks, designated as *chandalas*, 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.
- The *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. They could not walk about in villages and cities at night. They had to dispose of the bodies of those who had no relatives and serve as executioners.

▶ **Beyond Birth–Resources and Status**
➤ Slaves, landless agricultural labourers, hunters, fisherfolk, pastoralists, peasants, village headmen, craftspersons, merchants and kings emerged as social actors in different parts of the subcontinent. Their social positions were often shaped by their access to economic resources.

➤ **Gendered Access to Property**
- According to the *Manusmriti*, the paternal estate was to be divided equally amongst sons after the death of the parents, with a special share for the eldest. Women could not claim a share of these resources.
- Women were allowed to retain the gifts they received on the occasion of their marriage as *stridhana* (literally, a woman's wealth). This could be inherited by their children, without the husband having any claim on it.
- *Manusmriti* warned women against hoarding family property, or even their own valuables, without the husband's permission.

➤ ***Varna* and Access to Property**
- According to the Brahmanical texts, another criterion (apart from gender) for regulating access to wealth was *varna*.
- 'Occupation' prescribed for Shudras was servitude, while a variety of occupations were listed for men of the first three *varnas*. If these provisions were actually implemented, the wealthiest men would have been the Brahmanas and the Kshatriyas.

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The Brahmanas and kshatriyas were at the first and second position of the varnas in society.

- The Buddhists recognised that there were differences in society, but did not regard these as natural or inflexible. They also rejected the idea of claims to status on the basis of birth.

➤ **An Alternative Social Scenario: Sharing Wealth**
- People either claimed or were assigned status on the basis of their wealth. However, there were other possibilities as well; situations where men who were generous were respected, while those who were miserly or simply accumulated wealth for themselves were despised.
- The chiefs were patrons of bards and poets who sang their praise. Poems included in the Tamil Sangam anthologies often illuminate social and economic relationships, suggesting that while there were differences between rich and poor, those who controlled resources were also expected to share them.

- **A Social Contract**
  - The Buddhists also developed an alternative understanding of social inequalities and of the institutions required to regulate social conflict.
  - In a myth found in a text known as the *Sutta Pitaka,* they suggested that originally human beings did not have fully evolved bodily forms, nor was the world of plants fully developed. All beings lived in an idyllic state of peace, taking from nature only what they needed for each meal.
  - This suggests that the institution of kingship was based on human choice, with taxes as a form of payment for services rendered by the king.
  - At the same time, it reveals recognition of human agency in creating and institutionalising economic and social relations. There are other implications as well. For instance, if human beings were responsible for the creation of the system, they could also change it in future.
- **Handling Texts : Historians and the *Mahabharata***
  - Several elements when they analyse texts. They examine whether texts were written in Prakrit, Pali or Tamil, languages that were probably used by ordinary people, or in Sanskrit, a language meant almost exclusively for priests and elites.
  - They also consider the kinds of text. Were these *mantras,* learnt and chanted by ritual specialists, or stories that people could have read, or heard and then retold if they found them interesting.
  - Besides, they try to find out about the author(s) whose perspectives and ideas shaped the text, as well as the intended audience, as, very often, authors keep the interests of their audience in mind while composing their work.
  - And they try and ascertain the possible date of the composition or compilation of the texts as well as the place where they may have been composed.
  - **Language and Content**
    - The version of the *Mahabharata* we have been considering is in Sanskrit (although there are versions in other languages as well). However, the Sanskrit used in the *Mahabharata* is far simpler than that of the Vedas, or of the *prashastis.*
    - Historians usually classify the contents of the present text under two broad heads – sections that contain stories, designated as the narrative and sections that contain prescriptions about social norms, designated as didactic.

- **Authors and Dates**
  - The original story was probably composed by charioteer-bards known as *Sutas* who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. These compositions circulated orally.
  - Then, from the fifth century BCE, Brahmanas took over the story and began to commit it to writing. This was the time when chiefdoms such as those of the Kurus and Panchalas existed.
  - Another phase in the composition of the text was between *C.* 200 BCE and 200 CE. This was the period when the worship of Vishnu was growing in importance and Krishna, one of the important figures of the epic, was coming to be identified with Vishnu. Subsequently, between *C.* 200 and 400 CE, large didactic sections resembling the *Manusmriti* were added.
  - With these additions, a text which initially perhaps had less than 10,000 verses grew to comprise about 100,000 verses. This enormous composition is traditionally attributed to a sage named Vyasa.
- **The Search for Convergence**
  - In 1951-52, the archaeologist B.B. Lal excavated at a village named Hastinapura in Meerut (Uttar Pradesh). Was this the Hastinapura of the epic? While the similarity in names could be coincidental, the location of the site in the Upper Ganga Doab, where the Kuru kingdom was situated, suggests that it may have been the capital of the Kurus mentioned in the text.
  - Lal found evidence of five occupational levels, of which the second and third are of interest.
  - This is what Lal noted about the houses in the second phase (*C.* twelfth-seventh centuries BCE): 'Within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud-bricks were duly encountered. The discovery of mud-plaster with prominent reed-marks suggested that some of the houses had reed walls plastered over with mud.'
  - For the third phase (*C.* sixth-third centuries BCE), he noted: 'Houses of this period were built of mud-brick as well as burnt bricks. Soakage jars and brick drains were used for draining out refuse water, while terracotta ring-wells may have been used both as wells and drainage pits.'

Practice Exercise

Multiple Choice Questions

Q 1. What does Putra means in Sanskrit?
  a. Mother   b. Son
  c. Grandson   d. Cousin

Q 2. What does the Sanskrit word 'Kula' define?
  a. Families   b. Neighbours
  c. Friends   d. None of these

Q 3. Identify the social category of people from the information given below.

  (i) They had to dispose of the bodies of those who had no relatives.

  (ii) They were placed at the very bottom of the hierarchy.

  (iii) They had to live outside the village, use discarded utensils and wear clothes of the dead and ornaments of iron.

  (iv) They could not walk about in villages and cities at night.

  a. Chandalas   b. Brahmanas
  c. Kshatriyas   d. None of these

Q 4. Identify the name of the following text from the information given below.
  (i) The Sanskrit used in this text is far simpler than that of the Vedas, or of the Prashastis.
  (ii) The original story of the text was probably composed by charioteer-bards known as Sutas.
  (iii) This text included over 1,00,000 verses with depictions of a wide range of social categories and situation.
  (iv) It describes a feud over the land and power between the Kauravas and the Pandavas.
  a. Bhagavad Gita   b. Mahabharata
  c. Rigveda   d. All of these

Q 5. Ekalavya belonged to the category of:
  a. Brahmana   b. Nishada
  c. Kshatriya   d. Mlechchha

Q 6. Which of the following is correct?
  a. Brahmanas were supposed to study and teach the Vedas.
  b. Kshatriyas were expected to engage in trading.
  c. Vaishyas were to engage in warfare.
  d. Shudras were engaged in any work which they liked.

Q 7. Identify the picture from the given options:
(CBSE SQP 2023-24)

  a. Terracota figure of a satavahana ruler.
  b. Ashoka fighting Kalinga war.
  c. Terracota figure depicting a scene from Mahabharata.
  d. A sculpture depicting Krishna advising Arjuna.

Q 8. The people who handled corpses and dead animals were called:
  a. Nishadas   b. *Chandalas*
  c. Brahmanas   d. *Vaniks*

Q 9. According to *Manusmriti*, there are how many types of marriages?
  a. Seven   b. Six   c. Eight   d. Eleven

Q 10. Puranaruru is a poem of which literature?
  a. Vedic   b. Sanskrit
  c. Prakrit   d. Tamil Sangam

Q 11. Women were allowed to retain the gifts they received on the occasions of their marriage as:
  a. Stridhana   b. *Manusmriti*
  c. *Patriliny*   d. None of these

Q 12. Who among the following was the best known ruler of the Satavahana dynasty? *(CBSE SQP 2023-24)*

OR

Identify the ruler of the Satavahana dynasty with the help of following information:
  (i) He claimed to be both a unique Brahmana and a destroyer of the pride of Kshatriyas.
  (ii) He also claimed to have ensured that there was no intermarriage amongst members of the four Varnas.   *(CBSE 2023)*
  a. Gotami-puta Siri-Vijaya-Satakani
  b. Gotami-puta Siri Satakani
  c. Gotami-puta sami-Siri-Yana-Satakani
  d. Vasithi-puta (sami) Siri Satakani

Q 13. Which one of the following statements is the correct explanation of 'Endogamy'?   *(CBSE 2023)*
  a. Marriage outside a kin group
  b. Marriage within a kin group
  c. A woman having several husbands
  d. A man having several wives.

Q 14. Identify the character of *Mahabharata* with the help of the following information.
Belonged to the Rakshasa clan
Married with Bheema
Mother of Ghatotkacha   *(CBSE SQP 2021 Term-1)*
  a. Hidimba   b. Subhadra
  c. Draupadi   d. Gandhari

Q 15. Consider the following statements and choose the correct answer.
  (i) The original version of *Mahabharata* is in Sanskrit.
  (ii) According to the Shastras, only Kshatriyas could be kings.
  (iii) During the *Mahabharata age*, *gotras* were considered very important by the higher *varnas* of Hindu society.
  (iv) The *Mahabharata* contains vivid descriptions of battles, forests, palaces and settlements.
Codes:
  a. (i) and (ii)   b. (iv) (ii) and (i)
  c. (i) (iii) and (iv) d. All of these

Q 16. Which of the following statements are true regarding *Mahabharata?*
  (i) The Sanskrit version of *Mahabharata* is for simpler than Vedas.
  (ii) Historians classified *Mahabharata* into two broad heads as the narrative and the didactic.
  (iii) *Mahabharata* is a dynamic text.
  (iv) Didactic portion was first to be written.
(CBSE 2021 Term-1)
Codes:
  a. (i), (ii) and (iii)   b. (i) (iii) and (iv)
  c. (ii), (iii) and (iv) d. (i), (ii) and (iv)

Q 17. Why did Gandhari appeal to her son not to fight against the Pandavas?
a. She knew that Pandavas will win.
b. She knew that it is not necessary that victory would come in war.
c. She knew that Kauravas will loose.
d. She knew that the war will end in a tie.

Q 18. Read the following statements and identify the character of *Mahabharata*.

She declared her love for Bhima.

She told Kunti that she liked her tiger like son.

She gave birth to a Rakshasa boy.

(CBSE 2021 Term-1)

a. Draupadi   b. Gandhari
c. Hidimba   d. Subhadra

Q 19. Identify the character of *Mahabharata* with the help of following information
Ruler of Hastinapura
Pre-mature death
Brother of Dhritarashtra   *(CBSE 2021 Term-1)*

a. Duryodhana   b. Dronacharya
c. Pandu   d. Arjuna

Q 20. Identify the text with the help of the following information:
It is one of the best known legal texts of early India.
Written in Sanskrit.
Complied between 2nd century BCE and 2nd century CE.   *(CBSE 2021 Term-1)*

a. Dharmashastra   b. Upanishads
c. *Mahabharata*   d. *Manusmriti*

Directions (Q. Nos. 21-24): *In the following questions given below, there are two statements marked as Assertion (A) and Reason (R). Read the statements and choose the correct option:*
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.

Q 21. Assertion (A): From C. 500 BCE norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras.
Reason (R): Brahmanas laid the codes of social behaviour for the society in general.
(CBSE SQP 2021 Term-1)

Q 22. Assertion (A): People of some *jatis* did not easily fit in the *varna* system.
Reason (R): People of some *jatis* organised into group called *shrenis*.

Q 23. Assertion (A): The *Manusmriti* is considered the most important of the Dharmasutras and Dharmashastras.
Reason (R): *Manusmriti* warned women against hoarding family property, even their own valuables without the permission of their husband.

Q 24. Assertion (A): Historians often use textual traditions to understand changes in economic and political life.
Reason (R): These texts lay down norms of social behaviour or describe and comment on social situations and practices.

Q 25. The Shungas and Kanvas, the immediate successors of the Mauryas, were ....
a. Brahmanas   b. Kshatriyas
c. Chandalas   d. *Mlechchhas*

Q 26. The term *Vamsha* is used for ....
a. families   b. lineage
c. descent   d. neighbours

Q 27. In the case of the Satavahanas, succession to the throne was ....
a. Metronymic   b. Patrilineal
c. Both a. and b.   d. Neither a. nor b.

Q 28. Women were expected to give up their father's .... and adopt their husband *gotra* at the time of marriage.
a. caste   b. name
c. gotra   d. family

Q 29. .... refers to a marriage within a unit.
a. Endogamy   b. Patriliny
c. Joint Marriage   d. None of these

Q 30. .... began working on the critical edition of the *Mahabharata*.
a. Sudama   b. V. S. Sukthankar
c. Arjuna   d. Pandu

Q 31. .... was the eldest son of Gandhari.
a. Dronacharya   b. Arjuna
c. Duryodhana   d. Pandu

Q 32. To justify their claims Brahmanas often cited a verse from a hymn in the *Rigveda* which was known as ....
a. Nari Sukta   b. Brahmanas Sukta
c. Matriliny   d. Purusha Sukta

Q 33. Sanskrit texts use the term Jnati to designate families and Kula for the larger network of kinfolk.

Q 34. *Polygyny* refers to marriage within a unit—this could be a kin group, caste or a group living in the same locality.

Q 35. Matriliny means to trace descent from father to son, grandson and so on.

Q 36. The central story of *Ramayana* which was composed over a period of about 1,000 years is about two sets of warring cousins.

Q 37. During the ancient India, the rulers from Gupta dynasty were identified through metronymics.

Q 38. According to *Manusmriti*, property is to be divided among daughters and sons could not claim a share.

Q 39. In accordance with the ancient Buddhist texts, the only 'occupation' prescribed for Shudras was servitude, while a variety of occupations were listed for men of the first three *Varnas*.

Q 40. According to the rules contained in the Dharmasutras, Brahmanas were to engage in warfare, protect people and administer justice, study the *Vedas*, get sacrifices performed and make gifts.

Match the Following Type Questions ⬎

Q 41. Match the following forms of marriage with their meanings and select the correct option accordingly.

Form of Marriage	Meaning
A. Endogamy	1. Practice in which one man has several wives.
B. Exogamy	2. Marriage within the same family unit living in the same locality.
C. Polyandry	3. Practice in which one woman has several husbands.
D. Polygyny	4. Marriage outside the family unit.

Codes:

	A	B	C	D
a.	3	1	4	2
b.	2	4	3	1
c.	2	1	3	4
d.	3	4	1	2

Q 42. Match the following:

Column I	Column II
A. Brahmanas	1. Administer Justice
B. Kshatriya	2. Study and teach the Vedas
C. Vaishya	3. Agriculture
D. Shudra	4. Serve the higher three varnas.

Codes:

	A	B	C	D
a.	1	2	3	4
b.	2	1	4	3
c.	2	1	3	4
d.	3	1	4	2

Q 43. Match the following:

Column I	Column II
A. *Gotra*	1. Lineage
B. *Vanik*	2. Common descendants of *Vedic* seer
C. *Polygyny*	3. Practice of a man having several wives
D. *Vamsha*	4. Merchants

Codes:

	A	B	C	D
a.	2	4	3	1
b.	4	2	1	3
c.	2	3	1	4
d.	1	4	2	3

Q 44. Match the following:

Column I	Column II
A. C. 500 BCE	1. Natyashastra of Bharata, a work on dramaturgy (in Sanskrit)
B. C. 500 – 100 BCE	2. Charaka and Sushruta Samhitas, works on medicine (in Sanskrit)
C. C. 100 CE	3. Ashtadhyayi of Panini, a work on Sanskrit grammar
D. C. 300 CE	4. Early Buddhist texts including the Tripitaka (in Pali)

Codes:

	A	B	C	D
a.	3	4	2	1
b.	1	4	2	3
c.	2	4	1	3
d.	3	1	4	2

Answers

1. (b)	**2.** (a)	**3.** (a)	**4.** (b)	**5.** (b)
6. (a)	**7.** (c)	**8.** (b)	**9.** (c)	**10.** (d)
11. (a)	**12.** (b)	**13.** (b)	**14.** (a)	**15.** (d)
16. (a)	**17.** (b)	**18.** (c)	**19.** (c)	**20.** (c)
21. (a)	**22.** (b)	**23.** (b)	**24.** (a)	**25.** (a)
26. (b)	**27.** (b)	**28.** (c)	**29.** (a)	**30.** (b)
31. (c)	**32.** (d)			

33. Sanskrit texts use the term Kula to designate families and Jnati for the larger network of *kinfolk*.

34. Endogamy refers to marriage within a unit—this could be a kin group, caste, or a group living in the same locality.

35. *Patriliny* means to trace descent from father to son, grandson and so on.

36. The central story of *Mahabharata* which was composed over a period of about 1,000 years is about two sets of warring cousins.

37. During the ancient India, the rulers from Satavahana dynasty were identified through metronymics.

38. According to *Manusmriti*, property is to be divided among sons and daughters could not claim a share.

39. In accordance with the ancient Brahmanical texts, the only 'occupation' prescribed for Shudras was servitude, while a variety of occupations were listed for men of the first three varnas.

40. According to the rules contained in the Dharmasutras, Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.

41. (b)   **42.** (c)   **43.** (a)   **44.** (a)

💡 Picture Based Type Questions ↘

Q 1. Study this sculpture of Satavahana ruler and his wife carefully and answer any three of the following questions by choosing the correct option.

(i) The Satavahana ruled from which of the following regions of India?
   a. Andhra Pradesh and Maharashtra
   b. Bengal and Assam
   c. Uttar Pradesh and Punjab
   d. Tamil Nadu and Kerala

(ii) Which of the following was/were the distinctive feature of the Satavahana rulers of the Deccan?
   a. They were identified through metronymics
   b. They donated land to the Brahmanas on the wide scale
   c. Beside Brahmanism, they also made grants and had tolerant attitude towards other religious sects
   d. All of the above

(iii) What was/were the reason(s) for the development of the art of sculpture making under the Satavahana dynasty?
   a. They patronised the Amaravati school of sculpture
   b. Private traders, merchants, rich landlords and guilds also patronised this art
   c. Both a. and b.
   d. None of the above

(iv) This sculpture was depicted on:
   a. Asoka's Inscriptions
   b. Chaitaya Hall of the Karle near Pune
   c. Wall of a cave donated to Buddhist monks
   d. None of the above

⎯ Answers ⎯

(i) a. Andhra Pradesh and Maharashtra
(ii) d. All of the above
(iii) c. Both a. and b.
(iv) c. Wall of a cave donated to Buddhist monks

Q 2. Study this image 'Krishna advises Arjuna on the battlefield' carefully and answer any three of the following questions by choosing the correct options.

(i) This image of the Lord Krishna advises Arjuna on the battlefield is based on the:
   a. didactic section of *Mahabharata*, the *Bhagavad Gita*.
   b. narrative section of *Mahabharata*, the Adi Parvan.
   c. narrative section of the *Matanga Jataka*.
   d. narrative section of *Mahabharata*.

(ii) Which of the following symbol is highlighted in the given image?
   a. Lord Krishna removing the ignorance and confusions from the mind of the Arjuna.
   b. Arjuna reflecting the attitude of true seeker.
   c. Both a. and b.
   d. Argument between Lord Krishna and the Arjuna.

(iii) The depiction of halo around the head of Lord Krishna projects:
   a. his all encompassing godly persona
   b. his wisdom and heavenliness
   c. his glow of sacredness
   d. All of the above

(iv) The battle of *Mahabharata* was fought between:
   a. Kauravas and Pandavas
   b. Kauravas and Satavahanas
   c. Kauravas and Ashwatthama
   d. Kauravas and Panchalas

⎯ Answers ⎯

(i) a. didactic section of *Mahabharata*, the *Bhagavad Gita*.
(ii) c. Both a. and b.
(iii) d. All of the above
(iv) a. Kauravas and Pandavas

💡 Source Based Type Questions ↘

Source 1

Read the source given below and answer the questions that follow by choosing the most appropriate option.

Draupadi's Question

Draupadi is supposed to have asked Yudhisthira

whether he had lost himself before staking her. Two contrary opinions were expressed in response to this question.

One, that even if Yudhisthira had lost himself earlier, his wife remained under his control, so he could stake her. Two, that an unfree man (as Yudhisthira was when he had lost himself) could not stake another person. The matter remained unresolved; ultimately, Dhritarashtra restored to the Pandavas and Draupadi their personal freedom.

(CBSE SQP 2021 Term-1)

Q 1. To whom did Draupadi ask these questions after losing in the dice game?

- a. Yudhisthira
- b. Duryodhana
- c. Dhritarashtra
- d. Bhishma

Q 2. Why is Draupadi raising these questions?

- a. She wanted to know her position as a wife.
- b. She wanted to challenge the Kauravas.
- c. She wanted to instigate the Pandavas for the war.
- d. She wanted to humiliate the Pandavas.

Q 3. How did Draupadi react to her humiliating treatment?

- a. She raised the legal issues of property and ownership.
- b. She challenged context of patriarchal marriage.
- c. She symbolised the figure of the ultimate lord. master and owner.
- d. She cried in shock and dismay at the treatment that she faced as a wife.

Q 4. How did Dhritarashtra react at the end?

- a. Dhritarashtra restored personal freedom to the Pandavas and Draupadi
- b. Dhritarashtra compelled the Pandavas to stay with Kauravas
- c. Dhritarashtra ordered Duryodhana to apologise.
- d. Dhritarashtra called Yudhisthira to restore their power.

Q 5. How do you evaluate the position of Draupadi as a wife on the basis of this case?

- a. She objected over the behavior of her husbands.
- b. She had the property rights like her husbands.
- c. The family had complete rights over her.
- d. She was having hatred feelings for her husbands.

Q 6. How were Draupadi's question related to womanhood?

- a. She raised the question on the status of the women.
- b. She took stand for patriarchal norms.
- c. She raised all passive nature questions.
- d. She quietly accepted her plight.

Answers

1. (a)	**2.** (a)	**3.** (d)	**4.** (a)
5. (a)	**6.** (a)		

Source 2

Read the following source carefully and answer the questions that follow:

Draupadi's Marriage

Drupada, the king of Panchala, organised a competition where the challenge was to string a bow and hit a target; the winner would be chosen to marry his daughter Draupadi, Arjuna was victorious and was garlanded by Draupadi.

The Pandavas returned with her to their mother Kunti, who, even before she saw them, asked them to share whatever they had got. She realised her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhisthira decided that Draupadi would be their common wife.

When Drupada was told about this, he protested. However, the Seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi and they were thus destined for each other.

Vyasa added that in another instance a young woman had prayed to Shiva for a husband and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi, and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.

(CBSE 2016)

Q 1. How does this story reveal that mother was considered as the highest guru?

Ans. After marriage of Arjuna with Draupadi, the Pandavas returned with her to their mother Kunti. Before seeing Draupadi, Kunti asked them to share whatever they had got. Kunti's command could not be violated. So, the Pandavas married Draupadi and she became their common wife. This story reveals that mother was considered as the highest guru by the Pandavas.

Q 2. Why did Kunti not save Draupadi from the dire situation?

Ans. Kunti was considered as the highest guru by her sons. The command of the highest guru could not be violated. Although, Kunti realised her mistake she did not take back what she had said.

Q 3. Why did Drupada and Seer Vyasa agree to Draupadi's strange marriage with five men?

Ans. The Seer Vyasa told Drupada that the Pandavas were in reality an incarnation of Indra, whose wife has been reborn as Draupadi. So, they were destined for each other. Further, Vyasa said that, according to another version, a young woman had prayed to Shiva for a husband five times. Shiva fulfilled her wish and the woman was reborn as Draupadi. Hearing this, Draupadi agreed to Draupadi's strange marriage with five men.

Source 3

Read the following source carefully and answer the questions that follow:

How could men and women acquire wealth?

For men, the *Manusmriti* declares, there are seven means of acquiring wealth inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people.

For women, there are six means of acquiring wealth what was given in front of the fire (marriage) or the bridal procession or as a token of affection and what she got from her brother, mother or father.

She could also acquire wealth through any subsequent gift and whatever her 'affectionate' husband might give her.

Q 1. Explain the means how men could acquire wealth, according to *Manusmriti*? Do you agree with such division of acquiring wealth or not? Give one reason.

Ans. According to *Manusmriti*, men could acquire wealth by inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people, etc.

Q 2. Explain the means of acquiring wealth by women.

Ans. Women could acquire wealth by what was given in front of the fire(marriage) or the bridal procession or as a token of affection and what they got from their brother, mother or father and also as a gift from her husband.

Q 3. Explain the results of having different ways of acquiring wealth by men and women.

Ans. The following are the results of having different ways of acquiring wealth by men and women:

(i) The gender based access to property leads to a low economic and social position of women.

(ii) The dependency of women for wealth remained on the goodwill of the men in the family.

Very Short Answer Type Questions ↘

Q 1. Difference between polygyny and polyandry.

Ans. Polygyny is the practice of a man having several wives and Polyandry is the practice of a women having several husbands.

Q 2. Who began working on the critical edition of the *Mahabharata*?

Ans. V.S. Sukthankar.

Q 3. On what basis were the *gotras* named?

Ans. The *gotras* were named after the Vedic seers.

Q 4. Define endogamy and exogamy.

Ans. Endogamy refers to a system of marriage within the unit or kin such as caste. Exogamy refers to marriage outside the unit or kin.

Q 5. What is patriliny? Also give one example.

Ans. *Patriliny* means the tradition of succession in which decent is traced from father to son and then from son to grandson.

For example, most of royal families in ancient India followed the system of *patriliny*.

Q 6. How was the paternal estate divided after the death of the parents, according to *Manusmriti*?

Ans. The paternal estate was equally divided between the sons after the death of parents. The eldest son was to get a special share.

Q 7. What is the difference between *kula* and *jati* according to Sanskrit text?

Ans. According to Sanskrit text, *kula* is used to describe families, while *jati* is referred to large network of kinfolk.

Q 8. Mention any one ideal occupation of Kshatriyas according to Dharmashastras.

Ans. Kshatriyas were expected to engage in warfare, protect people and administer justice.

Q 9. Mention any two ideal occupations of Brahmanas according to the Dharmasutras.

Ans. Ideal occupations of Brahmanas, according to the Dharmasutras, they were to study and teach the Vedas, perform sacrifices and get sacrifices performed and give and receive gifts.

Q 10. Mention one of the most challenging episodes in the *Mahabharata*.

Ans. One of the most challenging episodes in the *Mahabharata* is Draupadi's marriage with the five Pandavas. It is an instance of polyandry (the practice of a woman having several husbands) which is a central theme of the epic.

Q 11. Define *Mlechchhas*.

Ans. *Mlechchhas* may be defined as barbarians or outsiders who were not part of the *varna* system propagated by Brahmanas.

Q 12. How is the term *rakshasa* interpreted by some historians?

Ans. Some historians interpreted that the term *rakshasa* was used to describe people whose practices differed from those laid down in Brahmanical texts.

Q 13. Who was the author of Mrichchhakatika?

Ans. The author of Mrichchhakatika was Shudraka.

Q 14. Who were Shakas?

Ans. Shakas came from Central Asia and were regarded as mlechchhas barbarians or outsiders by the Brahmanas.

Q 15. Differentiate between *jati* and *varna*.

Ans. Every person in Hindu society belonged to one of four classes of people called *varnas* i.e., Brahmanas, Kshatriyas, Vaishyas and Shudras. However, *jati*, like *varna*, was also based on birth, but there was no restriction on the number of *jatis*.

Q 16. Mention the people who were not included in the social system based on four *varnas*.

Ans. *Nishadas* (forest dwellers) and chandalas (untouchables) were two such groups of people who were not included in the social system based on four *varnas*.

Q 17. What was Draupadi's question to Yudhisthira after his defeat in gamble?

Ans. She asked him whether he had lost himself before staking her.

Q 18. Define 'didactic'?

Ans. It refers to something that is meant for the purpose of instruction.

Q 19. In what language is *Mahabharata* written?

Ans. *Mahabharata* is written in simple Sanskrit than that used in *Vedas* and *Prashastis*.

Q 20. How was Hastinapura described in Adi Parvan?

Ans. Hastinapura was described as a city bursting like the ocean packed with hundreds of mansions, displayed with its gateways, arches and turrets.

Q 21. Mention the criteria for becoming a king as suggested in an excerpt from the Adi Parvan.

Ans. According to Adi Parvan, the criteria for becoming king should be capability and virtuousness.

Identify the Image Type Questions ↘

Q 1. Identify the following picture.

Ans. Sculpture of a Satavahana ruler and his wife from the wall of a cave donated to Buddhist monks, *C.* 2nd century BCE.

Q 2. Identify the following picture.

Ans. A terracotta sculpture depicting a scene from the *Mahabharata* (West Bengal). *C.* 17th century CE.

Short Answer Type Questions ↘

Q 1. Describe the familial relationship observed during Mahabharata Era?   *(CBSE SQP 2022-23)*

OR

Explain why patriliny may have been particularly important among elite families.

Ans. In Mahabharata Era *patriliny* is the system through which descent from father to son and grandson is traced. The principle of *patriliny* would have been essential for the elite families for the following reasons:

(i) Continuity of Dynasty:

(a) As per the *Dharmashastras*, it was an established belief that the son carried forward the dynasty. That was the main reason that the families wished for sons not for daughters.

(b) A couplet of *Rigveda* also substantiates this view. In the couplet, a father at the time of the marriage of his daughter wishes that she should have best sons with the grace of Lord Shiva.

(ii) Inheritance:

(a) In royal families, the acquisition of throne was included in the inheritance. After the death of a king, his eldest son was supposed to inherit the throne. After the death of the parents, the property was to be equally divided among all the sons. In fact, parents avoided disputes in the family after their death.

(b) Most of the royal families followed the patriliny since 600 B.C. But sometimes, this system had exceptions also.

- The brother of the king ascended the throne in case the former had no son.
- Relatives also claimed inheritance the throne.
- In some special cases, women also ascended the throne like Prabhavati Gupta.

Q 2. The following is an excerpt from the *Mahabharata*, in which Yudhisthira, the eldest Pandava, speaks to Sanjaya, a messenger:

Sanjaya, convey my respectful greetings to all the Brahmanas and the chief priest of the house of Dhritarashtra. I bow respectfully to teacher Drona ... I hold the feet of our preceptor Kripa ... (and) the chief of the Kurus, the great Bhishma. I bow respectfully to the old king (Dhritarashtra). I greet and ask after the health of his son Duryodhana and his younger brother ... Also greet all the young Kuru warriors who are our brothers, sons and grandsons

... Greet above all him, who is to us like father and mother, the wise Vidura (born of a slave woman) ... I bow to the elderly ladies who are known as our mothers. To those who are our wives you say this, "I hope they are well-protected"... Our daughters-in-law born of good families and mothers of children greet on my behalf. Embrace for me those who are our daughters ... The beautiful, fragrant, well-dressed courtesans of ours you should also greet. Greet the slave women and their children, greet the aged, the maimed (and) the helpless ... Try and identify the criteria used to make this list – in terms of age, gender, kinship ties. Are there any other criteria? For each category, explain why they are placed in a particular position in the list.

Ans. Yes, there were other factors too which were considered to prepare the list. These were:

(i) **Highest Honours:** The Brahmanas, the purohits and the gurus were bestowed the highest honours. They all were widely respected.

(ii) **Fraternal Kings:** Fraternal kings were also given respect as they were considered like parents.

(iii) **Third Rank:** People who were of equal age or younger were placed at the third rank. In the next order, the young Kuru warriors were respected.

(iv) **Women:** Women also received their due place. Mothers, wives, daughters-in-law, daughters, courtesans and slave women came in this order.

(v) **Orphans and Handicapped:** Orphans and handicapped had also been taken care of Yudhisthira also greets them.

Q 3. Discuss whether kings in early states were not invariably Kshatriyas.

Ans. (i) Kings in early states were not invariably Kshatriyas. Several important ruling lineages probably had different origins.

(ii) Mauryas were considered Kshatriyas by many people, but some Brahmanical texts described them as being of 'low' origin. They established a mighty empire.

(iii) The Shungas and Kanvas, who were immediate successors of the Mauryas, were Brahmanas.

(iv) Shakas were regarded as *mlechchhas* (barbarians or outsiders) by the Brahmanas. However, Rudradaman, the best-known Shaka ruler, was a powerful ruler.

(v) Similarly, Gotami-puta Siri-Satakani, the best known ruler of the Satavahana dynasty, became a destroyer of the pride of Kshatriyas.

(vi) Thus, we see that the Satavahanas claimed to be Brahmanas, whereas the Brahmanas were of the opinion that the king should be a Kshatriya.

Q 4. In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha Sukta?

Ans. Purusha Sukta:

(i) The Purusha Sukta of the *Rigveda* says that the four *varnas* emerged because of the sacrifice of Purusha, the primeval (ancient) man.

(ii) The four *Varnas* were Brahmanas, Kshatriyas, Vaishyas and Shudras. These *Varnas* had different occupations.

(a) **Brahmanas:** The Brahmanas had the supreme position in society. They were also considered as teachers.

(b) **Kshatriyas:** Kshatriyas were considered as warriors. They also ran the administration.

(c) **Vaishyas:** The Vaishyas were the masters of trade.

(d) **Shudras:** The Shudras were at the lowest strata. Their duty was to serve the above three *Varnas*.

(iii) Under the Brahmanical system, birth was the only criteria to judge the status and prestige in society.

(iv) As per Buddhist concept, there was inequality in society. But, they also opined that this inequality was neither natural nor permanent. They did not favour the idea of birth being the criteria of social status.

Q 5. Compare and contrast the *Dharma* or Norms mentioned in the stories of Drona, Hidimba and Matanga.

Ans. (i) **Drona**

(a) Drona was a Brahmana. As per the Dharmashastras, it was the duty of the Brahmana to impart education. It was considered as a religious activity of the Brahmanas. Guru Drona was also following that system. He was imparting education. He thought archery to the princes of the Kuru Dynasty.

(b) In those days, people of low caste were not entitled to get education. Keeping this view in mind, Drona refused imparting education to Ekalavya. But in the course of time, Ekalavya learnt archery and acquired great skill.

(c) But Drona demanded the right thumb of Ekalavya as his teaching fees. This was against religious norms. In fact, Drona did this just to ensure that no one could be a better archer than Arjuna in the field of archery.

(ii) **Hidimba**

(a) Hidimba was a lady demon, that is rakshasini. In fact, all the rakshasas were man-eaters.

(b) One day her brother asked her to catch the Pandavas so that he may eat them.

(c) Hidimba did not follow this, she fell in love with Bhima and married him. A rakshasa boy was born to them named Ghatotkacha. In this way, Hidimba did not keep the norms of Rakshasas.

(iii) **Matanga**

(a) Matanga was the Bodhisattva who was born in the family of a *Chandala*. But, he married

Dittha Mangalika who was the daughter of a merchant. A son was born to them named Mandavya Kumara. In the course of time, he learnt three Vedas. He used to offer food to sixteen thousand Brahmanas every day.

(b) But when his father appeared before him dressed in rags with a clay alms bowl in his hand, he refused to offer food to him. A donor is considered generous, but Mandavya failed to follow the norms of religion and generosity.

Q 6. 'The Dharmasutras and Dharmashastras also contained rules about the ideal occupations of the four categories of *varnas.*' Critically examine the statement.

Ans. The Dharmasutras and Dharmashastras contained rules about the ideal occupations of the four categories of *varnas.* These categories are as follows:

(i) **Brahmanas:** Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed and give and receive gifts.

(ii) **Kshatriyas:** Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.

(iii) **Vaishyas:** Vaishyas were assigned to study the *Vedas,* get sacrifices performed and make gifts as the Kshatriyas and in addition were expected to engage in agriculture, pastoralism and trade.

(iv) **Shudras:** The occupation of the Shudras is to serve the three higher *varnas.*

Brahmanas used the following strategies to enforce these norms:

(a) Asserting that *varna* order was of divine origin.

(b) Advised kings to ensure that these norms were followed by their subjects.

(c) Attempted to persuade people that their status was determined by birth.

Q 7. How did Brahmanas develop a sharper social divide? Give two examples.

Ans. Brahmanas developed a sharper social divide by suggesting the ideal occupations of the four *varnas* in society.

For example:

(i) **Untouchable**

(a) Brahmanas classified certain social categories as untouchables. This rested on a notion that certain activities, especially those connected with the performance of rituals, were sacred and by extension 'pure'.

(b) Those who considered themselves pure avoided taking food from those designated as 'untouchable'.

(ii) **Polluting**

(a) Some activities were regarded as particularly 'polluting'. These included handling corpses and dead animals. Those who performed such tasks, designated as *chandalas,* were placed at the bottom of the hierarchy.

(b) 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.

Q 8. Elaborate two types of marriages mentioned in Mahabharata.

Ans. Marriages during *Mahabharata* followed:

(i) **Endogamy:** Endogamy refers to marriage within a unit— this could be a kin group, caste, or a group living in some locality.

(ii) **Exogamy:** Exogamy refers to marriage outside the unit.

(iii) **Polygyny:** Polygyny is the practice of a man having several wives.

(iv) **Polyandry:** Polyandry is the practice of a woman having several husbands.

Q 9. "The Mahabharata is a story of changing relationships." Discuss. How did it strengthen the ideal of patriliny?

Ans. (i) The central story of Mahabharata reinforced the idea of kinship and succession. The whole story runs around this theme. The war is the central theme of Mahabharata and the main cause of war was the fight for succession among the fraternal kins.

(ii) Kauravas and Pandavas were cousins. Pandu, father of Pandavas succeeded on throne in place of Dhritarashtra as the latter was blind. So, there was a fight among the Pandavas and the Kauravas for the throne.

(iii) Pandavas emphasised that their father was king and hence they are rightful heirs of the throne whereas Kauravas said that the rightful king was their father and Pandu was only a care-taker king. Ultimately, the conflict ended in a battle, in which the Pandavas emerged victorious.

Thus, the whole story runs around succession. Both took help from their extended kins.

Q 10. With whom is the central story of *Mahabharata* associated?

Ans. Central story of *Mahabharata:*
Warring Cousins

(i) The central story of *Mahabharata* is about the two sets of warring cousins — the Kauravas and the Pandavas.

(ii) The war of *Mahabharata* was fought between them to acquire land and authority.

(iii) This text also contains sections laying down norms of behaviour for different social groups.

(iv) The principal characters, occasionally, seem to follow these norms.

Mahabharata	two sets of warring cousins the Kauravas and the Pandavas.	Mahabharata
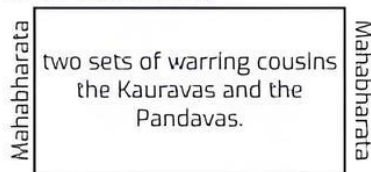
Q 11. State whether gender differences were really important in the early societies from C. 600 BCE to 600 CE. *(CBSE 2017)*

Ans. Gender differences were very important in early societies due to the following reasons:

(i) Patrilineal System

(a) In ancient society patrilineal system of succession was followed. according to which the paternal state was divided equally amongst sons after the death of the parents.

(b) Sons were considered important for the continuity of the family and had share in paternal estate.

(ii) Women – Not Claim a Share

(a) Women were not the part of succession hence. they could not claim a share of these resources.

(b) Women were allowed to retain the gifts they received on the occasion of the marriage as 'Stridhana' but *Manusmriti* warned women against hoarding family property without the husband's permission.

(iii) Social Differences

(a) Gender differences between men and women sharpened due to unethical and biased rules.

(b) Men enjoyed a higher status than women and this lead to the domination of men both in power and in household.

Q 12. Describe how, according to *Manusmriti* paternal estate was to be divided after the death to the parents with special reference to the rights of women.

Ans. (i) According to *Manusmriti* the paternal estate was to be divided equally amongst sons after the death of the parents, with a special share for the eldest. women could not claim a share of these resources.

(ii) However, women were allowed to retain the gifts they received on the occasion of their marriage as 'Stridhana'. This could be inherited by their children. without the husband having any claim on it.

(iii) At the same time, the *Manusmriti* warned

women against hoarding family property or even their own valuables, without the husband's permission.

Q 13. Describe the position of the untouchables in ancient society.

Ans. In ancient society, the position of the untouchables was very pitiable. They were kept at the lowest place in the society. They were assigned the following duties:

(i) They were compelled to live outside the village.

(ii) They used discarded utensils. They wore clothes worn out by the dead at the time of their burial or cremation. They wore ornaments made of iron.

(iii) They had to dispose of the bodies of those who had no relatives and serve as executives.

(iv) They could not walk about in villages and cities at night.

Q 14. Describe Buddhist view of social inequalities.

Ans. The Buddhists developed an alternative understanding of social inequalities and of the institutions required to regulate social conflict.

(i) In a myth found in a text known as the 'Sutta Pitaka' they suggested that originally human beings did not have fully evolved bodily forms. nor was the world of plants fully developed. All beings lived in an idyllic state of peace, taking from nature only what they needed for each meal.

(ii) It suggested that the institution of kinship was based on human choice. with taxes as a form of payment for services rendered by the king.

(iii) At the same time, it reveals recognition of human agency in creating and institutionalising economic and social relations.

(iv) There are other implications as well. For instance . if human beings were responsible for the creation of the system. they could also change it in future.

Q 15. Explain how you will prove that the text of *Mahabharata* was a dynamic one. *(CBSE 2017)*

Ans. The following points prove that the text of Mahabharata was a dynamic one:

(i) Written in Many Languages: The growth of the *Mahabharata* did not stop with the composition of the Sanskrit version. Over. the centuries, it has been written in many languages through an ongoing process of dialogues between people. communities and those who wrote the texts.

(ii) Several Stories: As it incorporated several stories that originated in different regions. the *Mahabharata* became an epic text.

(iii) Wide Range of Themes: They also provide a wide range of themes and performing arts like plays, dance and narratives.

Q 16. Explain the language and content of *Mahabharata*.

(CBSE 2017)

Ans. The language and content of *Mahabharata* are explained through the following points:

(i) Language

(a) *Mahabharata* is a great dynamic epic.

(b) The language of *Mahabharata* is in Simple Sanskrit which is for simpler than that of Vedas or of the Prashastis.

(c) Over the centuries, it has been written in many languages of the world.

(ii) Content: The historians usually classify the subject-matter of the *Mahabharata* into two broad categories:

(a) **Narrative:** This section contains stories.

(b) **Didactic:** This section contains prescription about social norms.

Q 17. What do you know about the authors and the period when Mahabharata was complied? Explain.

(CBSE 2017)

Ans. **(i) Authors:** The Mahabharata was composed over a period of about 1000 years between 500 BCE and 400 CE.

The original story was probably composed by charioteer-bards known as Sutas who accompanied the Kshatriya warriors to the battlefield and composed poems celebrating their victories and achievements. These compositions circulated orally.

(ii) The various stages of Mahabharata were:

(a) From 5th century BCE, Brahmanas took over the story and put it in writing.

(b) Another phase in the composition of the text was completed between C. 200 BCE and 200 CE. This was the period when the worship of Vishnu was growing in importance and Lord Krishna was identified with Vishnu.

(c) Between C. 200 BCE and 400 CE, large didactic sections resembling the *Manusmriti* were added and 10,000 verses became 1,00,000 verses. This enormous composition is traditionally attributed to a Saga named Vyasa.

Q 18. "Historians find it particularly a difficult task to understand a text as complex as the *Mahabharata*". Justify the statement.

Ans. "Historians find it particularly a difficult task to understand a text as complex as the *Mahabharata*" because:

(i) Contents:

(a) Historians classified the contents of the *Mahabharata* under two broad categories: narrative section, which contains stories and didactic section which contains prescriptions about social norms.

(b) The historians suggested that the *Mahabharata* had a dramatic story and the didactic portions were probably added later.

(ii) Language: Historians have to consider several elements when they analyse text to examine the language of text.

(iii) Dates and Place: They also have to ascertain the possible date of the composition or compilation of the texts as well as the place where they may have been composed.

Q 19. Examine the evidences found by the archaeologists B.B.Lal after excavation at a village named Hastinapura in Meerut, Uttar Pradesh.

Ans. Evidences found by the archaeologists, B.B.Lal after excavation at a village named Hastinapura in Meerut are:

(i) The houses in the second phase had no definite plan. (C. 12th century -7th century BCE). Walls of mud and mud bricks were duly encountered in the second phase.

(ii) For the third phase, house were built of mud bricks as well as burnt bricks.

(iii) Bricks drains were used for draining out refuse water while terracotta ring-wells may have been used both as wells and drainage pits.

Q 20. Why did Gandhari make an appeal to Duryodhana not to fight against the Pandavas?

Ans.

S.No.	Appeal	Reason
(i)	She appealed to Duryodhana not to fight against Pandavas.	By doing, so he would honour his father and mother, as well as, his all well-wishers.
(ii)	She further appealed her son to give up greed and anger.	Because these two evils drag a man away from his profits.
(iii)	She further appealed that if a king defeat greed and angry.	He can become the great conqueror of the whole Earth.

Long Answer Type Questions ➘

Q 1. 'The Mahabharata is an invaluable source available to historians to study social practices and norms in early societies'. Justify the statement.

(CBSE SQP 2023-24)

OR

How is Mahabharata a colossal epic to understand social behaviour of early historic period?

(CBSE 2023)

OR

This is what a famous historian of Indian literature, Maurice Winternitz, wrote about the *Mahabharata*: 'Just because the *Mahabharata* represents more of an entire literature.... and contains so much and so many kinds of things,.... (it) give(s) us an insight into the most profound depths of the soul of the Indian folk.' Discuss.

Ans. According to Maurice Winternitz, *Mahabharata* is not only a production of poetry, but is an entire literature. This great epic is full of various examples of different aspects of the Indians life. It has been written in simple Sanskrit and therefore widely understood.

(I) Languages and Contents:
  (a) *Mahabharata* has been written in Sanskrit which is for simpler than that of the Vedas or the Prashastis.
  (b) Historians classify the contents of the *Mahabharata* under two heads-sections that contain stories, designated as the narrative and sections that contain prescriptions about social norms, designated as didactic.
  (c) Many historians believe that *Mahabharata* was meant to be dramatic, moving story and that the didactic portions were probably added later.

(ii) Author(s) and Dates
  (a) We get several different views about the authorship of the *Mahabharata*. It was believed that the original story was probably Composed by Charioteer-bards known as Sutas who generally composed poems celebrating their victories and achievements.
  (b) From the fifth century BCE, Brahmanas took over the story and began to commit it to writing.
  Another phase in the composition of the text between C. 200 BCE and 200 CE. This was the time when the worship of Vishnu was growing in importance and Krishna to be identified with Vishnu. Between C. 200 and 400 CE, large didactic sections resembling the *Manusmriti* were added.

(iii) Social and Cultural Conditions:
  (a) The *Mahabharata* is also important from the historical point of view. It furnishes significant information regarding the social and cultural conditions of some period of the later Vedic period.
  (b) The epic had a deep impact on Indian life from political social, cultural, moral and spiritual point of view.

  Thus, Maurice Winternitz writes 'Just because the *Mahabharata* represent more of an entire literature and contains, so much and so many kinds of things, it gives us an insight into the most profound depths of the soul of the Indian folk'.

Q 2. Discuss whether the Mahabharata could have been the work of a single author.

Ans. There are so many views about the author of the Mahabharata. Following views have been put forward regarding the authorship of the Mahabharata:

  (i) It is believed that the original story was composed by Charioteer-bards known as Sutas who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. These compositions circulated orally.
  (ii) From the 5th century BCE. Brahmanas took over the story and began to commit it to writing. This was the time when chiefdoms such as those of the Kurus and Panchalas were gradually becoming kingdoms.
  (iii) Another phase in the composition of *Mahabharata* was between C. 200 BCE and 200 CE. This was the time when the worship of Vishnu was growing in importance and Krishna was coming to be identified with Vishnu.
  (iv) Between C. 200 and 400 CE, large didactic sections resembling the *Manusmriti* were added. These interpolations made the *Mahabharata* an epic consisting of 1,00,000 verses. This enormous composition is traditionally attributed to a Saga named Vyasa.
  (v) According to tradition, Vyasa dictated the text to Lord Ganesha. Modern historians say that the text was neither authored in a specific period nor it was the work of single author.

Q 3. Describe the social implications of access to resources during Mahabharata period.

(CBSE SQP 2022-23)

OR

How important were gender differences in early societies? Give reasons for your answer.

Ans. Gender differences in early societies:

(i) Gender Inequality:
  (a) Gender differences in early societies were important: Women had a respectable place in society, but their status was inferior as compared to men.
  (b) While sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework. They had no claims to the resources of the household. But, marrying them into the families outside the kin was considered desirable. This system of marriage was called exogamy.

(ii) Patriliny:

(a) *Patriliny* had existed prior to the composition of *Mahabharata* the central story of the Mahabharata reinforced the idea that it was valuable. Under *patriliny*, sons could claim the resources of their fathers when the latter died.

(b) This system was followed by most ruling dynasties. (c. sixth century BCE onwards). Although there were variations in practices:

- Sometimes, there were no sons, brothers succeeded one another.
- Sometimes, other kinsmen claimed the throne.
- In very exceptional circumstances, women such as Prabhavati Gupta exercised power.

(c) *Patriliny* was not unique to ruling families. It is evident in mantras in ritual texts such as the *Rigveda*. It is possible that these attitudes were shared by wealthy men and those who claimed high status, included Brahmanas.

(iii) Women's Right to Property:

(a) Women had no claim to the resources of household. At the same time, marrying them into families outside the kin was considered desirable. It was ensured that young girls and women belonging to families that claimed high status were often carefully regulated so that they were married at the 'right time' with the 'right person'.

(b) This gave rise to the belief that Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.

(c) As per *Manusmriti*. the paternal state was to be divided equally amongst sons after the death of parents, with a special share for the eldest son. Women were not given any share in this state.

(iv) Concept of Stridhana:

(a) Women were allowed to keep the gifts with themselves which they received at the time of their marriage. This was called 'Stridhana'. This could be inherited by their children and the husband had no claim over it.

(b) But at the same time *Manusmriti* also told women not to hoard family property or even their own valuable without the permission of their husband.

(v) Difference in Access of Resources:
Social differences were sharpened because of the differences in access of resources. Many text suggests that while upper class women may have access to resources but money. cattle were generally controlled by the men. Vakataka queen Prabhavati Gupta was a rich women.

Q 4. Discuss the evidence that suggests that Brahmanical prescriptions about kinship and marriage were not universally followed.

Ans. Brahmanical prescriptions about kinship and marriage:

(i) Prescription about Kinship:

(a) According to Sanskrit texts the term 'Kula' was used to designate families and Jati for the larger network of *kinfolk*. The term 'Vamsha' was used for lineage. Very often people belonging to the same family share food and other resources they live, work and perform rituals together.

(b) Families were considered as the part of large network of people defined as relatives a technical term used to defined them was *kinfolk*. While familial ties were considered 'natural' and based on blood they can be defined in different ways.

(c) For instance. some societies regarded cousins as being blood relations, where as others. do not. Historians retrieve information about elite families fairly easily. However, it is very hard to reconstruct the familial relationship of ordinary people. Historians also try to analyse their attitudes towards family and kinship.

(d) These are important. because they provide an insight into people's thinking. It is also expected ideas would have shaped their actions because their actions may have led to changes in attitudes.

(ii) Prescription about Marriage:

(a) For the continuity of the patrilineage sons were important. daughters were viewed rather differently within this framework. They had no claims to the resources of the household. They were married into families outside the kin. This system is called exogamy.

(b) The young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the right time and to the right person. This gave rise to the belief that Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.

(c) The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Out of these, first four were considered as 'good' while the remaining were condemned. These condemned forms were only practiced by those who did not accept Brahmanical norms.

Q 5. Describe the contribution of V.S. Sukthankar in reconstructing social history through the critical edition of *Mahabharata*. *(CBSE 2020)*

Ans. Contribution of V.S. Sukthankar in reconstructing social history:

(i) V.S. Sukthankar, an Indian scholar of Sanskrit literature initiated the task of collecting critical editions. of *Mahabharata*, written in a variety of scripts, from different parts of the country.

(ii) Team compared verses from each manuscript and selected the verses that appeared common to most versions and published the verses in 13,000 pages.

(iii) Found regional variations in regional versions. These variations were documented in footnotes and appendices to the main text. More than half of the 13,000 pages of the text are devoted to these variations.

(iv) Variations shaped early and later social history through local ideas and practices.

(v) From the works in Pali, Prakrit and Tamil it was indicated that ideas contained in normative Sanskrit texts were on the whole recognised as authoritative.

(vi) Examples from *Mahabharata* like: Families based on *kinfolk*, the ideal of *patriliny* was important and valuable, rules of marriage like polygamy and polyandry are reflected, *Mahabharata* reinforced that *Varna* system was a divine origin.

Q 6. 'The *Mahabharata* is a good source to study the kinship values of ancient times.' Justify this statement with suitable arguments.

Ans. The *Mahabharata* is a good source to study the *kinfolk* values of ancient times. This statement can be justified in the following ways:

(i) **Families:**

(a) Families are usually parts of the larger network of people defined as relatives, *kinfolk*. While familial ties are often regarded as 'natural' and based on blood, they are defined in many different ways.

(b) Some societies regards cousins as being blood relations, some other do not. The *Mahabharata* was a story of kinship relations. It narrated a feud over land and power between two groups of cousins: the Kauravas and Pandavas, who belonged to a single ruling family, that of the Kurus. Both had different set of ideas which shaped their actions and led to changes in their attitude towards life.

Hence, it is the suitable text to give insight into family and kinship values.

(ii) *Patriliny*: *Patriliny* means tracing descent from father to son, grandson and so on. While patriliny existed prior to *Mahabharata*, story of *Mahabharata* reinforced the idea that it was valuable.

(a) We find that most of the family's inheritance was passed on only to sons.

Although there were variations in practices:

• Sometimes, there were no sons, brothers succeeded one another.

• Sometimes, other kinsmen claimed the throne.

• In very exceptional circumstances, women such as Prabhavati Gupta exercised power.

(b) *Patriliny* was not unique to ruling families. It is evident in mantras in ritual texts such as the *Rigveda*. That these attitudes were shared by wealthy men and those who claimed high status, included Brahmanas.

(iii) **Rules of Marriage:** Rules of marriage were defined by exogamy. Marrying daughters outside the kin was considered desirable. Polygamy was a common practice.

(b) For example, Arjuna married more than one women.

(c) Draupadi's marriage with the five Pandavas indicates that polyandry was also practices.

(iv) **Kanyadana:** The young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the 'right' time and to the 'right' person. This gave rise to the belief that Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.

Hence, it is a suitable text to give insight into family, marriage and kinship values which are depicted through episodes of *Mahabharata*.

Q 7. Describe the familial ties and rules of marriage as per the Brahmanical prescription during (c. 600 BCE – 600 CE.) *(CBSE 2020)*

Ans. (i) Familial ties during 600 BCE were:

(a) During 600 BCE onwards most ruling dynasties claimed to follow *patriliny* system which means tracing descent from father to son, grandson and so on.

(b) While patriarchy had existed prior to the composition of the epic, the central story of the *Mahabharata* reinforced the idea that it was valuable.

(c) Although there were variations in practices of patriliny, sometimes, there were no sons and in some situations, brothers succeeded one another and sometimes, other kinsmen claimed the throne. In very exceptional cases, women exercised power viz. Prabhavati Gupta.

(d) The concern with patriarchy was not unique to ruling families. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.

(ii) **Rules of Marriage:**

(a) While sons were important for the continuity of the patrilineage daughters were viewed rather differently within this framework. They had no claims to the resources of the household.

(b) At the same time, marrying them into families outside the kin was considered desirable. Girls were married at the 'right time' to the 'right person'. This give rise to the belief that Kanyadana or the gift of the daughter in marriage was an important religious duty of the father.

(c) The Dharmasutras and Dharmashastra recognised as many as eight forms of marriage. Out of these, the first four were considered as good while the remaining were condemned.

Q 8. Mention any two features of *gotra* as per the Brahmanical practice. What evidences do we get from the Satavahana inscription regarding the inheritance of *gotra*? Explain.

Ans. Features of *Gotra:*

(i) **Vedic Seer:** Each *gotra* was named after a Vedic Seer and all those who belonged to same gotra were regarded as his descendants.

(ii) **Rules of *Gotra:*** Two rules about *gotra* were particularly important:

(a) Women were expected to give up their father's *gotra* and adopt their husband's *gotra* at the time of marriage.
Members of the same *gotra* could not marry with each other.

(b) The evidence that we get from the Satavahana inscriptions regarding the inheritance of gotra are:

- **Family Ties:** The inscriptions provided information which allows historians to get the family ties including marriages.
- **Continued with Father's *Gotra:*** Many women who married Satavahana rulers had continued with their father's *gotras* and did not change to their husband's *gotra.*
- **Same *Gotra:*** Many women had also belonged to the same *gotra* which was against the concept of exogamy. which refers to marriage outside the kin.

Q 9. What are the rules of gotra as given in Brahmanical practice? Give some examples to show that these rules were not always followed.

Ans. Brahmanical Practice:

(i) Brahmanical practice from 1000 BCE onwards classified people in terms of *gotra.*

(ii) Each gotra to the was named after a Vedic Seer. and all those who belonged to the same *gotra* were regarded as his descendants.

(iii) Two rules about *gotra* were particularly important:

(a) Women were expected to give up their father's *gotra* and adopt that of their husband on marriage.

(b) Members of the same *gotra* could not marry.

However, these rules were not always followed:

(i) Some of the Satavahana rulers were polygamous. The names of women who married Satavahana rulers indicate that many of them had names derived from *gotras* such as Gotama and Vasistha. their father's *gotras.*

(ii) They evidently retained these names instead of adopting names derived from their husband's *gotra.* Names as they were required to do according to the Brahmanical rules.

(iii) Some of these women also belonged to the same gotra which can counter to the ideal of exogamy recommended in the Brahmanical text.

(iv) An alternative practice that of endogamy which was prevalent amongst several communities in South India. The marriages amongst the *kinfolk* ensured a close knit community.

Q 10. What element do historians consider when they analyse texts? Explain this with reference to the *Mahabharata.*

OR

Mahabharata is considered as one of the richest texts of the subcontinent in this context. What elements do historians consider when they analyse texts? Explain this with reference to the text of Mahabharata. *(CBSE SQP 2023-24)*

Ans. Historians consider the following elements when they analyse texts:

(i) **Language:** They examine whether texts were written in Prakrit, Pali or Tamil, languages that were probably used by ordinary people, or in Sanskrit, a language meant almost exclusively for priests and elites.

(ii) **Kind of Text:** They also considered the kinds of text were these Mantras, learnt and chanted by ritual specialists or stories that people could have read or heard, and then retold if they found them interesting.

(iii) **Author and Audience:** Besides, they try to find out about the authors whose perspectives and ideas shaped the text, as well as the intended audience, as very often, authors keep the interests of their audience in mind while composing their work.

(iv) **Date and Place:** They try and ascertain the possible date of the composition or compilation of the texts as well as the place where they may have been composed. This helps them place the texts in the right context for maintaining historical accuracy.

(v) **Content:** After they have considered the above factors, they are in a better position to analyse the content of the texts to arrive at an understanding of their historical significance. This has been a particularly difficult task for a text as complex as the *Mahabharata.*

Chapter Test

Multiple Choice Questions

Q 1. The term Vamsha is used for ....
a. families   b. lineage
c. descent   d. caste

Q 2. The term Vanik in Sanskrit inscriptions is used to designate..........
a. merchants   b. soldiers
c. traders   d. farmers

Assertion and Reason Type Question

Q 3. In the question given below, there are two statements marked as Assertion (A) and Reason (R). Read the statements and choose the correct option:

Assertion (A): The *Manusmriti* is considered the most important of the Dharmasutras and Dharmashastras.

Reason (R): It lays down codes of social behaviour in great detail.
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.

Fill in the Blank Type Question

Q 4. Women were expected to give up their father's .... and adopt their husband *gotra* at the time of marriage.

Identify the Image Type Question

Q 5. Identify the following image:

Correct and Rewrite Type Question

Q 6. During the ancient India the rulers from Gupta dynasty were identified through metronymics.

Source Based Question

Q 7. Read the following source carefully and answer the questions that follow:

'Proper' Social Roles

Here is a story from the Adi Parvan of the *Mahabharata*.

Once Drona, a Brahmana who taught archery to the Kuru princes, was approached by Ekalavya, a forest-dwelling *Nishada* (a hunting community). When Drona, who knew the *dharma*, refused to have him as his pupil, Ekalavya returned to the forest, prepared an image of Drona out of clay, and treating it as his teacher, began to practice on his own. In due course, he acquired great skill in archery. One day, the Kuru princes went hunting and their dog, wandering in the woods, came upon Ekalavya. When the dog smelt the dark *Nishada* wrapped in black deer skin, his body caked with dirt, it began to bark. Annoyed, Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery.

They tracked down Ekalavya, who introduced himself as a pupil of Drona. Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher.

When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word no one was better than Arjuna.

(i) Why did Drona refuse to accept Ekalavya as his pupil?

(ii) How did Ekalavya acquire the supreme skill of archery?

(iii) After giving his thumb to Drone, did he (Ekalavya) repent? Give your opinion.

Very Short Answer Type Questions

Q 8. What is considered as an important section of *Mahabharata*?

Q 9. Who was Indra?

Short Answer Type Questions

Q 10. The central story of *Mahabharata* reinforced the idea of Kinship and succession. Explain.

Q 11. Why did Gandhari make an appeal to Duryodhana not to fight against the Pandavas? Explain.

Long Answer Type Question

Q 12. Describe the main features of *gotra* as per the Brahmanical practice.