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Q.1) What were the causes for the downfall of Mughal empire after the death of Aurangzeb?

1. Weak successors of Aurangzeb
2. Degeneration of Mughal Nobility
3. Defective law of Succession

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.1) Solution (d)

Some of the main causes for the decline of the Mughals were:

- The government of the Mughals was a personal despotism and so its success depended on the character of the reigning ruler. The later Mughals were worthless and neglected the administration of the state.
- With the absence of a definite law of succession, there always occurred a war of succession; this weakened the stability of the government, and fostered partisanship at the cost of patriotism.
- The degeneration of the rulers led to the degeneration of the nobility, with factious quarrels and intrigues costing the empire heavily.
- The deterioration of the army also proved disastrous for the empire.
- Aurangzeb's Deccan policy was a complete failure and was an important cause of the downfall of the Mughal Empire.
- Invasions of Irani and Durrani kingdoms gave a death-blow to the Mughal Empire.

Q.2) Many regional States emerged as a result of decline of Mughal Empire which can be classified into Successor States, Independent Kingdoms and New States. Which of the following are the Successor States?

1. Hyderabad
2. Mysore
3. Awadh
4. Maratha

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 4 only
- d) 3 and 4 only

Q.2) Solution (b)

The states that emerged as a result of the decline of the Mughal Empire can be classified into the following three broad categories:

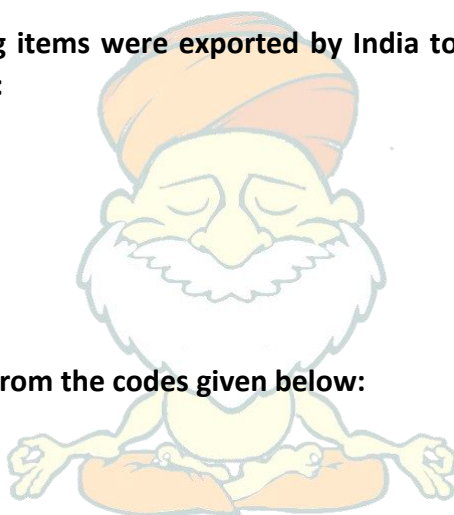
- **Successor States:** These were the Mughal provinces that turned into states after breaking away from the empire. Though they did not challenge the sovereignty of the Mughal ruler, the establishment of virtually independent and hereditary authority by their governors showed the emergence of autonomous polity in these territories. Some examples are Awadh, Bengal and Hyderabad.
- **Independent Kingdoms:** These states came into existence primarily due to the destabilisation of the Mughal control over the provinces, examples being Mysore and the Rajput states.
- **The New States:** These were the states set up by the rebels against the Mughal Empire, examples being the Maratha, the Sikh and the Jat states.

Q.3) Which of the following items were exported by India to other countries before the advent of European Powers:

1. Opium
2. Indigo
3. Gold
4. Tea
5. Pepper

Choose the correct answer from the codes given below:

- a) 1, 2 and 4 only
- b) 2, 4 and 5 only
- c) 1, 2 and 5 only
- d) 2, 3 and 4 only

**Q.3) Solution (c)**

On account of being self-sufficient in handicrafts and agricultural products, India did not import foreign goods on a large scale. On the other hand, its industrial and agricultural products were in good demand in foreign markets. Hence its exports were more than its imports; trade was balanced by import of silver and gold. India was known as a sink of precious metals.

Items of Import were:

- Persian Gulf Region— pearls, raw silk, wool, dates, dried fruits, and rose water; from
- Arabia—coffee, gold, drugs, and honey
- China—tea, sugar, porcelain, and silk
- Tibet—gold, musk, and woollen cloth

- Africa—ivory and drugs
- Europe— woollen cloth, copper, iron, lead and paper.

Items of Export were: Cotton textiles, raw silk and silk fabrics, hardware, indigo, saltpetre, opium, rice, wheat, sugar, pepper and other spices, precious stones, and drugs.

Important Centres of Textile Industry Dacca, Murshidabad, Patna, Surat, Ahmedabad, Broach, Chanderi, Burhanpur, Jaunpur, Varanasi, Lucknow, Agra, Multan, Lahore, Masulipatnam, Aurangabad, Chicacole, Vishakhapatnam, Bangalore, Coimbatore, Madurai, etc.; Kashmir was a centre of woollen manufactures.

Q.4) Consider the following statements regarding Mahalwari system of land revenue:

1. The land revenue was paid by the farmers directly to the state.
2. The ownership rights were with the peasants.
3. It was introduced by Thomas Munro.

Which of the above statements is/are correct?

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

Q.4) Solution (b)

The Mahalwari system was introduced by Holt Mackenzie in 1822. It was implemented in Gangetic valley, north-west provinces, parts of central India and Punjab. Because in North India and Punjab, joint land rights on the village were common. So, British decided to utilize this traditional structure in a new form known as Mahalwari system.

Features:

- The revenue was determined on the basis of assessment of the produce of a Mahal (estate consisting of several villages). Here the settlement was made with the whole village community jointly and separately and taxation was imposed on the village community.
- The village community had to distribute these tax collection targets among the cultivators
- Each individual farmer contributed his share in the revenue.
- Everyone was thus liable for the others' arrears. But still the ownership rights were vested with the individual peasants thus Farmers had right to sell or mortgage their property.
- The village community did not necessarily mean entire village population. It was a group of elders, notables of high castes.
- A village inhabitant, called the Lambardar, collected the amounts and gave to the British
- British periodically revised tax rates.

Q.5) Which among the following were the consequences of the Treaty of Sagauli?

1. Nepal withdrew from Sikkim
2. East India Company got better facilities for trade with Central Asia
3. The Gorkhas joined the British Indian Army in Large numbers.

Choose the correct answers from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.5) Solution (d)

The Gorkhas wrested control of Nepal from the successors of Ranjit Malla of Bhatgaon in 1760. They began to expand their dominion beyond the mountains. They found it easier to expand in the southern direction, as the north was well defended by the Chinese. In 1801, the English annexed Gorakhpur which brought the Gorkhas' boundary and the Company's boundary together. The conflict started due to the Gorkhas' capture of Butwal and Sheoraj in the period of Lord Hastings (1813-23). The war, ended in the Treaty of Sagauli, 1816 which was in favour of the British. As per the treaty:

- Nepal accepted a British resident.
- Nepal ceded the districts of Garhwal and Kumaon, and abandoned claims to Terai.
- Nepal also withdrew from Sikkim.

This agreement brought many advantages to the British:

- the British empire now reached the Himalayas;
- it got better facilities for trade with Central Asia;
- it acquired sites for hill stations, such as Shimla, Mussoorie and Nainital; and
- the Gorkhas joined the British Indian Army in large numbers.

Q.6) Who among the following adopted the foreign policy of Proud Reserve?

- a) Lord Northbrook
- b) Lord Lytton
- c) Sir John Lawrence
- d) Lord Canning

Q.6) Solution (b)

Lord Lytton became the Viceroy of India in 1876. He started a new foreign policy of 'proud reserve', which was aimed at having scientific frontiers and safeguarding 'spheres of influence'. He proposed to effect "the gradual disintegration and weakening of the Afghan power." It led to Second Afghan War (1878 – 1880) and the Treaty of Gandamak was signed.

Q.7) Consider the following statements regarding the policy of Ring- Fence:

1. It aimed at creating buffer zones/states to defend the company's frontiers.
2. Hyderabad was used as the buffer state in Anglo Maratha war.
3. Policy of Subsidiary Alliance was an extension of ring fence policy.

Which of the above statements is/are correct?

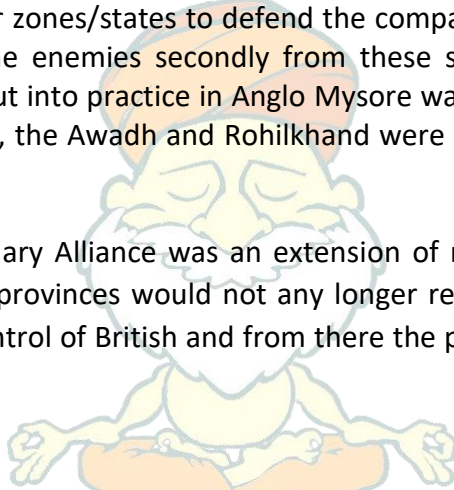
- a) 1 and 3 only
- b) 2 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.7) Solution (a)

When in the north, constant threat of Marathas remained and in south Haider Ali became a scourge to the British imperialism, a new policy was required to tackle this situation as a result ring fencing policy was introduced.

This policy was reflected in Warren Hastings' wars against the Marathas and the Mysore, and aimed at creating buffer zones/states to defend the company's frontiers and protected from direct onslaught of the enemies secondly from these states British would operate against enemies. This was put into practice in Anglo Mysore war when Hyderabad was used as the buffer state. Similarly, the Awadh and Rohilkhand were used as buffer states against Marathas.

Wellesley's policy of Subsidiary Alliance was an extension of ring fence policy. The buffer states and the ring fencing provinces would not any longer remain the same, rather, they were first brought under control of British and from there the policy of expansionism would be carried out effectively.



Q.8) Which of the following states came under the Subsidiary Alliance of Wellesley:

1. Macheri
2. Bundi
3. Bharatpur
4. Nagpur

Choose the correct answer from the codes given below:

- a) 1, 3 and 4 only
- b) 2, 3 and 4 only
- c) 1, 2 and 3 only
- d) 1, 2 and 4 only

Q.8) Solution (c)

The subsidiary alliance system was used by Lord Wellesley, who was governor-general from 1798-1805, to build an empire in India. Under the system, the allying Indian state's ruler was

compelled to accept the permanent stationing of a British force within his territory and to pay a subsidy for its maintenance. The Indian ruler had to agree to the posting of a British resident in his court. The Indian ruler could not employ any European in his service without the prior consultation with the Company. Nor could he go to war or negotiate with any other Indian ruler without consulting the governor-general. In return for all this, the British would defend the ruler from his enemies and adopt a policy of non-interference in the internal matters of the allied state.

Subsidised States were:

- Hyderabad (1798; 1800)
- Mysore (1799)
- Tanjore (October 1799)
- Awadh (November 1801)
- Peshwa (December 1801)
- Bhonsle of Berar (December 1803)
- Sindhia (February 1804)
- Jodhpur (1818)
- Jaipur (1818)
- Macheri (1818)
- Bundi (1818)
- Bharatpur (1818)

Q.9) Which of the following pairs are correctly matched:

- a) Treaty of Mangalore : : Third Anglo-Mysore War
- b) Treaty of Salbai : : Second Anglo- Maratha War
- c) Treaty of Gandamak : : First Anglo-Sikh War

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1, 2 and 3
- d) None of the above

Q.9) Solution (d)

The Treaty of Mangalore was signed between Tipu Sultan and the British East India Company on 11 March 1784. It was signed in Mangalore and brought an end to the Second Anglo-Mysore War.

The Treaty of Salbai was signed on 17 May 1782, by representatives of the Maratha Empire and the British East India Company after long negotiations to settle the outcome of the First Anglo-Maratha War it was signed between Warren Hastings and Mahadaji Scindia.

The Treaty of Gandamak, which was signed during the Second Anglo-Afghan War in 1879, left the Khyber tribes under British control.

Q.10) Consider the following sentences regarding the Treaty of Yandabo:

1. It was signed after Second Burma war.
2. By the treaty whole Burma was annexed.

Which of the following statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.10) Solution (d)

First Burma War (1824-26): The first war with Burma was fought when the Burmese expansion westwards and occupation of Arakan and Manipur, and the threat to Assam and the Brahmaputra Valley led to continuous friction along the ill-defined border between Bengal and Burma, in the opening decades of the nineteenth century. The British expeditionary forces occupied Rangoon in May 1824 and reached within 72 km of the capital at Ava. Peace was established in 1826 with the Treaty of Yandabo which provided that the Government of Burma:

- pay rupees one crore as war compensation
- cede its coastal provinces of Arakan and Tenasserim
- abandon claims on Assam, Cachar and Jaintia
- recognise Manipur as an independent state
- negotiate a commercial treaty with Britain accept a British resident at Ava, while posting a Burmese envoy at Calcutta.

Second Burma War (1852): The second war was the result of the British commercial need and the imperialist policy of Lord Dalhousie. The British merchants were keen to get hold of timber resources of upper Burma and also sought further inroads into the Burmese market. This time, the British occupied Pegu, the only remaining coastal province of Burma. An intense guerrilla resistance had to be overcome before complete British control of lower Burma could be established.

Third Burma War (1885): After the death of Burmese King Bhindan, his son Thibaw succeeded to the throne. Thibaw, from the beginning itself, was hostile towards the British. The British merchants at Rangoon and lower Burma had been complaining about the step-motherly treatment by Thibaw, who had also been negotiating commercial treaties with the rival powers of France, Germany and Italy. The French also planned to lay a rail link from Mandalay to the French territory at a time when the British were in conflict with the French in Niger, Egypt and Madagascar. A humiliating fine had been imposed on a British timber

company by Thibaw. Dufferin ordered the invasion and final annexation of upper Burma in 1885.

Q.11) Which of the following Acts/Regulations declared infanticide illegal and equivalent to murder?

- a) The regulation of 1829
- b) The Bengal regulations of 1795 and 1804
- c) The Sarda Act, 1930
- d) None of the above

Q.11) Solution (b)

The practice of murdering female infants immediately after their birth was a common practice among upper class Bengalis and Rajputs who considered females to be an economic burden. The Bengal regulations of 1795 and 1804 declared infanticide illegal and equivalent to murder. An Act passed in 1870 made it compulsory for parents to register the birth of all babies and provided for verification of female children for some years after birth, particularly in areas where the custom was resorted to in utmost secrecy.

Q.12) Consider the following:

- 1. Vishnu Shastri Pandit
- 2. J.E.D. Bethune
- 3. Karsondas Mulji
- 4. B.M. Malabari

Which of the above prominent figures were the active promoters of Widow Remarriage?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 2 and 4 only

Q.12) Solution (c)

It was due to the efforts of Pandit Ishwar Chandra Vidyasagar (1820-91), the principal of Sanskrit College, Calcutta, that the Hindu Widows' Remarriage Act, 1856, was passed; it legalised marriage of widows and declared issues from such marriages as legitimate.

Jagannath Shankar Seth and Bhau Daji were among the active promoters of girls' schools in Maharashtra. Vishnu Shastri Pandit founded the Widow Remarriage Association in the 1850s.

Another prominent worker in this field was Karsondas Mulji who started the Satya Prakash in Gujarati in 1852 to advocate widow remarriage.

Similar efforts were made by Professor D.K. Karve in western India and by Veerasalingam Pantulu in Madras. Karve himself married a widow in 1893. He dedicated his life to the upliftment of Hindu widows and became the secretary of the Widow Remarriage Association. He opened a widows' home in Poona to give the high caste widows an interest in life by providing them with facilities for vocational training.

The right of widows to remarriage was also advocated by B.M. Malabari, Narmad (Narmadashankar Labhshankar Dave), Justice Govind Mahadeo Ranade and K. Natarajan among others.

J.E.D. Bethune worked in the field of women education and B.M. Malabari worked toward the issue of Child Marriage.

Q.13) Which of the following pairs are correctly matched?

(Women organization)

(Founder)

- | | |
|-----------------------------------|------------------------|
| 1. Bharat Stree Mahamandal | Sarla Devi Chaudhurani |
| 2. Ladies Social Conference | Mehribai Tata |
| 3. International Council of Women | Ramabai Ranade |

Choose the correct answer from the codes given below:

- a) 1 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

Q.13) Solution (a)

In 1910, Sarla Devi Chaudhurani convened the first meeting of the Bharat Stree Mahamandal in Allahabad. Considered as the first major Indian women's organisation set up by a woman, its objectives included promotion of education for women, abolition of the purdah system and improvement in the socio-economic and political status of woman all over India. Sarla Devi believed that the man working for women's upliftment lived 'under the shade of Manu'.

Ramabai Ranade founded the Ladies Social Conference (Bharat Mahila Parishad), under the parent organisation National Social Conference, in 1904 in Bombay.

In 1925, the National Council of Women in India, a national branch of the International Council of Women, was formed. Mehribai Tata played a vital role in its formation and advancement. She opined that the purdah system, caste differences and lack of education prevented women from working to solve societal problems. Other women who held important positions on the executive committee of the council included Cornelia Sarabji, India's first lady barrister; Tarabai Premchand, wife of a wealthy banker; Shaffi Tyabji, a

member of one of Mumbai's leading Muslim families; and Maharani Sucharu Devi, daughter of Keshab Chandra Sen.

Q.14) Which of the following factors led to undermining Caste Rigidities during freedom struggle of India?

1. Social reform movements
2. Stirrings among lower castes due to better education and employment
3. Forces unleashed by colonial administration

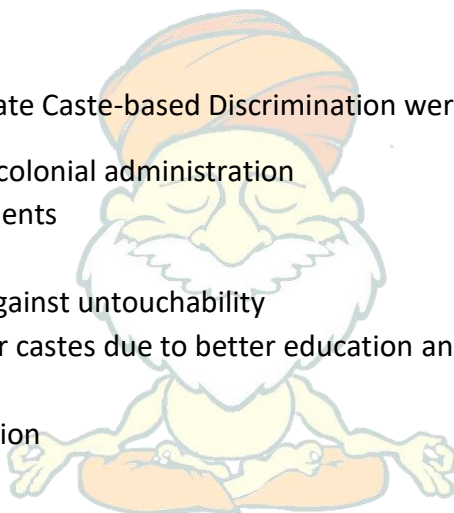
Choose the correct answer from the codes given below:

- a) 1 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

Q.14) Solution (d)

Factors that Helped to Mitigate Caste-based Discrimination were:

- Forces unleashed by colonial administration
- Social reform movements
- National movement
- Gandhi's campaign against untouchability
- Stirrings among lower castes due to better education and employment
- Free India's Constitution



Q.15) Consider the following:

1. Ahom Revolt
2. Singhpo's Rebellion
3. Zeliangsong Movement

Which of the above movements took place before the revolt of 1857?

- a) 1 and 2 only
- b) 2 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.15) Solution (a)

Ahom Revolt (1828): The British had pledged to withdraw from Assam after the First Burma War (1824-26). But, after the war, instead withdrawing, the British attempted to

incorporate the Ahoms' territories in the Company's dominion. This sparked off a rebellion in 1828 under the leadership of Gomdhar Konwar, an Ahom prince, alongwith compatriots, such as Dhanjoy Bongohain, and Jairam Khargharia Phukan. Assembling near Jorhat, the rebels formally made Gomdhar Konwar the king. Finally, the Company decided to follow a conciliatory policy and handed over Upper Assam to Maharaja Purandar Singh Narendra and part of the kingdom was restored to the Assamese king.

Singphos Rebellion (1830): The rebellion of the Singphos in Assam in early 1830 was immediately quelled but they continued to organise revolts. An uprising in 1839 saw the death of the British political agent. Chief Nirang Phidu led an uprising in 1843, which involved an attack on the British garrison and the death of many soldiers.

Zeliangsong Movement (1920s): It was led by the Zemi, Liangmei and Rongmei tribes in Assam, against the failure of British to protect them during the Kuki violence in 1917-19.

Q.16) Which of the following pairs are correctly matched?

<i>(Movement)</i>	<i>(Place)</i>
1. Pahariyas' Rebellion	Rajmahal Hills region
2. Chuar Uprising	Jungal Mahal region
3. Naikada Movement	Kerala

Choose the correct answer from the codes given below:

- a) 1 only
- b) 1 and 2 only
- c) 3 only
- d) 1, 2 and 3

Q.16) Solution (b)

Pahariyas' Rebellion: The British expansion on their territory led to an uprising by the martial Pahariyas of the Raj Mahal Hills in 1778. The British were forced to usher in peace by declaring their territory as damni-kol area.

Chuar Uprising: Famine, enhanced land revenue demands and economic distress goaded the Chuar aboriginal tribesmen of the Jungle Mahal of Midnapore district and also of the Bankura district (in Bengal) to take up arms.

Naikada Movement in 1860s was in Madhya Pradesh and Gujarat. It was against British and caste Hindus.

Q.17) How North-Eastern Tribal Frontier Movements were different from the Mainland Tribal Movements?

1. The North-Eastern Tribal revolts were often in favour of political autonomy within the Indian Union.
2. The North-Eastern Tribal movements were not forest-based.
3. The frontier tribal revolts under the British continued for a longer time than the mainland tribal movements.

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.17) Solution (d)

The movements of the tribes of the north-eastern frontier were different from the non-frontier tribal revolts in some aspects:

For one thing, the tribes which shared tribal and cultural links with countries across the border did not concern themselves much with the nationalist struggle. Their revolts were often in favour of political autonomy within the Indian Union or complete independence.

Secondly, these movements were not forest-based or agrarian revolts as these tribals were generally in control of land and forest area. The British entered the north-eastern areas much later than the non-frontier tribal areas.

Thirdly, the frontier tribal revolts under the British continued for a longer time than the non-frontier tribal movements. De-sanskritisation movements also spread among the frontier tribals. The Meiteis organised a movement during Churand Maharaja's rule (between 1891 and 1941) to denounce the malpractices of the neo-Vaishnavite Brahmins. Sanskritisation movements were almost totally absent in the north-east frontier region in the colonial period.

Q.18) Consider the following statements:

1. He was a cofounder of the New English School, the Deccan Education Society and Fergusson College.
2. He was the first editor of Kesari.
3. He started periodical, Sudharak, which spoke against untouchability and the caste system.

The above statements are in reference to whom among the following?

- a) Gopal Ganesh Agarkar
- b) Gopalhari Deshmukh 'Lokahitawadi'
- c) Jyotirao Phule
- d) Narayan Malhar Joshi

Q.18) Solution (a)

Gopal Ganesh Agarkar (1856-1895) was an educationist and social reformer from Maharashtra. A strong advocate of the power of human reason, he criticised the blind dependence on tradition and false glorification of the past. He was a cofounder of the New English School, the Deccan Education Society and Fergusson College. He was a principal of Fergusson College. He was also the first editor of Kesari, the journal started by Lokmanya Tilak. Later, he started his own periodical, Sudhakar, which spoke against untouchability and the caste system.

Q.19) The aim of Justice Movement was:

- a) To emphasised on the eternity of the soul, the supremacy of the guru, and the need for good action.
- b) To take up issue of widow remarriage and women education
- c) To secure representation of non-Brahmins in the legislature.
- d) None of the above

Q.19) Solution (c)

Justice Movement: This movement in Madras Presidency was started by C.N. Mudaliar, T.M. Nair and P. Tyagaraja to secure jobs and representation for the non-brahmins in the legislature. In 1917, Madras Presidency Association was formed which demanded separate representation for the lower castes in the legislature.

Q.20) During 19th Century there were two kinds of social reform movements- reformist and revivalist. Which of the following can be categorised as revivalist movements?

- 1. Arya Samaj
- 2. Prarthana Samaj
- 3. Deoband movement

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.20) Solution (c)

There were two kinds of reform movements in the 19th century in India:

- 1. Reformist: These movements responded with the time and scientific temper of the modern era. Some Reformist movements were: Brahmo Samaj; Prarthana Samaj;

Satya Sodhak Samaj; Aligarh movement; Young Bengal Movement and Ramakrishna mission.

2. Revivalist: These movements started reviving ancient Indian traditions and thoughts and believed that the western thinking ruined Indian culture and ethos. Some revivalist movements were: Arya Samaj; Deoband movement etc.

Q.21) Which of the following organizations were the precursor of the Indian National Congress with respect to India's struggle for Independence?

1. Vyayam Mandala
2. Swadesh Bandhab Samiti
3. Poona Sarvajanik Sabha
4. India Independence League
5. East India Association

Choose the correct answer from the codes given below:

- a) 1 and 3 only
- b) 2 and 5 only
- c) 1 and 4 only
- d) 3 and 5 only

Q.21) Solution (d)

1. Vyayam Mandal was formed by Damodar Hari and Balkrishna Hari known as Chapekar Brothers in 1896-97 in Poona.
2. Swadesh Bandhab Samiti was founded by Ashwini Kumar Dutta in 1905. It aimed to promote the consumption of indigenous products and boycott foreign goods.
3. The Poona Sarvajanik Sabha was established on 2 April 1870 at Poona originally because of the discontent of the people over the running of a local temple. It was founded by Mahadev Govind Ranade, Ganesh Vasudeo Joshi, S. H. Chiplunkar. It started with the aim of working as a mediating body between the government and people of India and to popularise the peasants' legal rights.
4. The Indian Independence League was founded by Taraknath Das in 1905 in California (USA). The aim of this political organisation was to organise those living outside India into seeking the removal of British colonial rule over India.
5. The East India Association was founded by Dadabhai Naoroji in 1866, in collaboration with Indians and retired British officials in London. It was a platform for discussing matters and ideas about India, and to provide representation for Indians to the Government.

Q.22) Who among the following were Moderate Leaders?

1. M. G. Ranade

2. Bal Gangadhar Tilak
3. Ashwini Kumar Dutt
4. Surendra Nath Banerjee
5. G.Subramanya Aiyar

Choose the correct answer from the codes given below:

- a) 1, 2 and 3
- b) 2, 3 and 5
- c) 3, 4 and 5
- d) 1, 4 and 5

Q.22) Solution (d)

Moderates were leaders who believed in Liberalism and Moderate Politics. They considered Britishers to be just but unaware. They believed that if the Rulers became aware of the condition of the Indians, they would improve the same. To achieve this, they tried to unite the public, educate them and create a strong public opinion. This unity was then used to force Britishers to reform their policies and bring them in line with the opinion of the public.

- Important Moderate Leaders were: A.O. Hume. W.C. Banerjee. Surendra Nath Banerjee, Dadabhai Naoroji, Feroze Shah Mehta. Gopalakrishna Gokhale. Pandit Madan Mohan Malaviya. Badruddin Tyabji. Justice Ranade and G.Subramanya Aiyar.

They took a more aggressive stance against the British Empire. They were typically younger and did not believe in the soft and persuasive approach of moderate leaders. They did not stick to constitutional methods to protest and demand. They resorted to boycotts, strikes, etc. They also burned foreign-made goods. They believed in confrontation rather than persuasion.

- Important Extremist Leaders were: Lala Lajpat Rai, Lokmanya Bal Gangadhar Tilak. Bipin Chandra Pal, Aurobindo Ghose, Rajnarayan Bose, and Ashwini Kumar Dutt.

Q.23) Consider the following statements regarding Moderate Leaders:

1. They wanted more Indians in the administration and not instant end of British rule.
2. They followed the principles of Petition, Prayer and Protest.
3. They wanted to inculcate pride in India's glorious culture to generate the spirit of nationalism.
4. They were guided by the principles of Swarajya, Swadeshi, Boycott of foreign goods and National education to make the Indians aware.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1, 2 and 3 only
- c) 2, 3 and 4 only

d) 1, 2, 3 and 4

Q.23) Solution (a)

The moderate political activity involved constitutional agitation within the confines of law and showed a slow but orderly political progress. The Moderates believed that the British basically wanted to be just to the Indians but were not aware of the real conditions. Therefore, if public opinion could be created in the country and public demands be presented to the government through resolutions, petitions, meetings, etc., the authorities would concede these demands gradually.

They aimed at administrative and constitutional reforms. They wanted more Indians in the administration and not to an end of British rule. They were inspired by the ideas of western philosophers like Mill, Burke, Spencer and Bentham. Moderates imbibed western ideas of liberalism, democracy, equity and freedom.

They followed the principles of 3P: Petition, Prayer and Protest. They believed in cooperation and reconciliation.

Extremist leaders on the other hand wanted to inculcate pride in India's glorious culture to generate the spirit of nationalism. They invoked goddesses Kali or Durga for strength to fight for the motherland. They were guided by the principles of Swarajya, Swadeshi, Boycott of foreign goods and National education to make the Indians aware.

Q.24) What were the contributions of Moderate leaders in the Indian freedom struggle?

1. Organization of Mass Movement
2. Economic critique of British Imperialism
3. Constitutional Reforms
4. Defence of civil rights
5. Encouraged co-operative organisations

Choose the correct answer from the codes given below:

- a) 1, 2 and 3 only
- b) 2, 3 and 4 only
- c) 3, 4 and 5 only
- d) 1, 4 and 5 only

Q.24) Solution (b)

Contributions of Moderates in the Indian freedom struggle were:

Economic critique of British Imperialism: The early nationalists, led by Dadabhai Naoroji, R.C. Dutt, Dinshaw Wacha and others, carefully analysed the political economy of British rule in India, and put forward the "drain theory" to explain British exploitation of India.

They opposed the transformation of a basically self-sufficient Indian economy into a colonial economy (i.e., a supplier of raw materials and food stuff, an importer of finished goods and a field of investment for British capital). Thus, the Moderates were able to create an all-India public opinion that British rule in India was the major cause of India's poverty and economic backwardness.

Constitutional Reforms: the nationalist demands for constitutional reforms were centred around—

- Expansion of councils—i.e., greater participation of Indians in councils; and
- Reform of councils—i.e., more powers to councils, especially greater control over finances.

The early nationalists worked with the long-term objective of a democratic self-government. Their demands for constitutional reforms were meant to have been conceded in 1892 in the form of the Indian Councils Act.

Defence of Civil Rights: Civil rights included the right to speech, thought, association and a free press. Through an incessant campaign, the nationalists were able to spread modern democratic ideas, and soon the defence of civil rights became an integral part of the freedom struggle. It was due to the increased consciousness that there was a great public outrage at the arrest of Tilak and several other leaders and journalists in 1897 and at the arrest and deportation of the Natu brothers without a trial.

Q.25) Consider the following statements regarding the contributions of Shyamji Krishna Verma to India's freedom struggle:

1. He established Gadar Party in San Francisco.
2. He founded India House as a hostel for Indian students in London.
3. He started the Journal the Indian Sociologist.
4. He founded the first temporary government of India in Afghanistan.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 and 4 only
- d) 1 and 4 only

Q.25) Solution (b)

Shyamji Krishna varma was an Indian revolutionary fighter, lawyer and journalist. He founded the Indian Home Rule Society, India House and The Indian Sociologist in London.

The India House rapidly developed as an organised meeting point for radical nationalists among Indian students in Britain at the time and one of the most prominent centres for

revolutionary Indian nationalism outside India. Most famous among the members of this organisation was Veer Savarkar.

The Indian Sociologist was an Indian nationalist journal in the early 20th century. Its subtitle was An Organ of Freedom, and Political, Social, and Religious Reform. The journal was edited by Shyamji Krishnavarma from 1905 to 1914, then between 1920 and 1922.

The Ghadar Party was formed in 1913 in the United States under the leadership of Lala Har Dayal, with Sohan Singh Bakhna as its President.

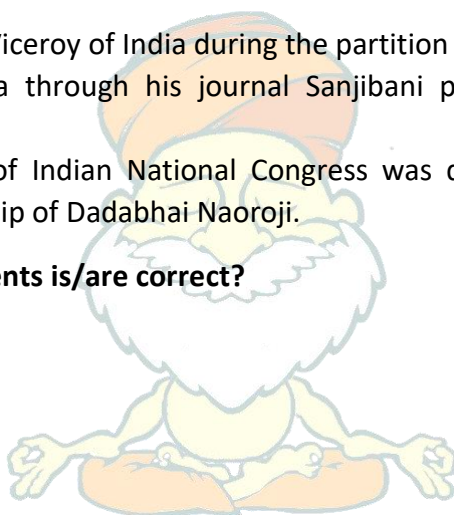
Raja Mahendra Pratap established the first Provisional Government of India at Kabul in Afghanistan as a government-in-exile of Free Hindustan on December 1, 1915 during World War I. He himself was its President, Maulavi Barkatullah was Prime Minister and Maulavi Abaidullah Sindhi was Home Minister.

Q.26) Consider the following statements regarding Partition of Bengal:

1. Lord Minto was the Viceroy of India during the partition of Bengal.
2. Krishna Kumar Mitra through his journal Sanjibani provided leadership to Anti-Partition Campaign.
3. Swaraj as the goal of Indian National Congress was declared at Calcutta Session under the Presidenship of Dadabhai Naoroji.

Which of the above statements is/are correct?

- a) 1 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3



Q.26) Solution (c)

Partition of Bengal, (1905) was carried out by the British viceroy in India, Lord Curzon, despite strong Indian nationalist opposition. It began a transformation of the Indian National Congress from a middle-class pressure group into a nationwide mass movement.

In the period 1903-1905, the leadership was provided by men like Surendranath Banerjea, K.K. Mitra and Prithwishchandra Ray. The methods adopted were petitions to the government, public meetings, memoranda, and propaganda through pamphlets and newspapers such as Hitabadi, Sanjibani and Bengalee. Their objective was to exert sufficient pressure on the government through an educated public opinion in India and England to prevent the unjust partition of Bengal from being implemented.

Krishna Kumar Mitra used his journal Sanjibani to rouse public opinion against the partition and on 13 July 1905 he openly called for the boycott of foreign goods through the journal. He attended the Bengal Provincial Conference at Barisal in 1906 where he condemned police atrocities against Swadeshi activists. The same year the Bengal government issued a

circular banning the singing of Vande Mataram in any procession or public meeting. Mitra became president of the Anti-Circular Society that was formed to oppose the ban.

At the Congress session held at Calcutta (1906) under the presidentship of Dadabhai Naoroji, it was declared that the goal of the Indian National Congress was "self-government or swaraj like the United Kingdom or the colonies" of Australia or Canada.

Q.27) Which of the following pairs are correctly matched?

(Newspaper/Journal)	(Founder)
1. Sudharak	Gopal Ganesh Agarkar
2. Udbodhana	Swami Vivekananda
3. Comrade	Abul Kalam Azad

Choose the correct answer from the codes given below:

- a) 1 only
- b) 1 and 2 only
- c) 3 only
- d) 1, 2 and 3

Q.27) Solution (b)

Sudharak, meaning Reformer, was a newspaper in India. It was founded in 1888 by Gopal Ganesh Agarkar. The Newspaper was an Anglo-Marathi-language work and was published in the city of Pune.

Udbodhan was the only Bengali publication of the Ramakrishna Math and Ramakrishna Mission, started by Vivekananda in January 1899.

The Comrade was a weekly English-language newspaper that was published and edited by Maulana Mohammad Ali between 1911 and 1914.

Q.28) Consider the following statements:

- 1. Jugantar Party was instrumental in conceiving the Zimmerman Plan during the Second World War.
- 2. The aim of Zimmerman plan was to overthrow British colonial authority in India by means of an armed revolution with the German support.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.28) Solution (b)

Nationalists believed First World War will provide an opportunity to boost nationalist sentiment among soldiers as they will experience the freedom of European countries and opportunity to use prisoners of war of enemy nations to plot a coup against the colonial government in India.

The revolutionaries decided to utilise the opportunity to wage a war on British rule and liberate the country. The Indian supporters of British war efforts failed to see that the imperialist powers were fighting to safeguard their own colonies and markets.

During the First World War, the Jugantar party arranged to import German arms and ammunition through sympathisers and revolutionaries abroad. Jatin asked Rashbehari Bose to take charge of Upper India, aiming to bring about an all-India insurrection in what has come to be called the 'German Plot' or the 'Zimmerman Plan'. The Jugantar party raised funds through a series of dacoities which came to be known as taxicab dacoities and boat dacoities, so as to work out the Indo-German conspiracy. It was planned that a guerrilla force would be organised to start an uprising in the country, with a seizure of Fort William and a mutiny by armed forces.

Unfortunately for the revolutionaries, the plot was leaked out by a traitor. Police came to know that Bagha Jatin was in Balasore waiting for the delivery of German arms. Jatin and his associates were located by the police. There was a gunfight as a result of which the revolutionaries were either killed or arrested. The German plot thus failed. Jatin Mukherjee was shot and died a hero's death in Balasore on the Orissa coast in September 1915.

Q.29) Which of the following pairs are correctly matched?

(Event)

(Revolutionary involved)

- | | |
|-------------------------------------|-----------------|
| 1. Kanpur Bolshevik Conspiracy Case | M N Roy |
| 2. Muzaffarpur Conspiracy Case | Ras Bihari Bose |
| 3. Delhi Conspiracy Case | Khudiram Bose |

Choose the correct answer from the codes given below:

- a) 1 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

Q.29) Solution (a)

Kanpur Bolshevik Conspiracy Case (1924): The Communist Party of India (CPI) was formed in 1920 in Tashkent (now, the capital of Uzbekistan) by M.N. Roy, Abani Mukherji and others after the second Congress of Comintern. M.N. Roy was also the first to be elected to the leadership of Comintern. In 1924, many communists—S.A. Dange, Muzaffar Ahmed,

Shaukat Usmani, Nalini Gupta—were jailed in the Kanpur Bolshevik Conspiracy Case on the charges of conspiring against the British Government.

Muzaffarpur Conspiracy Case: In 1908 Khudiram Bose and Prafulla Chaki threw bomb at Magistrate Kingsford of Muzaffarpur but he escaped. Instead wife and daughter of Mr. Kennedy who was a sympathizer of National movement were killed. Prafulla Chaki committed suicide to escape police and Khudiram Bose was caught and hanged.

Delhi Conspiracy Case (1912): It was a conspiracy to assassinate the then Viceroy of India, Lord Hardinge, on the occasion of transferring the capital of British India from Calcutta to New Delhi. Leadership to this conspiracy was provided by Ras Bihari Bose.

Q.30) Consider the following statements regarding Home Rule League Movement:

1. Annie Besant's League started before Tilak's League.
2. Besant's league had pan India coverage while Tilak's league was restricted to Maharashtra, Karnataka, Central Provinces and Berar.
3. The August declaration of Montagu and the Montford reforms were influenced by the Home Rule agitation.

Which of the above statements is/are correct?

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

Q.30) Solution (d)

The Home Rule Movement was the Indian response to the First World War in a less charged but a more effective way than the response of Indians living abroad which took the form of the romantic Ghadr adventure.

Prominent leaders—Balgangadhar Tilak, Annie Besant, G.S. Khaparde, Sir S. Subramania Iyer, Joseph Baptista and Mohammad Ali Jinnah among others—got together and decided that it was necessary to have a national alliance that would work throughout the year (unlike the Congress which had annual sessions) with the main objective of demanding self-government or home rule for all of India within the British commonwealth. This alliance was to be the All India Home Rule League along the lines of the Irish Home Rule League.

Tilak set up his Indian Home Rule League in April 1916. Tilak held his first Home Rule meeting at Belgaum. Poona was the headquarters of his league. His league was restricted to Maharashtra (excluding Bombay city), Karnataka, Central Provinces and Berar. It had six branches and the demands included swarajya, formation of linguistic states and education in the vernacular.

Annie Besant set up her All-India Home Rule League in September 1916 in Madras (now Chennai) and covered the rest of India (including Bombay city). It had 200 branches, was loosely organised as compared to Tilak's league and had George Arundale as the organising secretary. Besides Arundale, the main work was done by B.W. Wadia and C.P. Ramaswamy Aiyar.

Positive Gains of the home rule League Movement were:

- Emphasis shifted to the masses permanently
- Organisational link established between town and country
- Influenced the August 1917 declaration of Montagu and the Montford reforms
- Prepared a generation of ardent nationalists
- Influenced Moderate-Extremist reunion at Lucknow (1916)

Q.31) Which of the following committees formed during India's freedom struggle were related to Education?

1. Sadler Commission
2. Hartog Commission
3. Babington Smith Commission
4. Raleigh Commission

Choose the correct answer from the codes given below:

- a) 1, 2 and 3 only
- b) 2, 3 and 4 only
- c) 1, 3 and 4 only
- d) 1, 2 and 4 only



Q.31) Solution (d)

1. In 1917, the Government of India appointed the Calcutta University Commission popularly known as Sadler Commission for enquiring into the working and needs of that university. Dr. Michael Sadler, Vice-Chancellor of the University of Leeds was appointed its Chairman. The Commission included two Indian members, namely Sir Ashutosh Mukherjee and Dr. Zia-ud-din Ahmad.
2. In 1928 the Simon Commission appointed a sub-committee under Sir Philip Hartog to review the state of education in India. While praising the methods of teaching and research, the Hartog Committee complained about the falling standard of some of the Universities. Committee recommended to the Government to concentrate on consolidation rather than diffusion of primary education.
3. Babington Smith Commission by Chelmsford in 1919 to look into the current situation in India.
4. Lord Curzon appointed a Commission on Education known as the Indian Universities Commission under the Presidency of Sir Thomas Raleigh on 27 January 1902 to

enquire into the condition and prospects of universities in India and to recommend proposals for improving their constitution and working. As a result of the report of the recommendation of the Commission the Indian Universities Act was passed in 1904.

Q.32) Which of the following provided for the first time the association of Indians with the executive council of the Viceroy?

- a) Indian Councils Act of 1892
- b) Morley-Minto Reforms
- c) Montagu-Chelmsford Reforms
- d) Government of India Act of 1935

Q.32) Solution (b)

The Morley-Minto Reforms of 1909 provided (for the first time) for the association of Indians with the executive councils of the Viceroy and Governors. Satyendra Prasad Sinha became the first Indian to join the Viceroy's executive council. He was appointed as the Law Member.

Q.33) Consider the following statements regarding Nehru Report:

1. Complete independence of India was the main recommendation of the report.
2. It was the first major attempt by the Indians to draft a constitutional framework for the country.
3. It recommended fundamental rights including equal rights for women, right to form unions, and universal adult suffrage.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

Q.33) Solution (b)

In May 1928 a committee was appointed with Motilal Nehru as its President. The Nehru Committee appointed by the nationalists was their response to the appointment of Simon Commission and the challenge given by Lord Birkenhead to Indians asking them to frame a Constitution on which the Indian opinion was united.

This was the first major attempt by the Indians to draft a constitutional framework for the country. The committee included Tej Bahadur Sapru, Subhash Bose, M.S. Aney, Mangal Singh, Ali Imam, Shuab Qureshi and G.R. Pradhan as its members. The report was finalised by August 1928.

The main recommendations of the Nehru report were:

- Dominion status on lines of self-governing dominions as the form of government desired by Indians.
- Rejection of separate electorates
- Nineteen fundamental rights including equal rights for women, right to form unions, and universal adult suffrage.
- Responsible government at the Centre and in provinces
- Full protection to cultural and religious interests of Muslims.
- Complete dissociation of State from religion

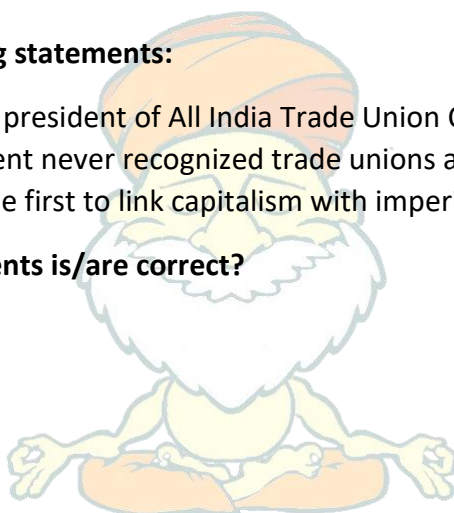
Dominion status means giving semi autonomous status to India and not full Independence where India would still accept the British sovereignty and the British monarch as the head of the state. Dominion status implied working as autonomous entities within the British Empire.

Q.34) Consider the following statements:

1. C.R. Das was the first president of All India Trade Union Congress.
2. The British Government never recognized trade unions as legal organizations.
3. Lala Lajpat Rai was the first to link capitalism with imperialism.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3



Q.34) Solution (c)

The All India Trade Union Congress (AITUC) was founded on October 31, 1920. Lala Lajpat Rai, was elected as the first president of AITUC and Dewan Chaman Lal as the first general secretary.

The Trade Union Act, 1926 recognised trade unions as legal associations. It laid down conditions for registration and regulation of trade union activities.

Lajpat Rai was the first to link capitalism with imperialism. He remarked, "Imperialism and militarism are the twin children of capitalism".

Q.35) Consider the following statements regarding Quit India Movement:

1. It demanded an immediate end of British rule in India.
2. During this movement parallel government was formed under the leadership of Chittu Pandey in Satara.

3. This was the only movement against British in which Hindu Mahasabha participated.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

Q.35) Solution (a)

The failure of the Cripps Mission and the effects of World War II created widespread discontentment in India. This led Gandhiji to launch a movement calling for complete withdrawal of the British from India. The Congress Working Committee, in its meeting in Wardha on 14 July 1942, passed the historic 'Quit India' resolution demanding the immediate transfer of power to Indians and quit India.

The Quit India Resolution was ratified at the Congress meeting at Gowalia Tank, Bombay, on August 8, 1942. The meeting also resolved to

- Demand an immediate end to British rule in India.
- Declare commitment of free India to defend itself against all types of Fascism and imperialism.
- Form a provisional Government of India after British withdrawal.
- Sanction a civil disobedience movement against British rule.
- Gandhi was named the leader of the struggle.

During Quit India Movement parallel governments were established at many places. In Satara (mid-1943 to 1945) parallel government named "Prati Sarkar", was organised under leaders like Y.B. Chavan, Nana Patil, etc.

Quit India Movement saw active participation by Youth, women, workers, peasants and government officials. But it was boycotted by the Muslim League and Hindu Mahasabha.

Q.36) Consider the following statements regarding Round Table Conferences:

- 1. Begum Jahanara Shahnawaz represented women in all the round table conferences.
- 2. Gandhi- Irwin pact was signed after second round table conference.
- 3. Poona Pact was signed before third round table conference.

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.36) Solution (c)

The three round table conferences held between 1930 to 1932, were a series of peace conferences organised by the British Government and Indian political personalities to discuss constitutional reforms in India.

Begum Jahanara Shahnawaz was one of the two women representatives at the First Round Table Conference(RTC), one of the three women representatives at the Second RTC and the only women at the Third RTC. Later on, when the Joint Select Committee was formed to finalize the Government of India Act, 1935, Jahanara was the only woman member of it.

First Round table conference was held in November, 1930.

Gandhi Irwin Pact was signed in March 1931 by which the congress called off the Civil Disobedience Movement and agreed to participate in the second round table conference.

Dr B.R. Ambedkar, who organised the dalits into the Depressed Classes Association in 1930, clashed with Mahatma Gandhi at the second Round Table Conference by demanding separate electorates for dalits. When the British government conceded Ambedkar's demand, Gandhiji began a fast unto death. He believed that separate electorates for dalits would slow down the process of their integration into society. Ambedkar ultimately accepted Gandhiji's position and the result was the Poona Pact of September 1932. It gave the Depressed Classes (later to be known as the Schedule Castes) reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.

The third round table conference was held in November 1932.

Q.37) Who among the following were associated with the Civil Disobedience Movement?

1. K. Kelappan
2. Gapalbandhu Chaudhari
3. Sarojini Naidu

Choose the correct answer from the codes given below:

- a) 1 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

Q.37) Solution (d)

Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31 January 1930, he sent a letter to Viceroy Irwin stating eleven demands. Mahatma Gandhi's letter was, in a way, an ultimatum. If the demands were not fulfilled by 11 March, the letter stated, the Congress would launch a civil disobedience campaign. Irwin was unwilling to negotiate. So Mahatma Gandhi started his famous salt march accompanied by 78 of his trusted volunteers. The march was over 240 miles, from Gandhiji's ashram in Sabarmati to

the Gujarati coastal town of Dandi. On 6 April he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water. This marked the beginning of the Civil Disobedience Movement.

The Civil Disobedience Movement saw participation in many parts of the country:

- K. Kelappan, a Nair Congress leader famed for the Vaikom Satyagraha, organised salt marches in the Malabar region.
- Under Gopalbandhu Chaudhuri, a Gandhian leader, salt satyagraha proved effective in the coastal regions of Balasore, Cuttack and Puri districts of Orissa.
- Sarojini Naidu, Imam Sahib and Manilal (Gandhi's son) took up the task of leading a raid on the Dharasana Salt Works in Gujarat.

Q.38) After the withdrawal of Non Cooperation Movement, two factions in Congress emerged, Swarajist and No-changers. With this respect consider the following statements:

1. Swarajist advocated concentration on constructive works and entry into legislative councils.
2. No changers advocated continuation of boycott and non-cooperation.
3. Swarajist school of thought was led by Motilal Nehru and Ajmal Khan.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.38) Solution (b)

After the withdrawal of Non Cooperation Movement and Mahatma Gandhi's arrest in March 1922, there was disintegration, disorganisation and demoralisation among nationalist ranks. A debate started among Congressmen on what to do during the transition period, i.e., the passive phase of the movement.

Those advocating entry into legislative councils came to be known as the 'Swarajists'. This school of thought was led by C.R. Das, Motilal Nehru and Ajmal Khan. They wanted an end to the boycott of legislative councils so that the nationalists could enter them to expose the basic weaknesses of these assemblies and use these councils as an arena of political struggle to arouse popular enthusiasm.

The other school of thought led by C. Rajagopalachari, Vallabhbhai Patel, Rajendra Prasad and M.A. Ansari came to be known as the 'Nochangers'. The 'No-changers' opposed council entry, advocated concentration on constructive work, and continuation of boycott and non-cooperation, and quiet preparation for resumption of the suspended civil disobedience programme.

Q.39) Consider the following statements regarding peasant movements took place between 1945-47:

1. The Tebhaga Movement took place in Bengal
2. The Travancore agitation was purely agrarian in nature.
3. The Telangana Movement continued even after independence.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.39) Solution (c)

The tebhaga movement was a significant peasant agitation, initiated in Bengal by the Kisan Sabha in 1946-47. At that time sharecroppers had contracted to give half of their harvest to the landlords. The demand of the tebhaga movement was to reduce the landlord share to one third.

Travancore Agitation in the south was neither wholly rural nor exclusively agrarian in its content. Nevertheless the agrarian issues (like the economic exploitation and social oppression of the Jenmis or landlords) and the agricultural classes (like the exploited and oppressed poor peasants, village artisans and agricultural labourers) contributed richly to what had happened there in 1946. The scene of happenings was the Shertalai-Aleppy region of north-western Travancore, where a strong trade-union-cum agrarian movement developed under the leadership of the Communists. The movement criss-crossed between the overlapping villages and small towns, and included in its fold poor peasants, agricultural labourers, fishermen, toddy-tappers, and coir factory workers-most of whom came from the depressed agricultural ranks and flocked around towns to eke out precarious existence.

The Telangana movement was a peasant rebellion against the feudal lords of Telangana region in the princely state of Hyderabad. The Telangana peasants' armed struggle continued unabated till 1951, involving at its height about 300 villages, over 16,000 square miles, and covering a population of nearly 3 million.

Q.40) What was/were the impacts of Second World War on the British Government in India?

1. The World War was followed by a rapid increase in the prices of various commodities.
2. The proportion of British officers in the Indian Civil Services increased.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.40) Solution (a)

The Second World War led to inflation by channelizing of Indian products (agricultural, as well as industrial) to meet the military needs, and through a fall in imports of consumer goods (from Britain) to the Indian civilians. It was further accentuated by the British failure to pay for the Indian contribution to the defence expenditure and the growing volume of their debt to India.

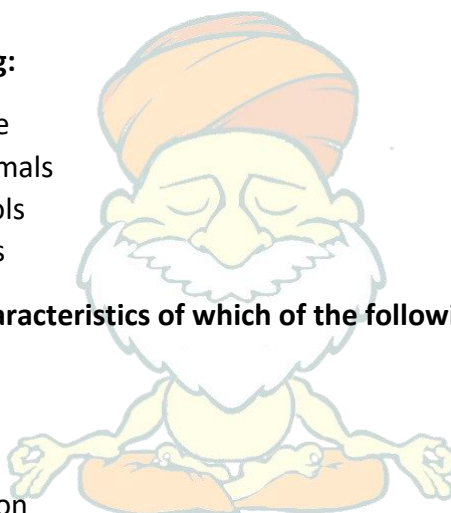
Administratively, the Indian Civil Service was reduced during the Second World War. The enlistment of the Britons for the war took precedence over their recruitment in the ICS, and the British entry into the ICS practically stopped at the height of the war in 1943.

Q.41) Consider the following:

1. Practice of agriculture
2. Domestication of animals
3. Polishing of stone tools
4. Emergence of villages

Above features are chief characteristics of which of the following?

- a) Mesolithic Age
- b) Paleolithic Age
- c) Neolithic Age
- d) Indus Valley Civilization

**Q.41) Solution (c)**

Neolithic Age is approximately dated from 6000 B.C to 4000 B.C.

Neolithic remains are found in various parts of India. These include:

- Kashmir valley
- Chirand in Bihar
- Belan valley in Uttar Pradesh
- Maski, Brahmagiri, Hallur and Kodekal in Karnataka
- Paiyampalli in Tamil Nadu
- Utnur in Andhra Pradesh

The chief characteristic features of the Neolithic culture are the practice of agriculture, domestication of animals, polishing of stone tools and the manufacture of pottery. In fact,

the cultivation of plants and domestication of animals led to the emergence of village communities based on sedentary life.

There was a great improvement in technology of making tools and other equipments used by man. Stone tools were now polished. The polished axes were found to be more effective tools for hunting and cutting trees. Mud brick houses were built instead of grass huts. Wheels were used to make pottery. Pottery was used for cooking as well as storage of food grains. Large urns were used as coffins for the burial of the dead.

Q.42) Which of the following features were seen for the first time in India during Indus Valley Civilization?

1. Standardized weights and measures
2. Domestication of Animals
3. Cultivation of Rice
4. Town Planning

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 and 4 only
- d) 1 and 4 only

Q.42) Solution (d)

The people of the Indus Valley Civilization achieved many notable advances in technology, including great accuracy in their systems and tools for measuring length and mass. Fire-baked bricks—which were uniform in size and moisture-resistant—were important in building baths and sewage structures and are evidence that Harappans were among the first to develop a system of standardized weights and measures. The consistency of brick size across cities also suggests unity across the various urban areas, which is evidence of a broader civilization.

Adamgarh in MP and Bagor in Rajasthan belonging to Mesolithic age provide the earliest evidence for the domestication of animals in the Indian part of the subcontinent. This could be around 5000 BC. Thus domestication of animals started way before Indus Valley Civilization.

The Neolithic people were the first food producers. Neolithic people led a settled life and produced ragi and horse gram (kulathi), and rice. Neolithic sites such as Koldihwa and Mahagra in Prayagraj district of Uttar Pradesh are known for the cultivation of rice in the fifth millennium BC.

The Harappan culture was distinguished by its system of town planning. Both Harappa and Mohenjo-daro had a citadel or acropolis, and this was possibly occupied by members of the

ruling class. Below the citadel in each city lay a lower town with brick houses that were inhabited by the common people. The remarkable thing about the arrangement of the houses in the cities is that they followed a grid system, with roads cutting across one another virtually at right angles.

Q.43) Which of the following statements is/are correct regarding Harappan Civilization?

1. Harappan people believed in ghosts and used amulets as protection against them.
2. People worshipped in temples.
3. They obtained copper from copper mines of Rajasthan.
4. Elephants were well known to harappans.

Choose the correct answer from the codes given below:

- a) 1, 2 and 3 only
- b) 2, 3 and 4 only
- c) 1, 3 and 4 only
- d) 1, 2, 3 and 4

Q.43) Solution (c)

Amulets have been found in large numbers in harappan civilization. In all probability, the Harappans believed that ghosts and evil forces were capable of harming them therefore they used amulets as protection against them.

The inhabitants of the Harappan civilization worshipped gods in the form of trees, animals, and human beings, but the gods were not placed in temples.

The people of Harappa used many tools and implements of stone, but they were very well acquainted with the manufacture and use of bronze. Ordinarily bronze was made by smiths by mixing tin with copper, but they occasionally also mixed arsenic with copper for this purpose. As neither tin nor copper was easily available to the Harappans, bronze tools do not abound in the region. The impurities of the ores show that copper was obtained from the Khetri copper mines of Rajasthan.

The bronze tools and weapons recovered from the Harappan sites contain a smaller percentage of tin believed to be brought from Afghanistan. Although the Harappans practised agriculture, animals were raised on a large scale. Oxen, buffaloes, goats, sheep, and pigs were domesticated. Humped bulls were favoured by the Harappans. Elephants were well known to the Harappans, who were also acquainted with the rhinoceros.

Q.44) Which of the following was/were the coastal cities of Indus Valley Civilization?

1. Dholavira

2. Surkotada
3. Kalibangan

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

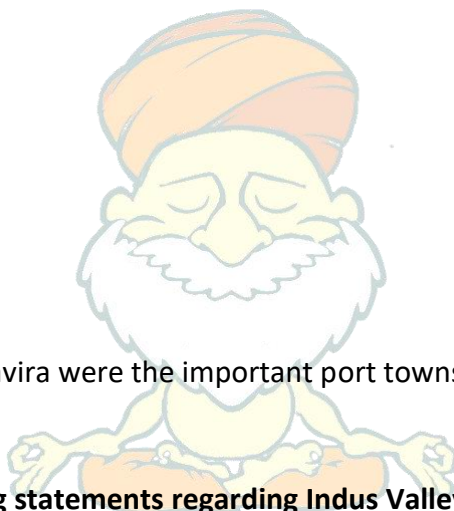
Q.44) Solution (a)

The Indus Valley Civilization was a Bronze Age civilization spreading from today's North-East Afghanistan to Pakistan and North-West India. This civilization flourished in the river basins of the Indus and the Ghaggar-Hakra River.

There were seven important cities in the Indus valley civilization:

- Mohanjodaro
- Harappa
- Surkotada
- Kalibangan
- Lothal
- Chanhudaru
- Dholavira
- Banawali

Surkotada, Lothal, and Dholavira were the important port towns in the Indus valley.



Q.45) Consider the following statements regarding Indus Valley sites:

1. Remains of Rhinoceros are found from Amri.
2. Bones of a horse have been discovered from Allahdino.
3. Kerala-no-dhoro was salt production centre.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.45) Solution (c)

Amri is an ancient settlement belonging to the Indus Valley Civilization. It is located in modern-day Sindh, Pakistan, that goes back to 3600 BCE. Amri has revealed the actual remains of a rhinoceros.

Bones of a horse have been discovered from Surkotada. It is an archaeological site located in Kutch district of Gujarat.

Kerala-no-dhoro, also known as Padri, is an archaeological site in Gujarat, belonging to the Indus Valley Civilisation. This unwallled village is thought have involved with production of salt, by evaporating sea water.

Q.46) With reference to rig vedic age, consider the following statements:

1. Samiti was a council of elders.
2. Sabha was a general assembly of the entire people.
3. The basic unit of political organization was graham.

Choose the correct answer from the codes given below:

- a) 1 only
- b) 1 and 2 only
- c) 3 only
- d) None of the above

Q.46) Solution (d)

During the Rig Vedic period, the Aryans were mostly confined to the Indus region. The Rig Veda refers to Saptasindhu or the land of seven rivers. This includes the five rivers of Punjab, namely Jhelum, Chenab, Ravi, Beas and Sutlej along with the Indus and Saraswathi. The political, social and cultural life of the Rig Vedic people can be traced from the hymns of the Rig Veda.

The basic unit of political organization was kula or family.

Several families joined together on the basis of their kinship to form a village or grama. The leader of grama was known as gramani. A group of villages constituted a larger unit called visu. It was headed by vishayapati. The highest political unit was called jana or tribe.

There were several tribal kingdoms during the Rig Vedic period such as Bharatas, Matsyas, Yadus and Purus. The head of the kingdom was called as rajan or king.

The Rig Vedic polity was normally monarchical and the succession was hereditary. The king was assisted by purohita or priest and senani or commander of the army in his administration. There were two popular bodies called the Sabha and Samiti.

- Sabha was a council of elders.
- Samiti was a general assembly of the entire people

Q.47) Which of the following statements is/are correct regarding early vedic period?

1. Women were given equal opportunities as men.

2. Child marriage and sati were prevalent.
3. Important gods were Prajapati, Vishnu and Rudra.

Choose the correct answer from the codes given below:

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

Q.47) Solution (a)

The Rig Vedic or Early Vedic society was patriarchal.

The basic unit of society was family or graham. The head of the family was known as grahapathi.

Monogamy was generally practiced while polygamy was prevalent among the royal and noble families. The wife took care of the household and participated in all the major ceremonies.

Women were given equal opportunities as men for their spiritual and intellectual development. Women could even attend the popular assemblies.

There was no child marriage and the practice of sati was absent.

The Rig Vedic Aryans worshiped the natural forces like earth, fire, wind, rain and thunder. They personified these natural forces into many gods and worshipped them. The important Rig Vedic gods were Prithvi (Earth), Agni (Fire), Vayu (Wind), Varuna (Rain) and Indra (Thunder).

Indra was the most popular among them during the early Vedic period. Next in importance to Indra was Agni who was regarded as an intermediary between the gods and people. Varuna was supposed to be the upholder of the natural order.

There were also female gods like Aditi and Ushas.

There were no temples and no idol worship during the early Vedic period. Prayers were offered to the gods in the expectation of rewards. Ghee, milk and grain were given as offerings. Elaborate rituals were followed during the worship.

Q.48) With reference to later vedic period, consider the following statements:

1. 'Satamana' and 'krishnala' were the coins used as media of exchange.
2. 'Krishna ayas' was the term used to refer to cattle in later vedic texts.
3. Priesthood was a hereditary profession.

Which of the above statements is/are correct?

- a) 1 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) None of the above

Q.48) Solution (b)

During the Later Vedic Age (1000-600 B.C.) the Aryans thoroughly subdued the fertile plains watered by Rivers like: Yamuna, Ganges and Sadanira. Larger kingdoms were formed during the later Vedic period. Many jana or tribes were amalgamated to form janapadas or rashtras in the later Vedic period. Hence the royal power had increased along with the increase in the size of kingdom.

During later vediv age foreign trade became extensive. The Later Vedic people were familiar with the sea and they traded with countries like Babylon. A class of hereditary merchants (vaniya) came into existence. Vaisyas also carried on trade and commerce. They organized themselves into guilds known as ganas. Besides nishka (gold coins) of the Rig Vedic period, gold and silver coins like satamana and krishnala were used as media of exchange.

Iron was used extensively in this period and this enabled the people to clear forests and to bring more land under cultivation. The terms 'Syama' or 'Krishna ayas' were used to refer to iron in the later Vedic texts.

The four divisions of society (Brahmins, Kshatriyas, Vaisyas and Sudras) or the Varna system was thoroughly established during the Later Vedic period. Gods of the Early Vedic period like Indra and Agni lost their importance. Prajapathi (the creator), Vishnu (the protector) and Rudra (the destroyer) became prominent during the Later Vedic period. Sacrifices were still important and the rituals connected with them became more elaborate.

The importance of prayers declined and that of sacrifices increased. Priesthood became a profession and a hereditary one. The formulae for sacrifices were invented and elaborated by the priestly class. Therefore, towards the end of this period there was a strong reaction against priestly domination and against sacrifices and rituals.

Q.49) Which of the following statements is/are correct?

1. The Yajur Veda consists of various details of rules to be observed at the time of sacrifice.
2. The Brahmanas are the philosophical texts dealing with topic like the soul, the absolute, the origin of the world and the mysteries of nature.
3. The Aranyakas are forest books which deal with mysticism, rites, rituals and sacrifices.

Choose the correct answer from the codes given below:

- a) 1 and 2 only

- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.49) Solution (c)

The word 'Veda' is derived from the root 'vid', which means to know. In other words, the term 'Veda' signifies 'superior knowledge'.

The Vedic literature consists of the four Vedas – Rig, Yajur, Sama and Atharva. The Rig Veda is the earliest of the four Vedas and it consists of 1028 hymns. The hymns were sung in praise of various gods. The Yajur Veda consists of various details of rules to be observed at the time of sacrifice. The Sama Veda is set to tune for the purpose of chanting during sacrifice. It is called the book of chants and the origins of Indian music are traced in it. The Atharva Veda contains details of rituals.

Besides the Vedas, there are other sacred works like the Brahmanas, the Upanishads, the Aranyakas and the epics Ramayana and Mahabharata. The Brahmanas are the treatises relating to prayer and sacrificial ceremony. The Upanishads are philosophical texts dealing with topic like the soul, the absolute, the origin of the world and the mysteries of nature. The Aranyakas are called forest books and they deal with mysticism, rites, rituals and sacrifices.

Q.50) With reference to vedic culture, "Viswavara, Ghosa and Lopamudra" are:

- a) Vedic names of sacred rivers of Punjab
- b) Women poets of early vedic age
- c) Names of tribal kingdoms
- d) Minor gods of later vedic age

Q.50) Solution (b)

Viswavara, Ghosa and Lopamudra were women poets of early vedic age.

Women were dignified with a respectable status in early vedic civilization. Women were honoured as well as empowered in the affairs of the home and family. They were also honoured by their participation in all the socio cultural activities. Women could attend assemblies and offer sacrifices along with their husbands.

Lopamudra was the wife of the sage Agastya. A hymn in the Rigveda is attributed to her.

Two suktas (hymns) of the tenth Mandala (book) of Rigveda, each containing 14 verses, have been attributed to Ghosha.

Q.51) With reference to Mauryan administration, which of the following institutions were present during Mauryan Empire?

1. Police stations
2. Supreme Court
3. Census
4. Department of Commerce and Industry

Choose the correct answer from the codes given below:

- a) 1, 2 and 3 only
- b) 2, 3 and 4 only
- c) 1, 3 and 4 only
- d) 1, 2, 3 and 4

Q.51) Solution (d)

Kautilya mentions the existence of both civil and criminal courts. The chief justice of the Supreme Court at the capital was called Dharmathikarin. There were also subordinate courts at the provincial capitals and districts under Amatyas. Different kinds of punishment such as fines, imprisonment, mutilation and death were given to the offenders. Torture was employed to extract truth. Police stations were found in all principal centres.

Both Kautilya and Asokan Edicts mention about jails and jail officials. The Dhamma Mahamatras were asked by Asoka to take steps against unjust imprisonment. Remission of sentences is also mentioned in Asoka's inscriptions.

The taking of Census was regular during the Mauryan period. The village officials were to number the people along with other details like their caste and occupation. They were also to count the animals in each house. The census in the towns was taken by municipal officials to track the movement of population both foreign and indigenous. The data collected were cross checked by the spies. The Census appears to be a permanent institution in the Mauryan administration.

Department of Commerce and Industry had controlled the retail and wholesale prices of goods and tried to ensure their steady supply through its officers called Adyakshas. It also controlled weights and measures, levied custom duties and regulated foreign trade.

Q.52) Consider the following statements:

1. Ashokan edicts were written in Pali, Prakrit and Sanskrit.
2. Sun-dried and burnt bricks were the principle building material used during Mauryan Empire.
3. Vishakhadatta's Mudrarakshasha gives details about Ashoka's war with Kalinga.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1, 2 and 3

d) None of the above

Q.52) Solution (d)

The inscriptions of Asoka were first deciphered by James Princep in 1837. They are written in Pali language and in some places Prakrit was used. The Brahmi script was employed for writing. In the northwestern India Asokan inscriptions were found in Karoshti script. There are fourteen Major Rock Edicts. The two Kalinga Edicts are found in the newly conquered territory. The major pillar Edicts were erected in important cities. These Edicts of Asoka deal with Asoka's Dhamma and also instructions given to his officials. The XIII Rock Edict gives details about his war with Kalinga. The Pillar Edict VII gives a summary of his efforts to promote the Dhamma within his kingdom.

Wood was the principal building material used during the Mauryan Empire. The use of stone started from the time of Asoka.

The Mudrarakshasa written by Visakadatta is a drama in Sanskrit. Although written during the Gupta period, it describes how Chandragupta with the assistance of Kautilya overthrew the Nandas. It also gives a picture on the socio-economic condition under the Mauryas.

Q.53) Persian rulers like Cyrus, Darius I and Xerxes invaded India in ancient times. What was/were the effects of Persian Invasion on India?

1. Increased Indo-Iranian commerce
2. Use of Kharoshti script became popular in northwestern India
3. Political unification of North India under Mauryas

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.53) Solution (a)

In the sixth century B.C. when Magadha was striving to build up an extensive empire in India, invasions of foreigners started on the north-west frontier. The first who tried to penetrate into India were the Persians and the next were Greeks who entered India under their famous ruler and conqueror, Alexander of Macedonia.

Cyrus the Great was the greatest conqueror of the Achaemenian Empire. He was the first conqueror who led an expedition and entered into India. He captured the Gandhara region. All Indian tribes to the west of the Indus river submitted to him and paid tribute.

Darius I, the grandson of Cyrus, conquered the Indus valley in 518 B.C. and annexed the Punjab and Sindh. This region became the 20th Satrapy of his empire.

Xerxes utilized his Indian province to strengthen his position. He deployed Indian infantry and cavalry to Greece to fight his opponents. But they retreated after Xerxes faced a defeat in Greece. After this failure, the Achaemenians could not follow a forward policy in India. However, the Indian province was still under their control.

The Persian invasion provided an impetus to the growth of Indo-Iranian commerce. Also, it prepared the ground for Alexander's invasion. The use of the Kharoshti script, a form of Iranian writing became popular in northwestern India and some of Asoka's edicts were written in that script. We are able to see the influence of Persian art on the art of the Mauryas, particularly the monolithic pillars of Asoka and the sculptures found on them. The very idea of issuing edicts by Asoka and the wording used in the edicts are traced to Iranian influence. In short, the Iranian connection with India proved more fruitful than the short-lived IndoMacedonian contact

Political unification of north India under the Mauryas was the immediate effect of Alexander's invasion (327-325 B.C.). The system of small independent states came to an end.

Q.54) Between the sixth and the fourth centuries BCE, Magadha became the most powerful mahajanapada. What were the reasons for that?

1. Strategic geographical position of Magadha between the upper and lower part of the Godavari valley.
2. Easy access of Iron ore mines.
3. Elephants, an important component of the army, were easily found in forests in the region.

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.54) Solution (b)

Between the sixth and the fourth centuries BCE, Magadha (in present-day Bihar) became the most powerful mahajanapada. Modern historians explain this development in a variety of ways: Magadha was endowed by nature with certain geographical and strategic advantages. These made her to rise to imperial greatness.

- Her strategic position between the upper and lower part of the Gangetic valley was a great advantage. It had a fertile soil.
- The iron ores in the hills near Rajgir and copper and iron deposits near Gaya added to its natural assets.

- Her location at the centre of the highways of trade of those days contributed to her wealth.
- Elephants, an important component of the army, were found in forests in the region.

Early Buddhist and Jaina writers who wrote about Magadha also attributed its power to the policies of individuals: ruthlessly ambitious kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.

Q.55) The pillar inscriptions of Meherauli and Allahabad give information about:

- a) The reign of Satavahanas
- b) The reign of Mauryas
- c) The reign of Guptas
- d) The reign of Cholas

Q.55) Solution (c)

The Meherauli and Allahabad pillar inscriptions give information about the reign of Gupta dynasty.

The Meherauli Pillar inscription refers to the achievements of Chandragupta I. This pillar credits Chandragupta with conquest of the Vanga Countries by his battling alone against the confederacy of the enemies united against him. It also credits him for conquest of Vakatkas in a fight that ran across seven mouths of Sindhu. It contains verses composed in Sanskrit language.

The Allahabad Pillar inscription provides a detailed account of reign of Samudragupta. It refers to three stages in his military campaign:

- Against some rulers of North India
- His famous Dakshinapatha expedition against South Indian rulers
- A second campaign against some other rulers of North India.

The Allahabad Pillar inscription mentions that Samudragupta defeated twelve rulers in his South Indian Expedition. They were Mahendra of Kosala, Vyaghraraja of Mahakanthara, Mantaraja of Kaurala, Mahendragiri of Pishtapura, Swamidatta of Kottura, Damana of Erandapalla, Vishnugupta of Kanchi, Nilaraja of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra and Dhananjaya of Kushtalapura.

Q.56) Which of the following foreign travellers visited India during the reign of Gupta dynasty?

1. Megasthenes
2. Fa-Hien

3. Hiuen- Tsang

Choose the correct answer from the codes given below:

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

Q.56) Solution (b)

1. Megasthenes: He was an ancient Greek historian, diplomat and Indian ethnographer and explorer. He described India in his book Indica, which is now lost, but has been partially reconstructed from literary fragments found in later authors. Megasthenes was the first person to leave a written description of India. Megasthenes was a Greek ambassador of Seleucus I Nicator in the court of Chandragupta Maurya.

2. Fa-Hien: The famous Chinese pilgrim, Fahien visited India during the reign of Chandragupta II. Out of his nine years stay in India, he spent six years in the Gupta empire. He came to India by the land route through Khotan, Kashgar, Gandhara and Punjab. He visited Peshawar, Mathura, Kanauj, Sravasti, Kapilavastu, Kusinagara, Pataliputra, Kasi and Bodh Gaya among other places. He returned by the sea route, visiting on the way Ceylon and Java. The main purpose of his visit was to see the land of the Buddha and to collect Buddhist manuscripts from India. He stayed in Pataliputra for three years studying Sanskrit and copying Buddhist texts.

Fahien provides valuable information on the religious, social and economic condition of the Gupta empire. According to him, Buddhism was in a flourishing condition in the northwestern India but in the Gangetic valley it was in a state of neglect. He refers to the Gangetic valley as the 'land of Brahmanism'. Fahien mentions the unsatisfactory state of some of the Buddhist holy places like Kapilavastu and Kusinagara. According to him the economic condition of the empire was prosperous.

Although his account is valuable in many respects, he did not mention the name of Chandragupta II. He was not interested in political affairs. His interest was primarily religion. He assessed everything from the Buddhist angle. His observations on social conditions are found to be exaggerated. Yet, his accounts are useful to know the general condition of the country.

3. Hiuen- Tsang: He was a Chinese Buddhist monk, scholar, traveler, and translator who traveled to India in the seventh century and described the interaction between Chinese Buddhism and Indian Buddhism during the reign of Harshavardhana.

He spent about five years at Nalanda, the then great Indian University in the state of Bihar. Hiuen Tsang studied logic, grammar, Sanskrit, and the Yogacara school of Buddhism during his time at Nalanda.

Q.57) With reference to Gupta Empire consider the following statements:

1. There was no state interference in the individual's life.
2. System of punishment was severe and spy system was prevalent.
3. The practice of untouchability began in this period.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.57) Solution (c)

Fahien's account on the Gupta administration provides useful information. He characterises the Gupta administration as mild and benevolent. There were no restrictions on people's movements and they enjoyed a large degree of personal freedom. There was no state interference in the individual's life. Punishments were not severe. Imposing a fine was a common punishment. There was no spy system. The administration was so efficient that the roads were kept safe for travelers, and there was no fear of thieves. He mentioned that people were generally prosperous and the crimes were negligible.

Fahien had also appreciated the efficiency of the Gupta administration as he was able to travel without any fear throughout the Gangetic valley. On the whole the administration was more liberal than that of the Mauryas.

The pre-Gupta period in India witnessed a series of foreign invasions. Indian society had given way to those foreigners who had become permanent residents here. But during the Gupta period, the caste system became rigid. The Brahmins occupied the top ladder of the society. They were given enormous gifts by the rulers as well as other wealthy people. The practice of untouchability had slowly begun during this period. Fahien mentions that Chandalas were segregated from the society. Their miserable condition was elaborated by the Chinese traveller.

Q.58) The Gupta era witnessed which of the following literary contributions?

1. Brihadsamhita by Varahamihira
2. Sutta Oitaka by Ananda
3. Kalpasutra by Bhadrabahu
4. Panchatantra by Vishnugupta

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 and 4 only

d) 1 and 4 only

Q.58) Solution (d)

Brihadsamhita by Varahamihira was written during the reign of Guptas. It is a great work in Sanskrit literature. It covers wide-ranging subjects of human interest, including astronomy, planetary movements, eclipses, rainfall, clouds, architecture, growth of crops, manufacture of perfume, matrimony and domestic relations. The volume expounds on gemstone evaluation criterion found in the Garuda Purana, and elaborates on the sacred Nine Pearls from the same text. It contains 106 chapters and is known as the "great compilation".

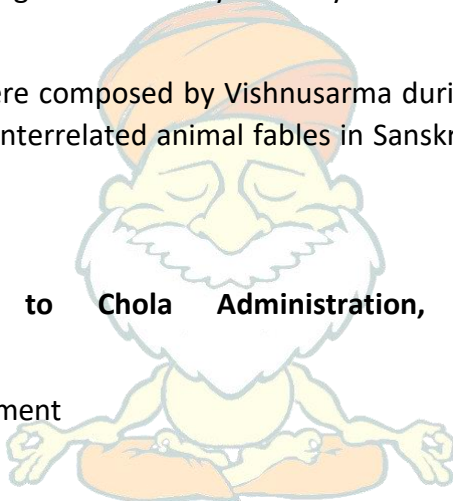
Sutta Pitaka by Ananda is a pali collection of Buddhist writings of Theravada Buddhism. It was written during the reign of Mauryas. It deals with dialogues and discourses on morality and deals with Dharma.

Kalpasutra by Bhadrabahu is a Jain scripture written in Prakrit. It was written during the reign of Mauryas. It deals with life stories of the last two Jain Tirthankaras, Parshvanath and mahavira. In the eight day long festival of Paryushan by Jain monks Kalpasutra is read for the general Jain people.

The Panchatantra stories were composed by Vishnusharma during the Gupta period. It is an ancient Indian collection of interrelated animal fables in Sanskrit verse and prose, arranged within a frame story.

Q.59) With reference to Chola Administration, what was called as "puravubarithinaikkalam"?

- a) Land revenue department
- b) Village assemblies
- c) Royal troops
- d) Military cantonment



Q.59) Solution (a)

The Cholas had an excellent system of administration. The emperor or king was at the top of the administration. The extent and resources of the Chola Empire increased the power and prestige of monarchy. The big capital cities like Tanjore and Gangaikondacholapuram, the large royal courts and extensive grants to the temples reveal the authority of the king. They undertook royal tours to increase the efficiency of the administration. There was elaborate administrative machinery comprising various officials called perundanam and sirudanam.

The land revenue department was well organized. It was called as puravubarithinaikkalam. All lands were carefully surveyed and classified for assessment of revenue. The residential portion of the village was called ur nattam. These and other lands such as the lands belonging to temples were exempted from tax. Besides land revenue, there were tolls and customs on goods taken from one place to another, various kinds of professional taxes, dues

levied on ceremonial occasions like marriages and judicial fines. During the hard times, there were remission of taxes and Kulottunga I became famous by abolishing tolls and earned the title – Sungam Tavirtta Cholan. The main items of government expenditure were the king and his court, army and navy, roads, irrigation tanks and canals.

Q.60) Which of the following pairs is/are correctly matched?

(Term)	(Description)
1. Kottam	administrative division of Pallava Empire
2. Vishayas	administrative division of Rashtrakuta Empire
3. Mandalam	administrative division of Chola Empire

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.60) Solution (d)

The Pallavas had a well organized administrative system. The Pallava state was divided into Kottams. The Kottam was administered by officers appointed by the king. The king was at the centre of administration in which he was assisted by able ministers. He was the fountain of justice. He maintained a well-trained army.

The Rashtrakuta Empire was divided into several provinces called rashtras under the control of rashtrapatis. They were further divided into vishayas or districts governed by vishayapatis. The next subdivision was bhukti consisting of 50 to 70 villages under the control of bhogapatis. These officers were directly appointed by the central government. The village administration was carried on by the village headmen. However, the village assemblies played a significant role in the village administration.

The Chola Empire was divided into mandalams and each mandalam into valanadus and nadus. In each nadu there were a number of autonomous villages. The royal princes or officers were in charge of mandalams. The valanadu was under periyannattar and nadu under nattar. The town was known as nagaram and it was under the administration of a council called nagarattar.

Q.61) Consider the following:

- 1. Harshacharita
- 2. Ratnavali
- 3. Nagananda

Which of the following was/were composed by Harshavardhana?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.61) Solution (b)

Harsha, also known as Harshavardhana, the second son of Prabhakarvardhana and younger brother of Rajyavardhana ruled a large empire in Northern India from 606 to 647 A.D.

Emperor Harsha himself was a great scholar who patronised and sponsored many poets like Banabhatta and Mayura. We come to know his life-history from the famous work Harshacharitam composed by Banabhatta, the foremost Sanskrit prose writer.

Harsha is the composer of three Sanskrit works: Nagananda, Ratnavali and Priyadarshika. The first one is a nataka whereas the remaining two are natikas.

The Nagananda is a play in five acts which describes the self-sacrifice of Jimutavahana, prince of Vidyadharas. Besides the main theme, there is an interesting sub-plot in the drama in which hero's love for Malayavati has been depicted.

The Ratnavali, Harsha's masterpiece is a natika in four acts which deals with the story of the union of king Udayana and Ratnavali, daughter of the king of Ceylon.

The Priyadarshika is also a natika in four acts, having for its theme the union of Udayana and Priyadarshika, daughter of King Dridhavarman.

Q.62) With reference to the history of ancient India, the term "nilopitu" was used to denote:

- a) Contribution of taxes from villages by the king to the Brahmins
- b) Archive of public record
- c) A sanctum of the Hindu temple
- d) A term used for coin

Q.62) Solution (b)

The maintenance of public records was the salient feature of Harshavardhana's administration. The archive of the Harshavardhana period was known as "nilopitu" and it was under the control of special officers. There were many good and bad events that took place during the time and were recorded.

Q.63) With reference to administration and society during the rule of Harshavardhana, consider the following statements:

1. Forced labour was very much prevalent.
2. Cruel punishments of the Mauryan period were discontinued during Harsha's time.
3. The system of dowry was common.

Which of the above statements is/are correct?

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

Q.63) Solution (c)

Harsha's Administration

- The administration of Harsha was organized on the same lines as the Guptas did. Hiuen Tsang gives a detailed picture about this.
- The king was just in his administration and punctual in discharging his duties. He made frequent visits of inspection throughout his dominion. The day was too short for him.
- Taxation was also light and forced labour was also rare. One sixth of the produce was collected as land tax.
- Cruel punishments of the Mauryan period continued in the times of Harsha. Hiuen Tsang condemned the trials as barbarous and superstitious.
- Harsha's army consisted of the traditional four divisions – foot, horse, chariot and elephant.
- The number of cavalry was more than one lakh and the elephants more than sixty thousands. This was much more than that of the Mauryan army.

Society under Harsha

- Both Bana and Hiuen Tsang portray the social life in the times of Harsha.
- The fourfold division of the society – Brahmin, Kshatriya, Vysya and Sudra – was prevalent.
- The Brahmins were the privileged section of the society and they were given land grants by the kings.
- The Kshatriyas were the ruling class.
- The Vysyas were mainly traders.
- Hiuen Tsang mentions that the Sudras practiced agriculture.
- There existed many sub castes.
- The position of women was not satisfactory. The institution of Swyamvara (the choice of choosing her husband) had declined.
- Remarriage of widows was not permitted, particularly among the higher castes. The system of dowry had also become common.
- The practice of sati was also prevalent.

- Hiuen Tsang mentions three ways of disposal of the dead – cremation, water burial and exposure in the woods

Q.64) Consider the following statements regarding economy and cultural progress during Harshavardhan's reign:

1. There was a significant economic progress as compared to the economy of the Gupta period.
2. Matanga Divakara and Barthrihari were court poets of Harshavardhana.
3. Harshavardhan was a Shaiva follower in the beginning but gradually embraced Buddhism

Which of the above statements is/are correct?

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

Q.64) Solution (d)

The trade and commerce had declined during Harsha's period. This is evident from the decline of trade centres, less number of coins, and slow activities of merchant guilds. The decline of trade in turn affected the handicrafts industry and agriculture. Since there was no large scale demand for goods, the farmers began to produce only in a limited way. This led to the rise of self-sufficient village economy. In short, there was a sharp economic decline as compared to the economy of the Gupta period.

Harsha was a great patron of learning. His biographer Banabhatta adorned his royal court. Besides Harshacharita, he wrote Kadambari. Other literary figures in Harsha's court were Matanga Divakara and the famous Barthrihari, who was the poet, philosopher and grammarian. Harsha patronised the Nalanda University by his liberal endowments. It attained international reputation as a centre of learning during his reign. Hiuen Tsang visited the Nalanda University and remained as a student for some time.

In his early life, Harsha was a devout Saiva but later he became an ardent Hinayana Buddhist. Hiuen Tsang converted him to Mahayana Buddhism. Harsha prohibited the use of animal food in his kingdom and punished those who kill any living being. He erected thousands of stupas and established travellers' rests all over his kingdom. He also erected monasteries at the sacred places of Buddhists

Q.65) Consider the following statements:

1. The reign of Pallavas witnessed the rise of Buddhism and Jainism and also the decline of Saivism and Vaishnavism.

2. During the reign of Pallavas the Brahmadeya and Devadhana lands were exempted from tax.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.65) Solution (b)

Pallava administration:

- Land tax was the primary source of the government revenue.
- Pallava king provided land-grants to the temples known as Devadhana and also to the Brahmins known as Brahmadeya. The Brahmadeya and Devadhana lands were exempted from tax.
- Traders and artisans such as carpenters, goldsmiths, washer-men, oil-pressers and weavers paid taxes to the government.
- The Pallava inscriptions throw much light on the village assemblies called sabhas and their committees. They maintained records of all village lands, looked after local affairs and managed temples.

Society under the Pallavas

- The Tamil society witnessed a great change during the Pallava period.
- The caste system became rigid. The Brahmins occupied a high place in the society. They were given land-grants by the kings and nobles. They were also given the responsibility of looking after the temples.
- The Pallava period also witnessed the rise of Saivism and Vaishnavism and also the decline of Buddhism and Jainism. The Saiva Nayanmars and the Vaishnava Alvars contributed to the growth of Saivism and Vaishnavism. This is known as the Bakthi Movement.
- They composed their hymns in the Tamil language. These hymns revealed the importance of devotion or Bakthi. The construction of temples by the Pallava kings paved the way for the spread of these two religions

Q.66) With reference to growth of literature during the reign of Pallavas, consider the following statements:

1. The Ghatika at Kanchi was a popular centre of learning and it attracted students from all parts of India and abroad.
2. Nalayradivyaprabandam is a collection of 4,000 Tamil verses composed by Nayanars.

3. Mahabharata was translated into Tamil by Perundevanar.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.66) Solution (b)

Education and Literature during the reign of Pallavas:

- The Pallavas were great patrons of learning. Their capital Kanchi was an ancient centre of learning. The Ghatika at Kanchi was popular and it attracted students from all parts of India and abroad.
- The founder of the Kadamba dynasty, Mayurasarman studied Vedas at Kanchi. Dinganaga, a Buddhist writer came to study at Kanchi.
- Dharmapala, who later became the Head of the Nalanada University, belonged to Kanchi.
- Bharavi, the great Sanskrit scholar lived in the time of Simhavishnu. Dandin, another Sanskrit writer adorned the court of Narasimhavarman II.
- Mahendravarman I composed the Sanskrit play Mattavilasaprahasanam.
- Tamil literature had also developed. The Nayanmars and Alvars composed religious hymns in Tamil.
- The Devaram composed by Nayanmars and the Nalayradivyaprabandam composed by Alvars represent the religious literature of the Pallava period.
- Perundevanar was patronized by Nandivarman II and he translated the Mahabharata as Bharathavenba in Tamil.
- Nandikkalambagam was another important work but the name of the author of this work is not known.

Q.67) Consider the following statements:

1. The vesara style in the building of structural temples was developed by Pallavas.
2. Shore temple at Mahabalipuram and Brihadiswara temple at Thanjavur were built in Vasara style.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.67) Solution (d)

The Chalukyas were great patrons of art. They developed the vesara style in the building of structural temples. However, the vesara style reached its culmination only under the Rashtrakutas and the Hoysalas.

The Vesara style contains elements of both Dravida and Nagara styles. In particular the shape of the superstructure over the sanctum is usually pyramidal in profile, and shorter than the northern shikhara tower.

The structural temples of the Chalukyas exist at Aihole, Badami and Pattadakal. Their cave temples are found in Ajanta, Ellora and Nasik.

Badami temple, Durga Temple at Aihole and Virupaksh Temple at Pattadakal were built in Vesara Style.

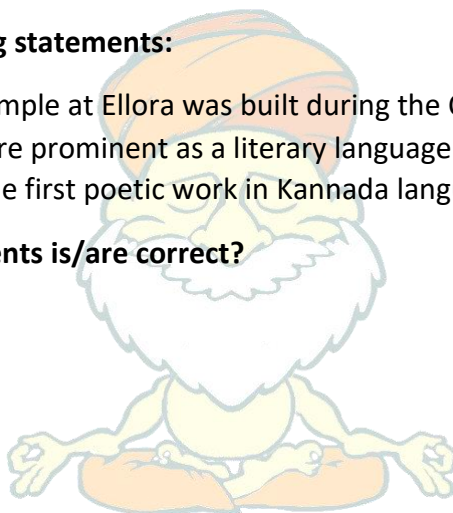
Shore temple at Mahabalipuram and Brihadiswara temple at Thanjavur were built in Dravida style of temple architecture.

Q.68) Consider the following statements:

1. Monolithic Kailasa temple at Ellora was built during the Chalukya rule.
2. Kannada became more prominent as a literary language during the Rashtrakuta rule.
3. Kavirajamarga was the first poetic work in Kannada language.

Which of the above statements is/are correct?

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



Q.68) Solution (d)

The magnificent rock-cut monolithic Kailasa temple at Ellora was built by Krishna I who was a famous ruler of Rashtrakuta Empire.

Kannada became more prominent as a literary language during the Rashtrakuta rule with its script and literature showing remarkable growth, dignity and productivity. This period effectively marked the end of the classical Prakrit and Sanskrit era. Court poets and royalty created eminent works in Kannada and Sanskrit that spanned such literary forms as prose, poetry, rhetoric, the Hindu epics and the life history of Jain tirthankars.

Kavirajamarga by King Amoghavarsha I is the earliest available book on rhetoric and poetics in Kannada. Kavirajamarga is a guide to poets (Kavishiksha) that aims to standardize these various styles.

Q.69) With reference to the history of ancient India, the term “puravubarithinaikkalam” was used to denote:

- a) Land revenue department
- b) Moving fort made for fighting a war
- c) Highest officer in charge of the assessment of the taxation
- d) Toll officers who collected customs from traders

Q.69) Solution (a)

Puravubarithinaikkalam was the land revenue department during the rule of imperial Cholas

During the rule of Cholas all lands were carefully surveyed and classified for assessment of revenue. The residential portion of the village was called ur nattam. These and other lands such as the lands belonging to temples were exempted from tax. Besides land revenue, there were tolls and customs on goods taken from one place to another, various kinds of professional taxes, dues levied on ceremonial occasions like marriages and judicial fines. During the hard times, there were remission of taxes and Kulottunga I became famous by abolishing tolls and earned the title – Sungam Tavirtta Cholan. The main items of government expenditure were the king and his court, army and navy, roads, irrigation tanks and canals.

Q.70) Consider the following statements:

1. The development of Tamil literature reached its peak during the Chola period.
2. Saivism and Vaishnavism declined during the Chola period.
3. Cholas had commercial contacts with China, Sumatra, Java and Arabia.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.70) Solution (c)

Development of Literature during the Chola period:

- The development of Tamil literature reached its peak during the Chola period.
- Sivakasintamani written by Thiruthakkadevar and Kundalakesi belonged to 10th century.
- The Ramayana composed by Kambar and the Periyapurana or Tiruttondarapurana by Sekkilar are the two master-pieces of this age.
- Jayankondar's Kalingattupparani describes the Kalinga war fought by Kulottunga I.
- The Moovarula written by Ottakuthar depicts the life of three Chola kings.

- The Nalavenba was written by Pugalendi. The works on Tamil grammar like Kalladam by Kalladanar, Yapperungalam by Amirthasagarar, a Jain, Nannul by Pavanandhi and Virasoliyam by Buddhimitra were the products of the Chola age.

Socio-economic Life during the Chola period:

- Both Saivism and Vaishnavism continued to flourish during the Chola period.
- A number of temples were built with the patronage of Chola kings and queens.
- The temples remained centres of economic activity during this period.
- Both agriculture and industry flourished.
- Reclamation of forest lands and the construction and maintenance of irrigation tanks led to agricultural prosperity.
- The weaving industry, particularly the silk-weaving at Kanchi flourished.
- The metal works developed owing to great demand of images for temples and utensils. Commerce and trade were brisk with trunk roads or peruvazhis and merchant guilds.
- Gold, silver and copper coins were issued in plenty at various denominations.
- Commercial contacts between the Chola Empire and China, Sumatra, Java and Arabia were extensively prevalent. Arabian horses were imported in large numbers to strengthen the cavalry

Q.71) With reference to the history of ancient India, what was popularly known as "Muchchangam"?

- a) Five-fold division of lands
- b) Academy of Tamil Poets
- c) Four fold division of castes
- d) Earliest Tamil literary work

Q.71) Solution (b)

The Sangam Age constitutes an important chapter in the history of South India. According to Tamil legends, there existed three Sangams (Academy of Tamil poets) in ancient Tamil Nadu popularly called Muchchangam. These Sangams flourished under the royal patronage of the Pandyas.

Q.72) Which of the following pairs is/are correctly matched?

S.no.	Sangams (Academy of Tamil poets)	Location
1.	First Sangam	Madurai
2.	Second Sangam	Madurai
3.	Third Sangam	Kapadapuram

Choose the correct answer from the codes given below:

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

Q.72) Solution (a)

Sangams (Academy of Tamil Poets) flourished under the royal patronage of the Pandyas.

- The first Sangam, held at Madurai, was attended by gods and legendary sages but no literary work of this Sangam was available.
- The second Sangam was held at Kapadapuram but the all the literary works had perished except Tolkappiyam.
- The third Sangam at Madurai was founded by Mudathirumaran. It was attended by a large number of poets who produced voluminous literature but only a few had survived.

These Tamil literary works remain useful sources to reconstruct the history of the Sangam Age.

Q.73) With reference to polity of Sangam age, consider the following statements:

1. Hereditary monarchy was the form of government during the Sangam period.
2. Tiger was the royal emblem of Pandyas.
3. Custom officials employed in the seaport were known as Pattinappalai.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.73) Solution (c)

Sangam Polity:

- Hereditary monarchy was the form of government during the Sangam period. The king had also taken the advice of his minister, court-poet and the imperial court or avai.
- The Chera kings assumed titles like Vanavaramban, Vanavan, Kuttuvan, Irumporai and Villavar, the Chola kings like Senni, Valavan and Killi and the Pandya kings Thennavar and Minavar.
- Each of the Sangam dynasties had a royal emblem – carp for the Pandyas, tiger for the Cholas and bow for the Cheras.

- The imperial court or avai was attended by a number of chiefs and officials.
- The king was assisted by a large body of officials who were divided into five councils. They were ministers (amaichar), priests (anthanar), military commanders (senapathi), envoys (thuthar) and spies (orarr).
- The military administration was also efficiently organized during the Sangam Age. Each ruler had a regular army and their respective Kodimaram (tutelary tree).
- Land revenue was the chief source of state's income while custom duty was also imposed on foreign trade.
- The Pattinappalai refers to the custom officials employed in the seaport of Puhar. Booty captured in wars was also a major income to the royal treasury.
- Roads and highways were well maintained and guarded night and day to prevent robbery and smuggling.

Q.74) Consider the following statements:

1. Tolkappiyam refers to the five-fold division of lands during sangam age.
2. The primary deity of the Sangam period was Seyon.
3. Women poets like Avvaiyar, Nachchellaiyar, and Kakkaipadiniyar flourished during sangam age.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.74) Solution (d)

Sangam Society:

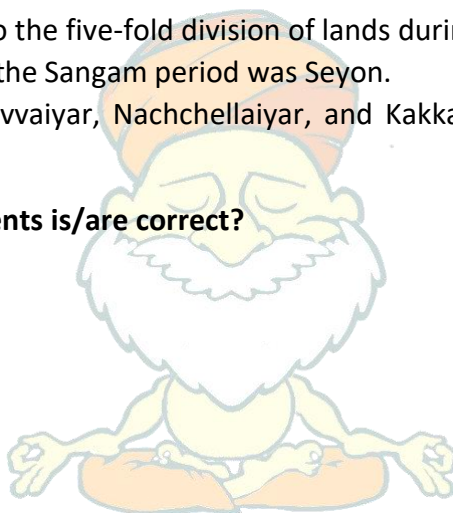
Tolkappiyam refers to the five-fold division of lands – Kurinji (hilly tracks), Mullai (pastoral), Marudam (agricultural), Neydal (coastal) and Palai (desert). The people living in these five divisions had their respective chief occupations as well as gods for worship.

Tolkappiyam also refers to four castes namely arasar, anthanar, vanigar and vellalar. The ruling class was called arasar. Anthanars played a significant role in the Sangam polity and religion. Vanigars carried on trade and commerce. The vellalas were agriculturists.

Religion during sangam age:

The primary deity of the Sangam period was Seyon or Murugan, who is hailed as Tamil God. The worship of Murugan was having an ancient origin and the festivals relating to God Murugan was mentioned in the Sangam literature. He was honoured with six abodes known as Arupadai Veedu.

Position of Women during sangam age:



Women poets like Avvaiyar, Nachchellaiyar, and Kakkaipadiniyar flourished in this period and contributed to Tamil literature. The courage of women was also appreciated in many poems. Karpu or Chaste life was considered the highest virtue of women. Love marriage was a common practice. Women were allowed to choose their life partners. However, the life of widows was miserable. The practice of Sati was also prevalent in the higher strata of society. The class of dancers was patronized by the kings and nobles.

Q.75) Consider the following statements:

1. The earliest Tamil grammar work of the Sangam period was Tolkappiyam.
2. Puhar was a port city during sangam age.
3. Gold and horses were the chief items of export during sangam age.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.75) Solution (a)

Tolkappiyam authored by Tolkappiyar is the earliest of the Tamil literature. It is a work on Tamil grammar but it provides information on the political and socioeconomic conditions of the Sangam period.

During sangam age external trade was carried between South India and the Greek kingdoms. After the ascendancy of the Roman Empire, the Roman trade assumed importance.

The port city of Puhar became an emporium of foreign trade, as big ships entered this port with precious goods. Other ports of commercial activity include Tondi, Musiri, Korkai, Arikkamedu and Marakkanam.

The author of Periplus provides the most valuable information on foreign trade.

Plenty of gold and silver coins issued by the Roman Emperors like Augustus, Tiberius and Nero were found in all parts of Tamil Nadu. They reveal the extent of the trade and the presence of Roman traders in the Tamil country.

The main exports of the Sangam age were cotton fabrics, spices like pepper, ginger, cardamom, cinnamon and turmeric, ivory products, pearls and precious stones.

Gold, horses and sweet wine were the chief import items during sangam age.

Q.76) With reference to Sufi movement in India, consider the following statements:

1. Sufi Saint Nizamuddin Auliya belonged to the Suharawardi order.
2. Sufis believed that service to humanity was tantamount to service to God.
3. Sufism emphasises that one must have the guidance of a pir or guru, without which spiritual development is impossible.

Which of the above statements is/are correct?

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

Q.76) Solution (d)

Nizamuddin Auliya was a Sufi saint of the Chishti Order, and was one of the most famous Sufis from the Indian Subcontinent. Nizamuddin Auliya, like his predecessors, stressed love as a means of realising God. For him his love of God implied a love of humanity.

Sufism stressed the elements of love and devotion as effective means of the realisation of God. Love of God meant love of humanity and so the Sufis believed service to humanity was tantamount to service to God.

In Sufism, self discipline was considered an essential condition to gain knowledge of God by sense of perception.

While orthodox Muslims emphasise external conduct, the Sufis lay stress on inner purity. While the orthodox believe in blind observance of rituals, the Sufis consider love and devotion as the only means of attaining salvation. According to them one must have the guidance of a pir or guru, without which spiritual development is impossible.

Sufism also inculcated a spirit of tolerance among its followers. Other ideas emphasised by Sufism are meditation, good actions, repentance for sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices.

Q.77) Who among the following preached the philosophy of Visishtadvaita?

- a) Sankara
- b) Ramanujacharya
- c) Madhava
- d) Vallabhacharya

Q.77) Solution (b)

In the twelfth century, Ramanujacharya, who was born at Sriperumbudur near modern Chennai, preached Visishtadvaita.

According to him God is Sagunabrahman. The creative process and all the objects in creation are real but not illusory as was held by Sankaracharya.

Therefore, God, soul, matter are real. But God is inner substance and the rest are his attributes. He also advocated prabattimarga or path of self-surrender to God. He invited the downtrodden to Vaishnavism.

Q.78) With reference to Bhakti movement in India, consider the following statements:

1. Nayanars and Alvars were critical of Buddhism and Jainism.
2. Alvars were devotees of Shiva.
3. Shankaracharya was an advocate of doctrine of Dvaitadvaita.

Which of the above statements is/are correct?

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

Q.78) Solution (a)

The Nayanars and Alvars:

- The seventh to ninth centuries saw the emergence of new religious movements, led by the Nayanars (saints devoted to Shiva) and Alvars (saints devoted to Vishnu) who came from all castes including those considered "untouchable" like the Pulaiyar and the Panars.
- They were sharply critical of the Buddhists and Jainas and preached ardent love of Shiva or Vishnu as the path to salvation.
- They drew upon the ideals of love and heroism as found in the Sangam literature (the earliest example of Tamil literature, composed during the early centuries of the Common Era) and blended them with the values of bhakti.
- The Nayanars and Alvars went from place to place composing exquisite poems in praise of the deities enshrined in the villages they visited, and set them to music.

Shankaracharya:

- Shankaracharya, one of the most influential philosophers of India, was born in Kerala in the eighth century.
- He was an advocate of Advaita or the doctrine of the oneness of the individual soul and the Supreme God which is the Ultimate Reality.
- He taught that Brahman, the only or Ultimate Reality, was formless and without any attributes. He considered the world around us to be an illusion or maya, and preached renunciation of the world and adoption of the path of knowledge to understand the true nature of Brahman and attain salvation.

Q.79) With reference to Bhakti movement in India, consider the following statements:

1. Bhakti saint Chaitanya popularised the Krishna cult in Bengal.
2. Gnanadeva was the founder of the Bhakti Movement in Punjab.
3. Bhakti saint Tukaram was contemporary of Shivaji.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.79) Solution (b)

Chaitanya:

- He was well-known saint and reformer of Bengal who popularised the Krishna cult. He renounced the world, became an ascetic and wandered all over the country preaching his ideas.
- He proclaimed the universal brotherhood of man and condemned all distinction based on religion and caste. He emphasised love and peace and showed great sympathy to the sufferings of other people, especially that of the poor and the weak.
- He believed that through love and devotion, song and dance, a devotee can feel the presence of God. He accepted disciples from all classes and castes and his teachings are widely followed in Bengal even today

Gnanadeva:

- He was the founder of the Bhakti Movement in Maharashtra in the thirteenth century. It was called Maharashtra dharma.
- He wrote a commentary of Bhagavat Gita called Gnaneswari.

Tukaram:

- Bhakti saint of Maharashtra Tukaram was a contemporary of Shivaji.
- He was responsible for creating a background for Maratha nationalism.
- He opposed all social distinctions.

Q.80) Consider the following statements:

1. Bhakti movement provided an impetus for the development of Sanskrit language.
2. During Bhakti movement lower classes were raised to a position of great importance.
3. Bhakti movement gave to the people a simple religion, without complicated rituals.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only

- c) 2 and 3 only
- d) 1, 2 and 3 only

Q.80) Solution (c)

Importance of the Bhakti Movement:

- The importance of the Bhakti movement was very great. Various preachers spoke and wrote in the regional languages. So, the Bhakti movement provided an impetus for the development of regional languages such as Hindi, Marathi, Bengali, Kannada, etc. Through these languages they made direct appeal to the masses.
- As the caste system was condemned by the Bhakti saints, the lower classes were raised to a position of great importance.
- The importance of women in society was also increased because the Bhakti movement gave equal importance to them.
- Moreover, the Bhakti movement gave to the people a simple religion, without complicated rituals. They were required to show sincere devotion to God. The new idea of a life of charity and service to fellow people developed.

Q.81) Consider the following statements:

1. Buddha avoided the extremes but at the same time integrated the positive elements of Charvaka philosophy in his teachings.
2. Main concern of Buddha was to find out practical solutions to problems in life.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.81) Solution (c)

Buddhism originated as an alternative tradition to the excessive importance given to rituals and sacrifices in Vedic tradition. It was also a reaction to the gross neglect of the social problems of the time, as well as a revolt against the hegemony of the Brahmins in the society.

The main causes for the emergence of Buddhism are:

- Social: A Brahmin centered, caste based, hierarchical set up was prevalent in the society. The authority to interpret the scriptures was vested with the Brahmin. Temples, which were the centres of social life, were controlled by them. Laws of pollution were strictly imposed upon the people of the lower caste. Tribes and Dravidians were out of the caste structure.

- Economic: Agriculture and cattle rearing were the main source of wealth and livelihood for the people. Brahmins found out ways and means to exploit the lower sections in the society. Kings were made to perform yagas, yajnas, and digvijayas through which the Brahmins benefited a lot. The ordinary people had to contribute a major portion of their income to the kings, Brahmins, and temples.
- Religious: Mode of worship, rituals, and religious ceremonies were interpreted by the Brahmins to suit their interest. The Vedas, Aranyakas, Mimamsas and Upanishads were written to perpetuate the hegemony of the Brahmins. Metaphysical speculations were at their zenith, which was the prerogative of the educated class. Exploitation by the higher castes and the suffering of the ordinary people continued unabated.

It was a time of two extremes: the Vedic, Upanisadic belief in the Absolute supported by sacrifices, rituals (yajnas) and the materialistic philosophy of the Charvaka. Buddha avoided and negated the extremes, and at the same time integrated the positive elements of these two systems.

Buddha was not interested in speculative or theoretical analysis of phenomena, but he was concerned about finding out practical solutions to problems in life. The influence of the early Upanishads is clear in the teachings of Buddha. Compassion and love were the predominant characteristics of Buddha. Charity was the basis of the Buddhist religion.

Q.82) Which of the following pairs is/are correctly matched?

S. No.	Buddhist canons	Contains
1.	Sutta Pitaka	rules of monastic discipline
2.	Abhidhamma Pitaka	religious discourses and sayings of Buddha
3.	Vinaya Pitaka	philosophical ideas of teachings of Buddha

Choose the correct answer from the codes given below:

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

Q.82) Solution (c)

There are a number of canonical collections in Buddhism rather than a single fixed corpus of texts that all Buddhists regard as "the canon." The term Tripiṭaka (Sanskrit) refers to the Three Baskets or groups of texts that ideally constitute a canon, which are the Vinaya Pitaka, Sutta Pitaka, and Abhidhamma Pitaka.

- The Sutta Pitaka consists of five sections (nikayas) of religious discourses and sayings of Buddha.
- The Vinaya Pitaka contains the rules of monastic discipline.
- The Abhidhamma Pitaka contains the philosophical ideas of teachings of Buddha. It is written in the form of questions and answers.

Q.83) Consider the following statements regarding Buddhist Councils:

1. The first Buddhist Council was presided over by Mahakasyapa.
2. The final version of Tripitaka was completed in the second Buddhist Council.
3. The Third Buddhist Council was held under the patronage of Asoka.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.83) Solution (b)

Buddhist Councils:

- The first Buddhist Council was held at Rajagraha under the chairmanship of Mahakasapa immediately after the death of Buddha. Its purpose was to maintain the purity of the teachings of the Buddha.
- The second Buddhist Council was held in Vaishali, a village in Bihar under the patronage of the king Kalasoka in 383 BC. It was presided by Sabakami.
- The third Buddhist Council was held at Pataliputra under the patronage of Asoka. Moggaliputta Tissa presided over it. The final version of Tripitakas was completed in this council.
- The fourth Buddhist Council was convened in Kashmir by Kanishka under the chairmanship of Vasumitra. Asvagosha participated in this council. The new school of Buddhism called Mahayana Buddhism came into existence during this council. The Buddhism preached by the Buddha and propagated by Asoka was known as Hinayana.

Q.84) Consider the following statements regarding the Buddhist order of Sthaviravadins and Mahasangikas:

1. Third Buddhist Council ended in a permanent split of the Buddhist order into Sthaviravadins and Mahasangikas.
2. Mahasangikas followed strict monastic life and rigid disciplinary laws as originally prescribed in Vinay Pitaka.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.84) Solution (d)

The second Buddhist council was held at Vaishali in 383 B.C. The monks of Vaishali and Patliputra had accepted certain rules which were declared as contrary to the teachings of Buddha by the monks of Kaushambi and Avanti.

The council failed to bring about a compromise between the two opposing groups. Hence the council ended in a permanent split of the Buddhist order into Sthaviravadins and Mahasangikas.

- Sthaviravadins followed strict monastic life and rigid disciplinary laws as originally prescribed in Vinay Pitaka.
- The group which followed a modified disciplinary rule was called the Mahasangikas.

Q.85) Consider the following statements:

1. Theravada is the oldest surviving Buddhist school.
2. Hinayana Buddhism prohibits representation of Buddha in human form.
3. Scriptures of Mahayana Buddhism were written in Pali.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.85) Solution (a)

Over the years, Buddhism developed into many branches. Some of them are –

- Theravada – literally, 'the Teaching of the Elders' or 'the Ancient Teaching' is the oldest surviving Buddhist school. It was founded in India. It is relatively conservative and closer to early Buddhism and is still prevalent in Sri Lanka, Myanmar, Indonesia etc.
- Hinyana – It depicts Buddha and incidents associated with his life only through symbols and prohibit representation of Buddha in human form. It does not believe in

Idol worship and tries to attain individual salvation through self discipline and meditation. Scriptures of Hinayana Buddhism were written in Pali.

- Mahayana- Mahayana (literally the 'Great Vehicle') is one of the two main existing branches of Buddhism and a term for classification of Buddhist philosophies and practice. Mahayana Buddhism originated in India during times of Kushana. Its emphasis is more on devotion, charity and prayer instead of austere self-restraint. It depicts Buddha in human form, while earlier and original Hinyana form prohibits it. Scriptures of Mahayana Buddhism were written Sanskrit.

Q.86) Consider the following statements:

1. In the age of Kanishka the Hinayana Buddhism came into vogue.
2. The rise of Bhagavatism led to the fall of popularity of Buddhism.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.86) Solution (b)

Kanishka and Buddhism:

- Kanishka embraced Buddhism in the early part of his reign. However, his coins exhibit the images of not only Buddha but also Greek and Hindu gods.
- It reflects the Kanishka's toleration towards other religions. In the age of Kanishka the Mahayana Buddhism came into vogue.
- It is different in many respects from the religion taught by the Buddha and propagated by Asoka.
- The Buddha came to be worshipped with flowers, garments, perfumes and lamps. Thus image worship and rituals developed in Mahayana Buddhism.

Causes for the Decline of Buddhism in India:

- The revival of Brahmanism and the rise of Bhagavatism led to the fall of popularity of Buddhism.
- The use of Pali, the language of the masses as the language of Buddhism was given up from the 1st century A.D. The Buddhists began to adopt Sanskrit, the language of the elite.
- After the birth of Mahayana Buddhism, the practice of idol worship and making offerings led to the deterioration of moral standards.

- Moreover, the attack of the Huns in 5th and 6th centuries and the Turkish invaders in 12th century destroyed the monasteries.

Q.87) As per Charvaka philosophy the whole universe consist of which of the following elements?

1. Earth
2. Water
3. Fire
4. Ether

Choose the correct answer from the codes given below:

- a) 1, 2, 3 and 4
- b) 2 and 3 only
- c) 1, 3 and 4 only
- d) 1, 2 and 3 only

Q.87) Solution (d)

Charvaka Philosophy:

- Brihaspati is supposed to be the founder of the Charvaka School of philosophy. It finds mention in the Vedas and Brihadaranyka Upanishad. Thus it is supposed to be the earliest in the growth of the philosophical knowledge.
- It holds that knowledge is the product of the combination of four elements which leaves no trace after death.
- Charvaka philosophy deals with the materialistic philosophy. It is also known as the Lokayata Philosophy – the philosophy of the masses.
- According to Charvaka there is no other world. Hence, death is the end of humans and pleasure the ultimate object in life.
- Charvaka recognises no existence other than this material world. Since God, soul, and heaven, cannot be perceived, they are not recognised by Charvakas.
- Out of the five elements earth, water, fire, air and ether, the Charvakas do not recognise ether as it is not known through perception. The whole universe according to them is thus consisted of four elements.

Q.88) Which of the following are Triratnas of Jainism?

1. right faith
2. right speech
3. right knowledge
4. right conduct

Choose the correct answer from the codes given below:

- a) 1, 2 and 3
- b) 2, 3 and 4
- c) 1, 3 and 4
- d) 1, 2 and 4

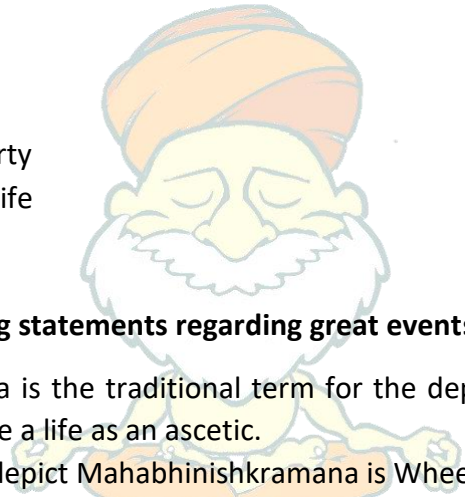
Q.88) Solution (c)

The three principles of Jainism, also known as Triratnas (three gems), are:

- right faith
- right knowledge
- right conduct

Right faith is the belief in the teachings and wisdom of Mahavira. Right Knowledge is the acceptance of the theory that there is no God and that the world has been existing without a creator and that all objects possess a soul. Right conduct refers to the observance of the five great vows:

- not to injure life
- not to lie
- not to steal
- not to acquire property
- not to lead immoral life

**Q.89) Consider the following statements regarding great events in Buddha's life:**

1. Mahabhinishkramana is the traditional term for the departure of Gautama Buddha from his palace to live a life as an ascetic.
2. The symbol used to depict Mahabhinishkramana is Wheel.
3. Buddha's birth is depicted by the symbol of Lotus and Horse.

Which of the above statements is/are correct?

- a) 1 only
- b) 1 and 2 only
- c) 3 only
- d) 1, 2 and 3

Q.89) Solution (a)

Mahabhinishkramana or the Great Renunciation or Great Departure is the traditional term for the departure of Gautama Buddha from his palace at Kapilavastu to live a life as an ascetic. It is called the Great Renunciation because it is regarded as a great sacrifice.

In art and literature, the Great Renunciation is depicted by Horse.

Buddha's birth is represented by the symbol of Lotus and Bull.

Q.90) The doctrine of "Anatta" is related to:

- a) Buddhism
- b) Jainism
- c) Charvaka
- d) Brahminism

Q.90) Solution (a)

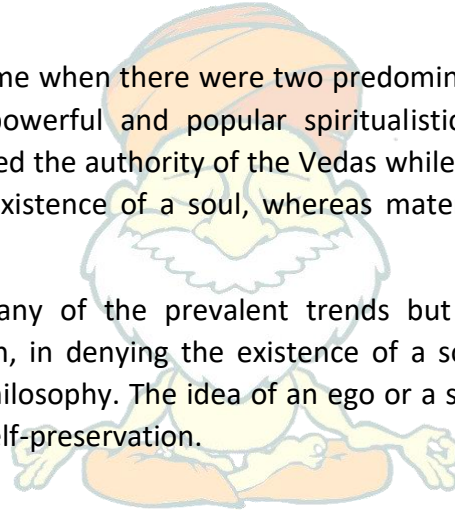
Anatta refers to the doctrine of no soul, which is propagated by Buddhism.

Most of the religions pre-suppose the existence of a soul. Buddhism is unique in denying the existence of a soul or atman.

The concept of anatta is closely connected with the doctrine of the five aggregates and dependent origination.

Buddhism originated at a time when there were two predominant trends in the intellectual milieu of India, i.e., the powerful and popular spiritualistic thinking, and materialistic thinking. The former accepted the authority of the Vedas while the latter rejected it. Almost all religions accepted the existence of a soul, whereas materialism strongly rejected the existence of a soul.

Buddhism did not follow any of the prevalent trends but followed the middle path. Buddhism was an exception, in denying the existence of a soul, but at the same time it rejected the materialistic philosophy. The idea of an ego or a self in any religion is with the aim of self protection and self-preservation.

**Q.91) With reference to the history of ancient India, what is meant by the term "Therigatha"?**

- a) It is a ceremony of Buddhists during which monks confess the offences committed by them during their stay at monastery.
- b) It is a part of Buddhist literature that was compiled by Buddhist nuns.
- c) It is Jain ceremony which comprises a series of prayers to remove those karmas which obstruct the spiritual uplifting power of the soul.
- d) It is a Jain ritual in which temples and icons are decorated and sacred texts are recited.

Q.91) Solution (b)

Therigatha is a part of Buddhist literature that was compiled by Buddhist nuns.

The Therigatha (literally, 'verses of old women') is a collection of 73 poems written by Buddhist nuns over a period of 300 years. 'Theri' refers to elderly women, though Susan Murcott argues that it refers to distinguished women (nuns) of wisdom and character, and not merely elderly nuns.

It is said that the poems were passed down orally in Magadhi for a few hundred years, before being compiled in Pali in 1st century BCE.

The poems are renditions of stories, situations and emotions that seem remarkably extant. Depression, loss, marriage, motherhood, betrayal, menopause and death—all feature as causes of suffering, which are then overcome through Buddhist teachings.

Despite small size, the Therigatha is a very significant document in the study of early Buddhism as well as the earliest-known collection of women's literature.

The Therigatha contains passages reaffirming the view that women are the equal of men in terms of spiritual attainment as well as verses that address issues of particular interest to women in ancient South Asian society.

Q.92) Consider the following statements regarding Madhyamika School of thought:

1. It is one of the major schools of Hinayana Buddhist Philosophy.
2. It was founded by Nagarjuna.
3. It sought to have a middle position between the realism of the Sarvastivada school and the idealism of the Yogacara school.

Which of the above statements is/are correct?

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

Q.92) Solution (d)

Madhyamaka School – It is one of the major schools of Mahayana Buddhist Philosophy. It was founded by Acharya Nagarjuna who was an important Buddhist teacher and philosopher belonging to Satvahana kingdom. Along with his disciple Aryadeva, he is credited with founding the Madhyamaka school of Mahayana Buddhism.

Madhyamika name derives from its having sought a middle position between the realism of the Sarvastivada ("Doctrine That All Is Real") school and the idealism of the Yogacara ("Mind Only") school.

Q.93) Consider the following statements:

1. In Jainism the principles of truth, non-violence and brahmacharya were advocated by Parsvanatha.
2. Agamas were the texts containing the teachings of Mahavira.
3. Jain monks and nuns were not allowed to possess religious books as part of their vow of non-acquisition.

Which of the above statements is/are correct?

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

Q.93) Solution (d)

Mahavira accepted most of the religious doctrines laid down by Parsvanatha. However, he made some alterations and additions to them.

Parsvanatha advocated the following four principles:

- Truth,
- non-violence,
- non-possession, and
- not to receive anything which was not voluntarily given

To this Mahavira added celibacy (brahmacharya).

Mahavira believed that soul (jiva) and matter (ajiva) are the two basic existing elements. By means of continued efforts the soul can be relieved of bondage. This is the final liberation (moksha) of the soul. The liberated soul then becomes 'the pure soul'.

Religious texts of Jainism:

- Agamas- The texts containing the teachings of Mahavira are called the Agamas, and are the canonical literature - the scriptures - of Svetambara Jainism.
- Mahavira's disciples compiled his words into texts or sutras and memorized them to pass on to future generations.
- The texts had to be memorized since Jain monks and nuns were not allowed to possess religious books as part of their vow of non-acquisition, nor were they allowed to write.
- Jain theology developed after Mahavira through the teachings of particularly learned monks – these teachings too, had to be memorized - and so the amount that the monks had to remember steadily increased.

Q.94) The sixth Thera of Jain order, Bhadrabahu, was a contemporary of:

- a) Chandragupta Maurya
- b) Ashoka
- c) Chandragupta Vikramaditya
- d) Harshvardhana

Q.94) Solution (a)

Mahavira had eleven disciples known as Ganadharas or heads of schools. Arya Sudharma was the only Ganadhara who survived Mahavira and became the first 'Thera' (chief preceptor) of the Jain order. He died 20 years after Mahavira's death.

The Jain order in the days of the late Nanda King was administered by two Theras :

- a) Sambhutavijaya, and
- b) Bhadrabahu.

The sixth Thera was Bhadrabahu, a contemporary of the Maurya King Chandragupta Maurya. He was the last acharya of the undivided Jain sangha.

Chandragupta Maurya was a follower of Jainism and he migrated with Bhadrabahu to the South and spread Jainism.

Q.95) With reference to Jain Councils, consider the following statements:

1. Sacred teachings of Mahavira were divided into twelve angas in the first Jain Council.
2. The second Jain Council was presided over by Devardhi Kshamasemana.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.95) Solution (c)

Towards the close of Chandragupta Maurya's rule a terrible famine broke out in South Bihar. It lasted for about 12 years. Bhadrabahu and his disciples migrated to Sravanabelgola in Karnataka. Other Jains remained in Magadha with Sthulabhadra as their leader.

First Council - First Jain Council was held at Patliputra under the chairmanship of Sthulabhadra in 300 B.C. It resulted in the compilation of 12 Angas replacing the lost 14 Purvas.

Second Council - Second Jain Council was held at Vallabhi under the chairmanship of Devardhi Kshamasemana in 521 A.D. It resulted in the final compilation of 12 Angas and 12 Upangas.

Q.96) Who among the following was the contemporary of Mahavira and Gautam Buddha as well as the chief proponent of Ajivika sect?

- a) Kassapa
- b) Makkali Gosala
- c) Pakudha Kachchayana
- d) Ananda

Q.96) Solution (b)

The Ajivikas are said to be sudra sanyasins. The sect was said to be established by Nanda Vachcha, who was followed by Kisa Sankichcha. The third religious chief was Makkali Gosala, who popularised this sect. He denied the theory of 'karma' and argued that man is subject to the laws of nature. The Ajivikas believed that the thought and deed of an individual were predetermined (decided before birth). They did not believe that there was any special cause for either the misery of human beings or for their deliverance. They did not believe in human effort and held that all creatures were helpless against destiny. Gosala maintained that all creatures had to face misery and it would end after the completion of fixed cycles. No human effort would reduce or lengthen the period.

Gosala is described in ancient texts as a contemporary of Mahavira, the 24th Tirthankara of Jainism, and of Gautama Buddha.

Q.97) With reference to the difference between Svetambara and Digambara, consider the following statements:

1. Svetambaras hold view that women cannot obtain liberation without being reborn as a man.
2. Digambara hold the view that a saint who has obtained perfect knowledge needs no food.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.97) Solution (b)

Jain order was divided into two major sects:

- The Digambara sect- Digambara (meaning sky clad) tradition do not wear clothes. Female monastics of the Digambara sect wear unstitched plain white sarees and are referred to as Aryikas. They were led by Acharya Bhadrabahu.

- The Svetambara sect- Svetambara (meaning white-clad) monastics, on the other hand, wear seamless white clothes. They were led by Sthulabhadra

Digambaras believe that a woman lacks the adamantine body and rigid will necessary to attain moksha, i.e., liberation: hence she must be reborn as a man before such an attainment is possible. But the Svetambaras hold the contrary view and maintain that women are capable in the present life time, of the same spiritual accomplishments as men.

Digambara hold the view that a saint who has obtained perfect knowledge needs no food. Svetambaras do not accept this view.

The Digambara sect believes that during this famine all the Agamas were lost. The religious texts of the Digambara Jain of the south were written in the Maharashtri and Sauraseni Prakrit while The Svetambara sect believes that the majority of these texts survived. The Svetambara Jain canon was written in Ardha-Magadhi Prakrit.

Digambara idol of Tirthankaras have downcast eyes. Digambara images are plain (and always carved as naked figures) while Svetambara idol has prominent staring eyes. Svetambara images are richly decorated.

Q.98) Which of the following are the sub-sects of Svetambara Sect?

1. Bisapantha
2. Terapantha
3. Sthanakvasi

Choose the correct answer from the codes given below:

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

Q.98) Solution (c)

The Svetambara sect has been split into three main sub-sects:

1. Murtipujaka- They are the thorough worshipers of idols. They offer flowers, fruits, saffron, etc. to their idols and invariably adorn them with rich clothes and jeweled ornaments.
2. Sthanakvasi- They took the name of Sthanakvasi (a reformer), meaning those who do not have their religious activities in temples but carry on their religious duties in places known as Sthanakas which are like prayer-halls. The Sthanakvasi do not believe in idol-worship.

3. Terapanthi- The Terapanthi sub-sect was founded by Swami Bhikkanaji Maharaj. He laid stress on the 13 religious principles, namely, (i) five Mahavratas (great vows), (ii) five Samitis (regulations) and (iii) three Guptis (controls or restraints).

The Digambara sect, in recent centuries, has been divided into the following sub-sects:

1. Bisapantha- The followers of Bisapantha support the Bhattarakas (Dharma-gurus) i.e. religious authorities who are the heads of Jaina Mathas (religious monasteries). The Bisapanthas, in their temples, worship the idols of Tirthankaras and also the idols of Ksetrapala, Padmavati and other deities.
2. Terapantha- Terapanthis install the idols of Tirthankaras and not of Ksetrapala, Padmavati and other deities.
3. Taranapantha or Samaiyapantha- Known after its founder Tarana-Svami or Tarana-TaranaSvami (1448-1515 A.D.) worship Sarnaya, i.e., sacred books and not the idols.

Q.99) Consider the following statements:

1. Mahavira did not believe in the supreme creator.
2. The concept of 'Nirvana' is same in Buddhism and Jainism.
3. The original texts of the doctrines of Mahavira are known as 'Purvas'

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.99) Solution (c)

Mahavira advocated a life of severe asceticism and extreme penance for the attainment of 'nirvana' or the highest spiritual state. He believed that the world was not created by any supreme creator. The world functions according to an eternal law of decay and development.

He thought that all objects, animate and inanimate had a soul. He believed that they feel pain or the influence of injury. He rejected the authority of Vedas and objected to Vedic rituals and the supremacy of the Brahmanas.

In Jainism, Moksha (Nirvana) is freedom from miseries and can be attained only after death while according to Buddhism, a man attains Moksha (Nirvana) when he ends all the desires and can attain it while living in the world.

The teachings of Mahavira were first preserved in form of sacred texts called Purvas. The Fourteen Purvaja translated as ancient or prior knowledge, are a large body of Jain scriptures that was preached by all Tirthankaras of Jainism encompassing the entire gamut of knowledge available in this universe.

Both the Jain traditions, Svetambara and Digambara hold that all the fourteen purvas have been lost.

Q.100) Which of the following are the causes responsible for decline of Jainism in India?

1. Lack of royal patronage
2. Unintelligible philosophy
3. Severity of Jainism

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.100) Solution (d)

Some of the major causes responsible for the decline of Jainism in India are:

Lack of Royal Patronage: The initial tempo of royal patronage of Jainism by Bimbisara, Ajatasatru, Udayin and Kharavela was not kept up by kings and princes of later times which led to its decline.

Unintelligible Philosophy: most of the Jaina philosophy was unintelligible for the masses. The concepts of Jeeva, Ajeeva, Pudgala, Syadbada etc. could not be understood properly by the people. Many could not accept the view that stone, water, tree or earth had a soul of their own. There was, thus, a gradual decline in popular faith for Jainism. This paved the way for its decline.

Severity of Jainism: Unlike the 'middle path' of Buddhism, Jainism stood for severe penance, meditation, fasting and restraint etc. All these were too severe to endure. People soon became disillusioned with it. In course of time, Jainism, once adored, became alienated from the people.

Q.101) Consider the following statements regarding Nayaka style of temple architecture:

1. The main characteristic of this style of temple architecture is high and multi-storied gopurams.
2. The greatest example of the Nayaka style of temple architecture is the Meenakshi Temple at Madurai.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only

- c) Both 1 and 2
- d) Neither 1 nor 2

Q.101) Solution (c)

The Nayak dynasties emerged in South India after the downfall of the Vijayanagar Empire in 1565, when the Nayak military governors declared independence; they then ruled from the 16th to 18th century.

Nayak rule was noted for its administrative reforms, its artistic and cultural achievements, and the creation of a unique style of temple architecture. They also renovated temples that had been sacked by the Delhi Sultans.

There are many distinguishing features of Nayak temple architecture as pioneered by the Nayaks of Madurai and Tanjore. Among the main characteristics are:

- the long corridors;
- the carved hundred-pillared and thousand-pillared mandapas (outdoor temple halls or porches); and
- the high, multi-storied gopurams (towers adorning the entrance of a temple), richly decorated with brightly-painted stone and stucco statues of animals, gods, and demons.

The greatest example of the Nayak style is the Meenakshi Amman Temple at Madurai that was built between 1623 and 1655 CE. The temple has 10 ornate gopurams and a hall with 985 pillars, each of which is a sculpture in the Dravidian style.

The temple complex also includes a sacred temple tank, the Porthamarai Kulam, or Pond with the Golden Lotus. A portico on the west side of the tank contains remnants of Nayak paintings from the 17th and 18th centuries.

Q.102) Which of the following statements is/are correct regarding Ellora caves:

1. These are Buddhist caves.
2. These were built during the reign of Chola dynasty.
3. It is designated as UNESCO world heritage site.

Choose the correct answer from the codes given below:

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

Q.102) Solution (c)

Ellora Caves:

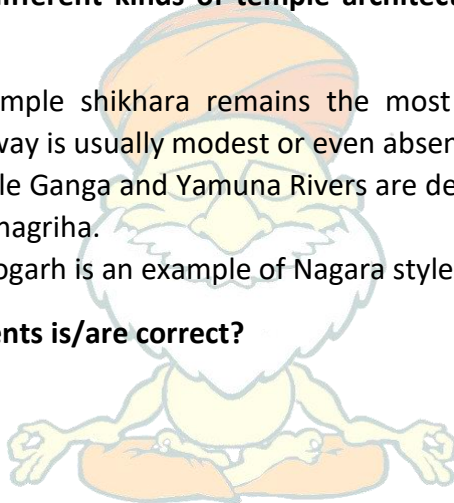
- It is a UNESCO World Heritage Site located in the Aurangabad district of Maharashtra.
- These consist of 17 Hindu (caves 13–29), 12 Buddhist (caves 1–12) and 5 Jain (caves 30–34) caves.
- It features the largest single monolithic rock excavation in the world, the Kailash temple, a chariot shaped monument dedicated to Lord Shiva.
- All of the Ellora monuments were built during the Rashtrakuta dynasty, which constructed part of the Hindu and Buddhist caves, and the Yadava dynasty, which constructed a number of the Jain caves. Funding for the construction of the monuments was provided by royals, traders and the wealthy of the region.
- Although the caves served as temples and a rest stop for pilgrims the site's location on an ancient South Asian trade route also made it an important commercial centre in the Deccan region.

Q.103) With reference to different kinds of temple architecture, consider the following statements:

1. The Nagara style temple shikhara remains the most prominent element of the temple and the gateway is usually modest or even absent.
2. In dravida style temple Ganga and Yamuna Rivers are depicted in personified form at the entrance of Garbhagriha.
3. Vishnu Temple at Deogarh is an example of Nagara style of temple architecture.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3



Q.103) Solution (b)

Nagara style of architecture:

- It is spread throughout the country, but mainly it's associated with northern India.
- Developed around 5th century, the Nagara style is characterized by a beehive shaped tower called a shikhara on a cruciform base, in northern terminology made up of layer upon layer of architectural elements.
- In the nagara style of temple architecture the shikhara remains the most prominent element of the temple and the gateway is usually modest or even absent.
- In Nagara style, Ganga and Yamuna rivers are depicted in personified form at the entrance of Garbhagriha or sanctum sanctorum
- Some of the best examples of the north Indian style (Nagara style) of temple architecture are the Khajuraho Group of temples, Vishnu temple at Deogarh, Sun temple, Konark, Sun temple at Modhera, Gujarat etc.

Dravida Style of architecture:

- This is mainly related to temple building style of Southern India.
- Dravidian architecture was a style of architecture that emerged thousands of years ago in Southern part of the Indian subcontinent or South India.
- It started during Pallavas and reached its pinnacle during Cholas.
- The principal part, the temple itself, is called the Vimanam. It is almost always 'square' in plan and surmounted by a pyramidal roof of one or more stories.
- The porches or Mandapams, which precede the door leading to the central shrine or sanctum sanctorum.
- Gate-pyramids, Gopurams, which are the principal features in the quadrangular enclosures that surround the more notable temples.
- Pillard halls (Chaultris or Chawadis) are used for many purposes and are the invariable accompaniments of these temples.
- Crowning part is called shikhara unlike northern temples in which the whole vertical structure is called shikhara.
- It is common to find a large water reservoir, or a temple tank.
- In Dravida style 'Dwarpalas' are there on entrance.
- The finest examples of Dravidian style (south Indian style) are temples of Tanjore, Madurai, Mahabalipuram and Kanchipuram.

Q.104) Which of the following is/are the features of Gandhara school of Art?

1. Moulding human body in a realistic manner with minute attention to physical features.
2. The Buddha images exhibit the spiritual feeling in his face.
3. The main theme was the Hinayana Buddhism.

Choose the correct answer from the codes given below:

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

Q.104) Solution (a)

Gandhara Art

The home of the Gandhara school of art is the territory in and around Peshawar in northwestern India. The best of the Gandhara sculpture was produced during the first and second centuries A.D. It originated during the reign of Indo-Greek rulers but the real patrons of this school of art were the Sakas and the Kushanas, particularly Kanishka. Gandhara art was a blend of Indian and Graeco-Roman elements. Specimens of Gandhara sculpture have

been found in Taxila, Peshawar and in several places of northwest India. The Gandhara school made sculptures of the Buddha in various sizes, shapes and postures. The reliefs depict Buddha's birth, his renunciation and his preaching. The salient features of Gandhara art are:

- Moulding human body in a realistic manner with minute attention to physical features like muscles, moustache and curly hair.
- Thick drapery with large and bold fold lines.
- Rich carving, elaborate ornamentation and symbolic expressions.
- The main theme was the new form of Buddhism – Mahayanism and the evolution of an image of Buddha.

Mathura School of Art:

The school of art that developed at Mathura in modern Uttar Pradesh is called the Mathura art. It flourished in the first century A.D. In its early phase, the Mathura school of art developed on indigenous lines. The Buddha images exhibit the spiritual feeling in his face which was largely absent in the Gandhara school. The

Mathura school also carved out the images of Siva and Vishnu along with their consorts Parvathi and Lakshmi. The female figures of yakshinis and apsaras of the Mathura school were beautifully carved.

Q.105) Which of the following statements is/are correct regarding Dhamek Stupa?

1. It is a UNESCO world heritage site.
2. It is located in Sarnath.
3. It marks the spot where the Buddha gave the first sermon to his first five disciples.

Choose the correct answer from the codes given below:

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

Q.105) Solution (d)

Dhamek Stupa:

- It is located at Sarnath, 13 km away from Varanasi in the state of Uttar Pradesh.
- Originally built in 249 BCE during the reign of king Ashoka of the Maurya Dynasty, this massive and prominent structure has over time gone through several expansions and additions.
- It is a cylindrical shaped Stupa made of red bricks and stone.

- The significance of this sacred place is that it marks the spot where Lord Buddha preached the first sermon to His five disciples after attaining enlightenment in Bodh Gaya.
- It is not a UNESCO world heritage site.

Q.106) Consider the following statements:

1. The Pallavas introduced the art of excavating temples from the rock.
2. The Kailasanatha temple at Kanchi is the greatest architectural master piece of the Pallava art.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.106) Solution (c)

Pallava Architecture:

- The Pallavas introduced the art of excavating temples from the rock. In fact, the Dravidian style of temple architecture began with the Pallava rule.
- It was a gradual evolution starting from the cave temples to monolithic rathas and culminated in structural temples.

The development of temple architecture under the Pallavas can be seen in four stages:

- Mahendravarman I introduced the rock-cut temples. This style of Pallava temples are seen at places like Mandagappattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirappalli, Vallam, Siyamangalam and Tirukalukkunram.
- The second stage of Pallava architecture is represented by the monolithic rathas and Mandapas found at Mamallapuram.
- Narasimhavarman I took the credit for these wonderful architectural monuments. The five rathas, popularly called as the Panchapanadava rathas, signifies five different styles of temple architecture. The mandapas contain beautiful sculptures on its walls.
- The most popular of these mandapas are Mahishasuramardhini Mandapa, Tirumurthi Mandapam and Varaha Madapam.
- In the next stage, Rajasimha introduced the structural temples. These temples were built by using the soft sand rocks. The Kailasanatha temple at Kanchi and the Shore temple at Mamallapuram remain the finest examples of the early structural temples of the Pallavas. The Kailasanatha temple at Kanchi is the greatest architectural master piece of the Pallava art.

- The last stage of the Pallava art is also represented by structural temples built by the later Pallavas. The Vaikundaperumal temple, Muktheeswara temple and Matagenswara temples at Kanchipuram belong to this stage of architecture.

Q.107) The bronze sculpture of Nataraja is an architectural masterpiece of which dynasty?

- a) Chera
- b) Pandaya
- c) Rashtrakuta
- d) Chola

Q.107) Solution (d)

Nataraja is a depiction of the Hindu god Shiva as the divine cosmic dancer. His dance is called Tandavam or Nadanta, depending on the context of the dance.

The classical form of the depiction appears in stone reliefs, as at the Ellora Caves and the Badami Caves, by around the 6th century.

Around the 10th century, it emerged in Tamil Nadu in its mature and best-known expression in Chola bronzes, of various heights typically less than four feet.

The two most common forms of Shiva's dance are the Lasya (the gentle form of dance), associated with the creation of the world, and the Tandava (the vigorous form of dance), associated with the destruction of weary worldviews—weary perspectives and lifestyles.

Q.108) With reference to various mudras of Buddha, consider the following statements:

1. Karana Mudra denotes the fiery thunderbolt that symbolises the five elements—air, water, fire, earth, and metal.
2. Varada mudra represents the offering, welcome, charity, giving, compassion and sincerity.
3. Vitarka mudra signifies the discussion and transmission of the teachings of the Buddha.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.108) Solution (b)

Karana Mudra

- It signifies the warding off of evil which is performed by raising the index and the little finger, and folding the other fingers.
- It helps in reducing sickness or negative thoughts.

Varada Mudra

- This mudra represents the offering, welcome, charity, giving, compassion and sincerity.
- It is performed with the help of both the hands in which palm of right hand is facing forward and fingers extended and left hand palm placed near omphalos with extended fingers.

Vitarka Mudra

- It signifies the discussion and transmission of the teachings of the Buddha.
- It is performed by joining the tips of the thumb and the index fingers together while keeping the other fingers straight, which is just like the Abhaya Mudra and Varada Mudra but in this mudra the thumbs touch the index fingers.

Q.109) Lomus Rishi Cave is dedicated to:

- a) Jainism
- b) Buddhism
- c) Ajivika
- d) Lord Shiva

Q.109) Solution (c)

The Lomas Rishi Cave is one of the man-made Barabar Caves in the Barabar and Nagarjuni hills in Bihar.

This rock-cut cave was carved out as a sanctuary. It was built during the Ashokan period of the Maurya Empire in the 3rd century BC, as part of the sacred architecture of the Ajivikas, an ancient religious and philosophical group of India.

The Lomas Rishi cave lacks an explicit epigraphical dedication to the Ajivikas, contrary to most other Barabar Caves, and may rather have been built by Ashoka for the Buddhists.

The facade of the rock-cut cave is in the form of a thatched hut supported by timber struts and has a doorway that is intricately carved to replicate timber architecture. Its eaves are curved and the finial is in the shape of a pot. The ornamentation on the "curved architrave" consists of carvings of elephants on their way to a stupa-like structure.

Q.110) With reference to the temple architecture, what is meant by the term 'antarala'?

- a) An antechamber to the garbhagriha of a temple.

- b) A temple portico serving as an entrance porch.
- c) The decorative raised platform on which a temple is built.
- d) A bell-shaped finial on the top of a tower.

Q.110) Solution (a)

Antarala is a small antechamber or foyer between the garbhagriha (shrine) and the mandapa, more typical of north Indian temples.

Antarala are commonly seen in Chalukyan Style temples in which the 'Vimana' and the 'Mandapa' are connected through the 'Antarala'

Q.111) Which of the following are the criteria on the basis of which a language is given 'classical status' in India?

1. It should be at least 1,500-2000 years old.
2. It should have unique collection of ancient literature considered as a heritage by speakers.
3. Literary tradition should be original and not borrowed.

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.111) Solution (d)

The classical language status is awarded by government of India in consultation with Sahitya Akademi which has set up following criterion:

- High antiquity of its early texts/recorded history over a period of 1500-2000 years;
- A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers;
- The literary tradition be original and not borrowed from another speech community;
- The classical language and literature being distinct from modern, there may also be a discontinuity between the classical language and its later forms or its offshoots.

Once a language is declared as the classical language it is provided with the following benefits:

- Two major annual international awards for scholars of eminence in classical Indian languages
- A Centre of Excellence for studies in Classical Languages is set up

- The University Grants Commission is requested to create, to start with at least in the Central Universities, a certain number of Professional Chairs for the Classical Languages so declared.

So far following languages has been declared classical – Sanskrit, Tamil, Kannad, Telugu, Malayalam and Odiya.

Q.112) Which of the following pairs is/are correctly matched?

S. No.	Literary Work	Author
1.	Vakyapadiya	Dandin
2.	Arthashastra	Chanakya
3.	Daskumarcharita	Bhartrhari

Choose the correct answer from the codes given below:

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

Q.112) Solution (b)

Vakyapadiya is a treatise on Sanskrit grammar and linguistic philosophy, written by Bhartrhari. It is a foundational text in the Indian grammatical tradition, explaining numerous theories on the word and on the sentence, including theories which came to be known under the name of Sphoṭa; in this work Bhartrhari also discussed logical problems such as the liar paradox and a paradox of unnameability or unsignifiability which has become known as Bhartrhari's paradox

The Arthashastra is an ancient Indian Sanskrit treatise on statecraft, economic policy and military strategy. It is written by Kautilya. It includes books on the nature of government, law, civil and criminal court systems, ethics, economics, markets and trade, the methods for screening ministers, diplomacy, theories on war, nature of peace, and the duties and obligations of a king

Dashakumaracharita is a prose romance in Sanskrit, written by Dandin. It describes the adventures of ten young men, the Kumaras, all of whom are either princes or sons of royal ministers, as narrated by the men themselves (however, there are irregularities in the text). These narratives are replete with accounts of demigods, ghosts, prostitutes, gamblers, intrigues with voluptuous women, astonishing coincidences, cockfights, anthropophagy, sorcery, robberies, murders and wars.

Q.113) With reference to Vedic literature, consider the following statements:

1. Atharva Veda contains stanzas taken from the Rig Veda and set to the tune for the purpose of recitation.
2. Rig Veda contains Purushasukta hymn that explains the varna system
3. The Brahmanas are the prose texts which explain the hymns in the Vedas.

Which of the following statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.113) Solution (c)

The Vedas are mainly for performing the Yajna (rituals). Broadly speaking the whole of the Vedic literature (apara vidya) can be put into two categories:

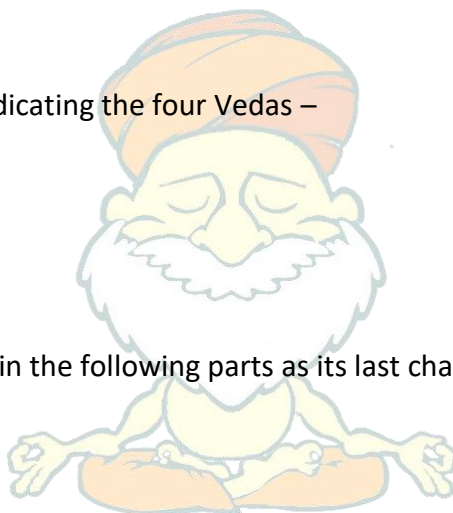
1. The Vedas:

'Veda' is a collective term indicating the four Vedas –

- Rigveda
- Yajurveda
- Samaveda
- Atharvaveda

In addition, each Veda contain the following parts as its last chapters:

- Brahmanas
- Aranyakas
- Upanishads



Rig Veda

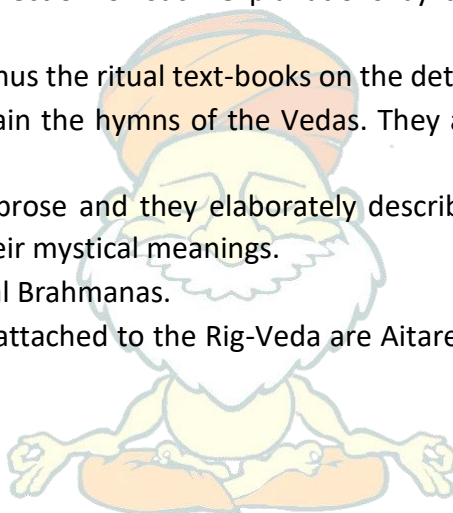
- It is the earliest of the four Vedas and it consists of ten mandalas or books.
- 'Rik' is the name given to those Mantras which are meant for the praise of the deities. The hymns were sung in praise of Indra, Agni, Mitra, Varuna, and other Gods.
- It contains the famous Purushasukta hymn that explains that the four varnas, i. e., Brahmana, Kshatriya, Vaishya, and Shudra were born respectively from the mouth, arms, thighs and the feet of the Creator.
- The universally famous Gayatri mantra (Savitri) is also in Rig-Veda.

Atharva Veda:

- Atharva Veda denotes directions and mantras especially in connection to ward off evil and hardship and also contains philosophical thoughts. It contains details of rituals.
- The Atharvaveda is the oldest literary monument of Indian medicine. It is believed to be the origin of Ayurveda, the Indian science of medicine.
- There are a series of Mantras related to cure various physical and mental diseases.
- Another class of hymns includes prayers for protection from the bite of snakes or injurious insects.
- We find mention and application of medicines and medicinal herbs.
- This feature distinguishes the Atharvaveda from the rest of the Vedas.

Brahmanas:

- Brahmana' means the explanation of a ritual by a learned priest. Later this word came to mean a collection of such explanations by the priest on the science of sacrifice.
- The Brahmanas are thus the ritual text-books on the details of sacrifice or Yajna.
- The Brahmanas explain the hymns of the Vedas. They act as the appendices to the Vedas.
- They are written in prose and they elaborately describe the various sacrifices and rituals, along with their mystical meanings.
- Each Veda has several Brahmanas.
- The two Brahmanas attached to the Rig-Veda are Aitareya Brahmana and Kaushitaki Brahmana



Q.114) With reference to Upanishads, consider the following statements:

1. They act as the end of the Vedas.
2. These are philosophical texts dealing with topics like the soul, the absolute, the origin of the world and the mysteries of nature.
3. Brihadaranyaka Upanishad contains the mantra "Satyameva Jayate".

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.114) Solution (a)

Upanishads:

- The Upanishads are often called 'Vedanta' s as they act as the end of the Vedas.
- Literally, Vedanta means the end of the Veda, Vedasya antah, the conclusion (Anta) as well as the goal (Anta) of the Vedas.
- Upanishads chiefly represent the Jnana-Kanda or the knowledge portion.
- It also means "to sit down near someone."
- The Upanishads are philosophical texts dealing with topics like the soul, the absolute, the origin of the world and the mysteries of nature.
- It criticizes the rituals and lay stress on the value of the right belief and knowledge.
- The language of the Upanishads was classical Sanskrit and not the Vedic Sanskrit.
- It states that the goal of life is to attain salvation which is possible through self-control.
- The word Upanishad primarily signifies knowledge, yet by implication, it also refers to the book that contains that knowledge.
- Mundaka Upanishad contains the mantra "Satyameva Jayate" (truth alone triumphs) which is borrowed in the National Emblem of India.

Q.115) Which of the following Buddhist Literature detailed scholastic analysis and summary of the Buddha's teachings?

- a) Sutta Piktaka
- b) Suttavibhanga
- c) Khandhaka
- d) Abhidhammapitaka

Q.115) Solution (d)

Tripitaka or Three Baskets is a traditional term used for various Buddhist scriptures. It is known as pali Canon in English. The three pitakas are:

- Sutta Pitaka
- Vinaya Pitaka
- Abhidhamma Pitaka

Abhidhammapitaka detailed scholastic analysis and summary of the Buddha's teachings. There are 7 works of Abhidhamma Pitaka which most scholars agree that don't represent the words of Buddha himself.

The 7 books are:

- Dhammasangani: It contains a matrix which lists the classification of Dhammas or ideas.
- Vibhanga: It has 18 chapters dealing with different teachings of Buddhism. It is in 3 volumes and third volume is in question answer format.
- Dhatukatha: It has a matrix and various topics.
- Puggalapannatti: It has a matrix which deals with the list of the persons.

- Kathavatthu: It contains the debates and commentary on these debates.
- Yamaka: Yamaka has questions in pairs and understanding.
- Patthana: It also contains the questions and answers.

Q.116) The foundational text of the Madhyamaka school of Buddhist philosophy, "Mulamadhyamakakarika", was written by:

- a) Buddhaghosa
- b) Nagarjuna
- c) Moggaliputta Tissa
- d) Asanga

Q.116) Solution (b)

Mulamadhyamakakarika is the foundational text of the Madhyamaka school of Mahayana Buddhist philosophy. It was composed by the Indian philosopher Nagarjuna.

It is a work that combines stringent logic and religious vision in a lucid presentation of the doctrine of ultimate "emptiness."

Q.117) Consider the following statements regarding Kalpa Sutra:

1. It was written by Asvaghosha
2. It contains the biography of Gautam Buddha.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.117) Solution (d)

Kalpa Sutra:

- It is a Jain text.
- It was written by Bhadrabahu.
- It contains the biographies of the Jain Tirthankaras, most notably Parshvanath and Mahavira, including the latter's Nirvana.
- It was probably put in writing 980 or 993 years after the Nirvana (Moksha) of Mahavira.
- Since Bhadrabahu was a teacher of Chandragupta Maurya, we can say that it was compiled in Mauryan Era.

- The book is read and illustrated in an eight-day-long festival of Paryushan by Jain monks for general people. Only monks can read the scriptures, as in Jainism, this book has very high spiritual values.

Q.118) Which of the following was/were written by Varahamihira?

1. Panchasiddhantaka
2. Siddhanta Shiromani
3. Brihatsamhita

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.118) Solution (c)

Varahamihira lived in Ujjain and was one of the nine jewels (Navaratnas) of the court of Chandragupta II.

Varahamihira wrote Brihatsamhita and Panchasiddhantaka:

- Brihatsamhita is considered as an encyclopedic work on astrology.
- Panchasiddhantika means five astronomical canons. It basically summarises the five other books of astronomy viz. Surya, Romaka, Paulisa, Vasistha and Paitamaha Siddhanta. The book was written during 575 CE.

Siddhanta Shiromani was written by Bhaskara, who was an outstanding mathematician and astronomer from Karnataka region. Siddhanta Shiromani is a book in four parts:

- Lilavati on arithmetic
- Bijaganita on algebra
- Ganitadhyaya on astronomy
- Goladhyaya on astronomy

Q.119) Which of the following is/are the works of Kalidasa?

1. Kiratarjuniya
2. Ritusamhara
3. Vikramorvasiyam

Choose the correct answer from the codes given below:

- a) 1 only
- b) 1 and 2 only

- c) 3 only
- d) 2 and 3 only

Q.119) Solution (d)

Kalidasa was a Classical Sanskrit writer, widely regarded as the greatest poet and dramatist in the Sanskrit language of India. His plays and poetry are primarily based on the Vedas, the Ramayana, the Mahabharata and the Puranas. Works of Kalidasa are:

- Ritusamhara which describes the six seasons by narrating the experiences of two lovers in each of the seasons.
- Vikramorvasiyam (Urvashi Won by Valour) which tells the story of mortal King Pururavas and celestial nymph Urvashi who falls in love.

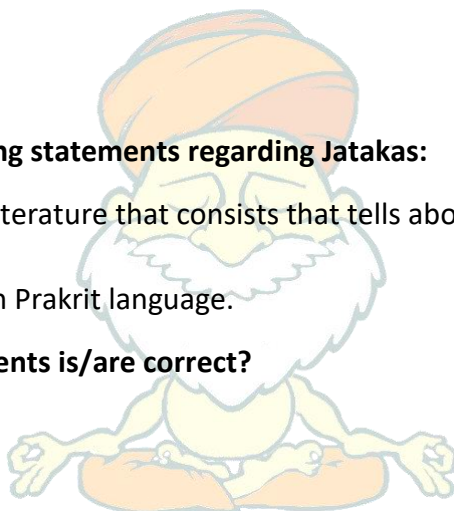
Kiratarjuniya: It is an epic poem written by Bharavi. It is considered to be the most powerful poem in Sanskrit. In this epic poem Kirat is Shiva who speaks to Arjuna in the form of a mountain dwelling hunter.

Q.120) Consider the following statements regarding Jatakas:

1. These are a body of literature that consists that tells about stories of previous lives of Buddha.
2. These were written in Prakrit language.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

**Q.120) Solution (a)**

Jataka is a type of literature from India also known as the Jatakas or the Jataka tales. They contain stories of the previous lives of Gautama Buddha. These include Buddha in both animal and human forms. These stories are extremely popular and are valued in all branches of Buddhism.

The Jataka tales are important because, in every story, Buddha exhibits some virtue to inspire and set an example for all humanity. These texts clearly illustrate the concept of reincarnation, which is also important in Hindu and yogic philosophy.

The Jataka tales are some of the earliest examples of Buddhist literature, dating from around the fourth century B.C.E. They are believed to be precursors to the famous biographies of Buddha, which were composed later.

Some of the Jataka tales are contained in the Pali canon of Buddhist literature. There are 35 tales that were collected for the purpose of teaching and they make up the "Carriya Pitaka," or "Basket of Conduct." The Theravada Jatakas are made up of 547 poems that include commentaries to give context to the verses.

Q.121) Consider the following statements:

1. Jogimara cave paintings depict various facets of life of Buddha.
2. The paintings in Ajanta caves depict the Jataka tales.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.121) Solution (b)

Jogimara Cave Paintings:

- The paintings which were created before the Ajanta and Bagh Caves belong to Pre-Buddha caves.
- It is the best example of the Pre-Buddha paintings.
- It is situated at Amarnath near the origin of Narmada, in Sarguja in Chhattisgarh.
- The paintings of these caves have been dated from 300BC to as back as 1000BC. The roof of the cave has some seven paintings which include the human figures, fish and elephants.
- The Jogimara Caves seem to be the first human endeavours as expert paintings.

Ajanta Paintings:

- The Ajanta Caves in Maharashtra, India are 31 rock-cut cave monuments which date from the 2nd century BC.
- The caves include paintings and sculptures considered to be masterpieces of both Buddhist religious art (which depict the Jataka tales) as well as frescos which are reminiscent of the Sigiriya paintings in Sri Lanka.
- Jatakas are the stories of the Buddha in his previous lives, when he was still on the path to enlightenment. These stories depict the qualities of a virtuous life and are told to serve as examples for the followers of the Buddha.
- On the ceilings of the caves is the depiction of the teeming life of the world, its flowers and fruit, the animals of the world and mythical creatures.

Q.122) With reference to miniature paintings, consider the following statements:

1. Buddhist text, Prajnaparamita, is the earliest known example of painting where a canvas miniature size is used.
2. In India, the mughal miniature paintings are the earliest evidences of miniature painting tradition.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.122) Solution (a)

Miniature paintings are executed on a very small scale for books or albums on perishable material such as paper and cloth.

The 10th century illustrated Buddhist text, Prajnaparamita, is the earliest known example of painting where a canvas of micro, or miniature size made its debut.

In India, the Pala miniature paintings, which date back to 11th century, are the earliest evidences of miniature painting tradition.

However, the golden period for miniature paintings was the 16th century when various schools of paintings were provided patronage by the Mughals, rulers of Deccan and Malwa, and Hindu chieftains of Rajasthan. This led to the development of important schools of paintings such as Mughal, Rajput and Deccan schools.

Q.123) With reference to the Mughal School of Painting, consider the following statements:

1. The Mughal style was influenced from the Safavid School of painting.
2. Mughal paintings reached its zenith during the reign of Shahjahan.
3. Paintings were based upon close observation of nature.

Which of the above statements is/are correct?

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

Q.123) Solution (d)

Origin of Mughal School is a landmark in history of Indian paintings. The origin of Mughal style is was a result of synthesis of indigenous Indian style of painting and the Safavid school of Persian painting.

Mughal paintings were a unique blend of Indian, Persian and Islamic styles. The major features of Mughal Schools are:

- Paintings based upon close observation of nature
- Fine and delicate drawing along with calligraphic text descriptions, generally on border.
- High aesthetic merit
- Primarily aristocratic
- Mostly Secular

Under Jahangir, the Mughal school paintings reached its zenith and acquired greater charm, refinement and dignity. The emperor Jahangir had a great fascination for nature and took delight in the portraiture of birds, animals and flowers.

Q.124) Which of the following is/are the most celebrated artistic works accomplished during the reign of Akbar?

1. Anwar-i-sunavli
2. Tuti-nama
3. Hamza-nama

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.124) Solution (c)



The most celebrated works accomplished during the times of Akbar were Tuti-nama and Hamza Nama.

Tuti-nama seems to be the first work of the Mughal School. Tuti-Nama literally means the "Tales of a Parrot". It is an illustrated compilation of 52 stories in 250 miniature paintings. The work was commissioned by Akbar. The themes and stories are derived from the 12th century Sanskrit anthology titled Śukasaptati or "Seventy Tales of Parrot". The parrot tells the 52 stories in the consecutive 52 nights and in these stories he teaches some moral stories to his owner. The work was completed in a span of five years under Mir Sayyid Ali and Abdus Samad. The text was written by Nakhshabi, an ethnic Persian physician and a Sufi saint who had migrated to Badayun. It was wrote in Persian.

Hamza-nama was the more refined and developed work, which contains the illustrations on cloth, originally consisting of 1400 leaves in seventeen volumes. Each leaf measured about 27"x20". These paintings were based upon a Persian Hamzanama or Dastan-e-Amir Hamza. Amir Hamza was the uncle of the prophet of Islam. Hamza nama was a extremely fanciful

story, which was disliked by Babur but was so much enjoyed by his grandson Akbar that he commissioned the court workshop to create an illustrated manuscript on this fable, and that took 14 years to complete.

Anwar-i-sunavli is an illustrated manuscript of Jahangir's time which is a animal fable book.

Q.125) With reference to the South Indian Schools of Painting, consider the following statements?

1. Manuscript called Sritattvanidhi is a famous example of Mysore school of painting.
2. Thanjore paintings were an offshoot of the Vijayanagar School.
3. While Gesso work is the main feature of Mysore paintings, it is absent in Thanjore paintings.

Which of the above statements is/are correct?

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.125) Solution (a)

Mysore paintings generally depict the Hindu gods and goddesses and scenes from Hindu mythology. The famous example of Mysore school painting is a manuscript called Sritattvanidhi. This is a pictorial digest of 1500 pages and contains illustrations of gods, goddesses and mythological figures. Thus, we conclude that Hindu Mythology is the dominant theme in the Mysore paintings.

Both the Mysore Paintings and Thanjore Paintings are offshoots of the earlier Vijayanagar School of Painting. The Vijayanagar School was basically known for Frescoes & murals of the various mythological themes of Hindu deities on the temple walls and ceilings, and was itself inspired by Ajanta. Vijayanagar art includes wall-paintings of the Dashavatara (The Ten Avatars of Vishnu) and the Girijakalyana (marriage of Parvati) at the Virupaksha Temple at Hampi.

As soon as the Vijayanagar Empire fell, the painters started migrating to Thanjavur, Mysore, Shahapur and Surpur. Those who migrated to Thanjavur and Mysore came under the heavy influence of other styles and thus, these two developed as two distinct styles of Paintings.

The patrons of Thanjore art were the Nayakas of Thanjore. This school was known for vibrant colors, opulent surface and immense use of Gold foils. The dominant themes are Hindu gods, goddesses, and saints. These paintings are created on wooden plank, so also known as palagai padam (palagai-wooden plank, padam-picture) in local parlance.

Gesso refers to a paste of white lead powder, gamboge and glue and is used as an embossing material covered with Gold foils. Gesso work is found in both the Mysore as well

as the Tanjore paintings. In Mysore paintings, the work is low in relief and intricate, while in Tanjore school, the Gesso work is little thicker.

Q.126) With reference to Rajasthani School of paintings, consider the following statements:

1. The revival of Vaisnavism and the growth of Bhakti cult was the main factor that led to the development of Rajasthani School of Painting.
2. Ragmala paintings are a distinct feature of Rajput miniature paintings.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.126) Solution (c)

Major factors which contributed greatly to the development of Rajasthani Paintings were:

- The commercial community of Rajputana was economically prosperous.
- The revival of 'Vaisnavism' and the growth of Bhakti cult provided a direction to the development of a distinct school.

The influence of poets and seers like Ramanuja (worshipper of Vishnu) in the 14th century and writers like Jaydev (worshipper of Krishna) greatly influenced thinking, spiritual awakening and art of the people of large parts of India. The Rajasthani School, akin to many others, was influenced greatly by the advent of Ramananda, Tulsidas, Kabir, Raidasa etc. This is how the subjects of the Rajput paintings included the Sri Ram Charit Manas, Geet-Govinda, the divine love of Radha and Krishna, ancient tales, lives of saints, Baramasa (monthly festivities of the year) and Ragamala (RagRaginis) and religious texts such as the Ramayana, Mahabharata, Bhagvat Purana, Krishna Lila and Devi Mahatmyam.

Ragamala paintings are a distinct feature of Rajput miniature paintings. These are pictorial representation of Indian Ragas and Raginis. The mode and time of Raga is expressed through brilliant colours and colourfully dressed Nayak and Nayikas. They are usually dressed in contemporary royal fashion.

Q.127) Which of the following are the sub-styles of Hatodi School of Paintings?

1. Kota
2. Bundi
3. Kishangarh

Choose the correct answer from the codes given below:

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

Q.127) Solution (b)

The Hadoti school comprises of Kota, Bundi and Jhalawar styles.

Hadoti School of paintings began under Rao Chhattar Shal (1631-1659 AD), who was made governor of Delhi by Shah Jahan.

The role and influence of the rulers of the Chauhan dynasty were confined to the regions of Bundi, Kota and Jhalawar. Hence this area has been termed the Hadoti region. This area was a treasury of art.

The oldest specimens of prehistoric rock paintings in Rajasthan are in the caves on the banks of the Chambal river near Kota. Its temple architecture and iconography were famous from ancient times. Many artistic temples located at Kansua, Badoli and Ramgarh testify to this fact.

The Hadoti paintings are often regarded as one of the highest quality of paintings in the Rajput style.

Q.128) Consider the following statements:

1. Rajput paintings were aristocratic in nature.
2. Marwar School of Paintings developed in the royal families of Kishangarh, Bikaner and Jodhpur.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.128) Solution (b)

Rajput paintings evolved and flourished in the royal courts of Rajputana in northern India, mainly during the 17th and 18th centuries.

Artists trained in the tradition of the Mughal miniature were dispersed from the imperial Mughal court, and developed styles also drawing from local traditions of painting, especially those illustrating the Hindu religious epics, the Mahabharata and Ramayana.

Rajput paintings were art of the people, subjects varied, but portraits of the ruling family, often engaged in hunting or their daily activities, were generally popular, as were narrative scenes from the epics or Hindu mythology, as well as some genre scenes of unnamed people.

Marwar School of Paintings developed in the royal families of Kishangarh, Bikaner, Jodhpur, Nagaur, Pali and Ghanerao.

Q.129) With reference to Kalighat paintings, consider the following statements:

1. Kalighat paintings played an important role in the Independence movement.
2. Kalighat paintings are an offshoot of Kangra School of paintings.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.129) Solution (a)

Kalighat paintings were a post Mughal phenomenon. It originated in the vicinity of Kalighat Kali Temple, Kalighat (Kolkata, India) in 19th century. Kalighat temple was considered the main centre around which the traditional artists called 'the pataus' or 'painters of cloth' concentrated. Later academic training institutions were set up in Bengal imparting European style of art for the Indian artists by British patrons. This induced the traditional artists to move from rural areas to the city. They started learning from the newer techniques. They also created innovative and new art forms. This eventually led to the birth of Kalighat painting.

The artists of Kalighat paintings played an important role in the Independence movement through the depiction of secular themes and personalities in their paintings. Paintings apart from depicting religious themes also portrayed different professions and costumes which were popular among the tourists. Sometimes, even contemporary events like crime were the subject of many paintings.

Images of goddess were popular among Kalighat artists. Kali was the favourite goddess among all deities. The artists also portrayed themes like Sita-Rama, Radha-Krishna and the exploits of Hanuman. Another theme depicted, dear to the Bengali ethos, was that of Chaitanya Mahaprabhu and his disciples.

Q.130) Which of the following is/are the famous works of Nandalal Bose?

1. Painting of Bharat Mata as a four-armed Hindu goddess.

2. Beautifying the original manuscript of the Constitution of India.
3. Painting Mahatma Gandhi walking with a staff during Civil Disobedience Movement.

Choose the correct answer from the codes given below:

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

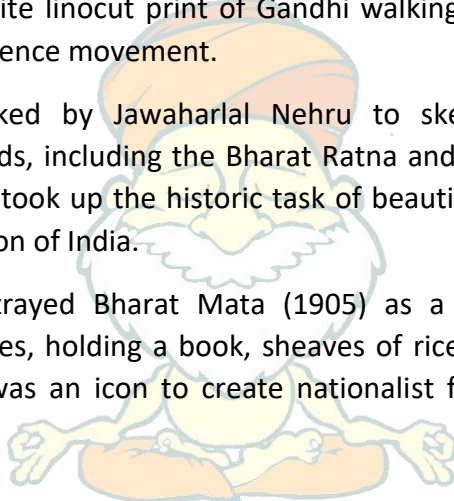
Q.130) Solution (d)

Nandalal Bose (1882 – 1966) was a disciple of Abanindranath Tagore. He became the principal of Kala Bhavan, Shanti Niketan in 1922. His paintings show the scenes from Indian mythologies, women, and village life. Here are some notable trivia on his contribution to Indian art:

To mark the 1930 occasion of Mahatma Gandhi's arrest for protesting the British tax on salt, Bose created a black on white linocut print of Gandhi walking with a staff. It became the iconic image for the non-violence movement.

He was also famously asked by Jawaharlal Nehru to sketch the emblems for the Government of India's awards, including the Bharat Ratna and the Padma Shri. Along with his students, Nandalal Bose took up the historic task of beautifying/decorating the original manuscript of the Constitution of India.

Abanindranath Tagore portrayed Bharat Mata (1905) as a four-armed Hindu goddess wearing saffron-colored robes, holding a book, sheaves of rice, a mala, and a white cloth. The image of Bharatmata was an icon to create nationalist feeling in Indians during the freedom struggle.



Q.131) Brihaddeshi is an Indian classical Sanskrit text on:

- a) Grammar
- b) Classical dance
- c) Classical music
- d) Politics

Q.131) Solution (c)

Brihaddeshi is a Classical Sanskrit text, dated ca. 6th to 8th century CE, on Indian classical music, attributed to Mataṅga Muni.

It is the first text to speak directly of the raga and to distinguish marga ("classical") from desi ("folk") music. It also introduced sargam solfège (or solfa), the singing of the first syllable of the names of the musical notes, as an aid to learning and performance.

The author based his work on Bharata Muni's Natya Shastra.

Q.132) Which of the following statements is/are correct regarding Haveli Sangeet:

1. It is a form of Carnatic classical music.
2. The impact of Bhakti Movement on Indian music can be seen through Haveli Sangeet.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.132) Solution (b)

Haveli Sangeet is a form of Hindustani classical music sung in havelis. The essential component is dhrupad. It originated in Mathura in Braj, northern India.

Haveli Sangeet is another name for Hindu temple music practiced by the followers of Vaishnavism of Nathdwara in Rajasthan, and considered a part of a rich historical tradition.

Essentially a tribute to Krishna, its form includes devotional renditions like kirtans, bhajans and bhava nritya, all related to religious cult worship.

The impact of Bhakti Movement on Indian music was through the Haveli sangeet along with the Bhajan and Kirtans.

The advent of the Dhrupad, Khayal and Tappa, the dissociation of dance from music, and the shift from the pakhawaj to the tabla, all happened during the Bhakti Movement period.

Q.133) With reference to the Carnatic Music, consider the following statements:

1. Purandardas is considered to be the father of Carnatic music.
2. Ragas are the most important element of Carnatic Music.
3. It is purely indigenous, normally isolated from alien influences.

Which of the above statements is/are correct?

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

Q.133) Solution (d)

Carnatic music is a system of music commonly associated with South India, including the modern Indian states of Karnataka, Andhra Pradesh, Telangana, Kerala and Tamil Nadu, and Sri Lanka.

In Carnatic music there is a very highly developed theoretical system. It is based upon a complex system of Rāgam (Rāga) and Thalam (Tala).

Most compositions in Carnatic music have three parts to their body:

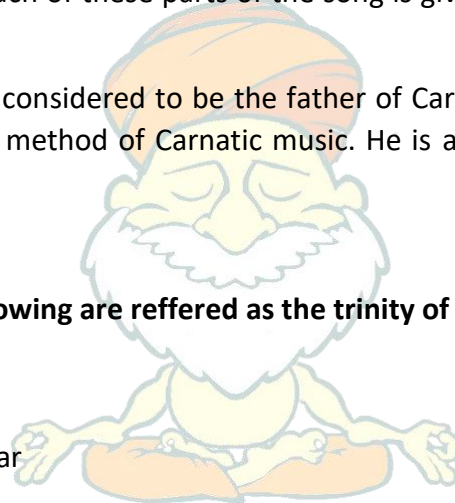
- The first two lines of the song are called Pallavi. They occur over and over, especially after each stanza.
- Usually the Pallavi is followed by two more lines or sometimes just one more. This portion is called Anu Pallavi. This is sung at the beginning for sure, but sometimes even during the end of the song, but not necessarily after each stanza.
- The stanzas of a song are called 'Charanam'

A song composed in the Carnatic style necessarily comprises of a Pallavi, Anupallavi and one or two or more Charanas. Each of these parts of the song is given importance, while singing in the Carnatic style.

Purandardas (1480-1564) is considered to be the father of Carnatic music. To him goes the credit of codification of the method of Carnatic music. He is also credited with creation of several thousand songs.

Q.134) Who among the following are referred as the trinity of Carnatic Music?

1. Tyagaraja
2. Kanakadasa
3. Muthuswami Dikshitar
4. Syama Sastri



Choose the correct answer from the codes given below:

- a) 1, 2 and 3 only
- b) 2, 3 and 4 only
- c) 1, 3 and 4 only
- d) 1, 2 and 4 only

Q.134) Solution (c)

The Trinity of Carnatic music refers to the outstanding trio of composer-musicians of Carnatic music in the 18th century, being Tyagaraja, Muthuswami Dikshitar and Syama Sastri.

the Trinity of Carnatic music are known for creating a new era in the history of Carnatic music by bringing about a noticeable change in what was the existing Carnatic music tradition.

Compositions of the Trinity of Carnatic music are recognized as being distinct in style, and original in handling ragas.

Muthuswami Dikshitar mainly composed in Sanskrit and Manipravalam (Tamil and Sanskrit), while Tyagaraja and Syama Sastri mainly composed in Telugu.

Q.135) Which of the following pairs is/are correctly matched?

S. No.	Folk Dance	Region
1.	Gaur	Kerala
2.	Pandavani	Chhattisgarh
3.	Bidesia	Uttarakhand

Choose the correct answer from the codes given below:

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

Q.135) Solution (b)

Gaur: Gaur means Bison, and in this dance, the dancers mimic the movements of a ferocious bison such as charging, tossing of horns, hurling wisps of grass into the air etc. This dance is performed in the Bastar district of Madhya Pradesh.

Pandavani: Pandavani dance and music is a folk singing style of musical narration of tales from ancient epic Mahabharata with musical accompaniment and Bhima as hero. It is a folk dance of Chhattisgarh. Teejan Bai is a known Pandavani artist.

Bidesia: It is a popular form of dance drama prevalent in the Bhojpuri-speaking region of Bihar. Bhikari Thakur is believed to be the creator of these dramas. It dealt with many social issues, contradictory topics & conflict between the traditional and the modern, the urban and rural, and the rich and the poor. In Bidesia, the female roles are also played by the male actor-dancers. The plays and style of theatre is very popular for their rhythmic language, sweet songs and appealing music.

Q.136) With reference to Indian culture, which of the following pairs is/are correct regarding theatre forms of India?

S. No.	Folk theatre	Region
1.	Ramman	Uttarakhand
2.	Therukoothu	Andhra Pradesh
3.	Yakshangana	Tamil Nadu

Choose the correct answer from the codes given below:

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

Q.136) Solution (a)

Ramman: It is a folk theatre of Uttarakhand. It is a multiform cultural event combining theatre, music, historical reconstructions, and traditional oral and written tales. It is celebrated every year in Baisakh month (april) in the courtyard of the temple of Bhumiyaal Devta situated in Chamoli district, Uttarakhand. Mask dance performed exclusively by the Bhandaris (Ksatriya caste). Ramman has been also included in the UNESCO Representative list of Intangible Cultural Heritage of Humanity.

Theukoothu: It literally meaning street play, is the most popular form of folk drama of Tamil Nadu. It is mostly performed at the time of annual temple festivals of Mariamman (Rain goddess) to achieve rich harvest. At the core of the extensive repertoire of Therukoothu there is a cycle of eight plays based on the life of Draupadi. Kattiakaran, the Sutradhara of the Therukoothu performance, gives the gist of the play to the audience and Komali entertains the audience with his buffoonery.

Yakshagana: It is the traditional theatre form of Karnataka. It is based on mythological stories and Puranas. The most popular episodes are from the Mahabharata i.e. Draupadi swayamvar, Subhadra vivah, Abhimanyu vadh, Karna-Arjun yuddh and from Ramayana i.e. Raajyaabhishek, Lav-kush Yuddh, Baali-Sugreeva yuddha and Panchavati.

Q.137) Which of the following pairs is/are correctly matched?

S. No.	Art form	State
1.	Togalu Gombeyatta	Telangana
2.	Tholu Bommalata	Andhra Pradesh
3.	Ravanachhaya	Odisha

Choose the correct answer from the codes given below:

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

Q.137) Solution (d)

Togalu gombeyaata is a puppet show unique to the state of Karnataka. The puppets are styled and designed like the characters of Yakshagana theatre form of the region. The

Gombeyatta puppet figures are highly stylized and have joints at the legs, shoulders, elbows, hips and knees. These puppets are manipulated by five to seven strings tied to a prop. Some of the more complicated movements of the puppet are manipulated by two to three puppeteers at a time. Episodes enacted in Gombeyatta are usually based on Prasangas of the Yakshagana plays. The music that accompanies is dramatic and beautifully blends folk and classical elements.

Tholu Bommalata is the shadow puppetry of Andhra Pradesh. The puppets are large in size and have jointed waist, shoulders, elbows and knees. They are coloured on both sides. Hence, these puppets throw coloured shadows on the screen. The music is dominantly influenced by the classical music of the region and the theme of the puppet plays are drawn from the Ramayana, Mahabharata and Puranas.

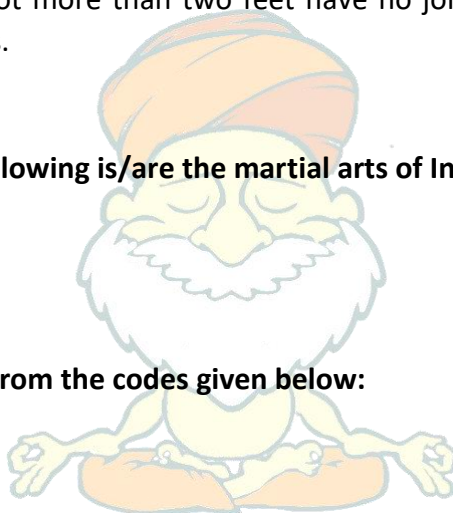
Ravanachhaya: It is the shadow puppetry of Odisha. The puppets are made of deer skin and are conceived in bold dramatic poses. Apart from human and animal characters, many props such as trees, mountains, chariots, etc. are also used. Although, Ravanachhaya puppets are smaller in size-the largest not more than two feet have no jointed limbs, they create very sensitive and lyrical shadows.

Q.138) Which among the following is/are the martial arts of India?

1. Silambam
2. Thang Ta
3. Kalbelia

Choose the correct answer from the codes given below:

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



Q.138) Solution (a)

Silambam is a weapon-based Indian martial art from Tamil Nadu. Every state has its own style of martial arts. A wide variety of weapons are used in silamban, some of which are not found anywhere else in the world. Silambam art also used animal movements of snake, tiger, eagle forms and footwork patterns are play a key role here as well. Another part of Silambam is Kuttu varisai, it is the unarmed kind of martial art.

Thang Ta is a weapon based Indian martial art created by the Meitei of Manipur. In Manipuri language, thang means sword and ta means spear, referring to the art's primary weapons. Thang Ta is also a popular form in Manipuri dance.

Kalbelia dance is a folk dance of Rajasthan. Kalbelia dance is particularly performed by a Rajasthani tribe called 'Kalbelia'. The popularity of this dance is so much worldwide that

Rajasthan's Kalbelia dance and songs are now in UNESCO's representative list of the Intangible Cultural Heritage of Humanity from the year 2010. In Kalbelia dance, males play various traditional instruments and females perform the dance. Kalbelia dance is one of the most sensuous dance among all Rajasthani dances.

Q.139) Consider the following matches of GI protected Products and their respective states:

S. No.	GI tagged product	State
1.	Sohrai- Khovar Painting	Madhya Pradesh
2.	Idu Mishmi Textile	Tripura
3.	Chak- Hao	Manipur

Which of the above pairs is/are correctly matched?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

Q.139) Solution (c)

Sohrai and Khovar painting is a mural art traditionally practiced by women in the Hazaribagh district of Jharkhand. The walls are first coated with a mixture of soil and dung, and then painted. Traditionally used to decorate the hut walls, it is also done on paper and cloth so that it may be sold to patrons. They received the Geographical Indication tag in 2020.

Idu Mishmi textiles are the handloom goods from Arunachal Pradesh. The yarns for making these textiles are extracted from the nettle plants which are commonly grown in the wild areas. The patterns woven are inspired by the beauty of Arunachal Pradesh. The designs include intricate geometrical patterns like lines, angles, triangles, rhomboid shapes with the continuous sequence. These handloom goods are highly durable, bright and attractive and can be used in all seasons and occasions.

Chak-Hao is a scented glutinous (sticky) rice which has been in cultivation in Manipur over centuries, and is characterised by its special aroma. The rice is black in colour and takes the longest cooking time of 40-45 minutes due to the presence of a fibrous bran layer and higher crude fibre content. It is normally eaten during community feasts and is served as Chak-Hao kheer.

Q.140) Which among the following have been given geographical protection in India?

- 1. Kangra painting
- 2. Cheriya painting

3. Mysore painting

Choose the correct answer from the codes given below:

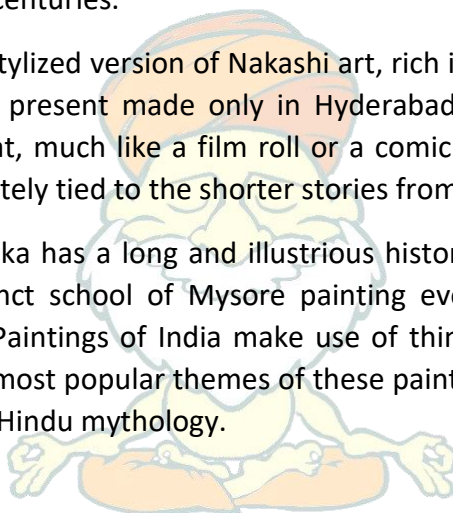
- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.140) Solution (d)

Kangra painting is the pictorial art of Kangra, named after Kangra, Himachal Pradesh, a former princely state, which patronized the art. It became prevalent with the fading of Basohli school of painting in mid-18th century. The main centres of Kangra paintings are Guler, Basohli, Chamba, Nurpur, Bilaspur and Kangra. Later on this style also reached Mandi, Suket, Kullu, Arki, Nalagarh and Tehri Garhwal (represented by Mola Ram), and now are collectively known as Pahari painting, covering the style that was patronized by Rajput rulers between the 17th and 19th centuries.

Cheriyal Scroll Painting is a stylized version of Nakashi art, rich in the local motifs peculiar to the Telangana. They are at present made only in Hyderabad, Telangana. The scrolls are painted in a narrative format, much like a film roll or a comic strip, depicting stories from Indian mythology and intimately tied to the shorter stories from the Puranas and Epics.

Mysore paintings in Karnataka has a long and illustrious history, tracing its origins back to the Ajanta times. The distinct school of Mysore painting evolved from the paintings of Vijayanagar times. Mysore Paintings of India make use of thinner gold leaves and require much more hard work. The most popular themes of these paintings include Hindu Gods and Goddesses and scenes from Hindu mythology.



Q.141) With reference to the rajput kingdoms during medieval period, consider the following statements:

- 1. The Chauhans were the earliest of the Rajput rulers.
- 2. The Paramara dynasty of Rajputs ruled Malwa.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

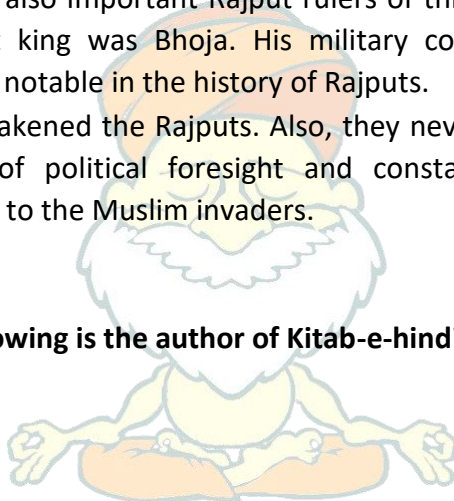
Q.141) Solution (b)

Rajput Kingdoms:

- The dominance of Rajputs began from the seventh and eighth centuries and lasted till the Muslim conquest in the twelfth century. Even after that, many Rajput states continued to survive for a long time.
- In the period of Muslim aggression, the Rajputs were the main defenders of the Hindu religion and culture.
- The Gurjara-Pratiharas were the earliest of the Rajput rulers. Its first great leader was Harischandra. He conquered extensive territory in Rajaputana and ruled with his capital at Bhinmal.
- The Gurjaras ruled in different branches. One branch ruled Gujarat and another at Avanthi.
- The Pratiharas involved themselves in a threecornered contest with the Palas of Bengal and the Rashtrakutas of Deccan. Later the Pratiharas became weak.
- The Chauhans, the most valiant of the Rajput races, ruled Ajmir. Vigraharaj was their most important king, who occupied Delhi. Therefore the Chauhans faced the onslaught of the Muslims under Muhammad of Ghori.
- The Paramaras were also important Rajput rulers of this period. They ruled Malwa. The most important king was Bhoja. His military conquests as well as cultural contributions remain notable in the history of Rajputs.
- Constant fighting weakened the Rajputs. Also, they never united against a common enemy. Their lack of political foresight and constant rivalries prevented any combined opposition to the Muslim invaders.

Q.142) Who among the following is the author of Kitab-e-hind?

- a) Alberuni
- b) Barani
- c) Firdausi
- d) Mahmud



Q.142) Solution (a)

Alberuni was an Iranian scholar and polymath during the Islamic Golden Age. He was the author of kitab-e-Hind.

Kitab al-Hind is the result of long years of hard work and perseverance of Alberuni. He had written about the religious, political and intellectual aspects of India. The book is divided into 80 chapters each with a sub-heading indicating the topics which it relates.

Q.143) Which of the following are the causes for the failure of Hindu Kingdoms against Muslim Invasion during medieval period of India?

1. Lack of unity among them
2. Reliance on cavalry during war

3. Declining power of Hindu states

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

Q.143) Solution (b)

The causes for the downfall of Hindu states against Muslim invasion have to be analysed historically.

The most important cause was that they lacked unity. They were divided by factions. The Rajput princes exhausted one another by their mutual conflicts.

Secondly, many Hindu states were declining in power. Their military methods were out of date and far inferior to those of Muslims.

Indians continued to rely on elephants while the Muslims possessed quick-moving cavalry. The Muslims soldiers had better organization and able leaders.

Their religious zeal and their greed for the greater wealth of India provided stimulus to them.

Among the Hindus, the duty of fighting was confined to a particular class, the Kshatriyas. Moreover, the Hindus were always on the defensive, which was always a weak position.

Q.144) With reference to the history of medieval India, the "corps of Forty" was:

- a) A highly trained group of men for the personal protection of Sultan of Delhi Sultanate
- b) Number of Rajputana kingdoms which existed during medieval period
- c) A group of men appointed by the king during Vijayanagar Empire for efficient land revenue administration
- d) A body of nobles who administered the Delhi Sultanate as per the wishes of the sultan

Q.144) Solution (d)

The Corps of Forty also known as Dal Chalisa or Turkan-i-Chahalgani was the council of 40 Turkic and non-Turkic slave emirs who administered the Delhi Sultanate as per the wishes of the sultan. It was the first regular ministerial body in the history of Indian subcontinent. Although all power was vested in the sultan, as the head of state, head of government, commander of the sultanate's armies and the final decision-maker in the judicial system, he needed help ruling his kingdom effectively.

It was initially formed by Qutb al-Din Aibak and later modified by Iltutmish. After Iltutmish's death, the balance of power shifted and the sultan became a puppet of these emirs. They would enthrone and depose Iltutmish's children and grandchildren, often murdering them when they proved troublesome.

Balban proved very powerful and he almost liquidated the Corps of Forty. He introduced stern measures against Turkish nobles and appointed Non-Turkish nobles on important posts. He followed the policy of 'blood and iron' against all those who opposed him. He himself belonged to the Corps of Forty and knew their assets and weak points. He was convinced that this group was doing a lot of destructive work and was a great danger to the stability of the Sultan and the Sultanate of Delhi.

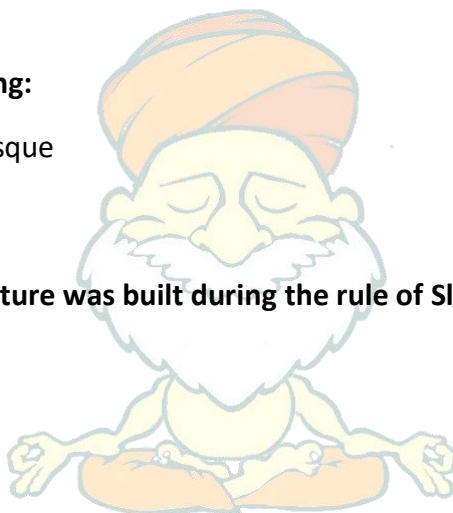
He adopted all sorts of fair and foul methods to eliminate them. He even poisoned to death some of the nobles. Balban put an end to the hereditary control of the nobles over the jagirs. He confiscated the jagirs of all those nobles who even slightly deviated from his instructions. He prescribed strict court etiquettes for the nobles.

Q.145) Consider the following:

1. Quwwat ul Islam Mosque
2. Adhai din ka Jhokra
3. Hauz Khas Complex

Which of the above architecture was built during the rule of Slave Dynasty?

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



Q.145) Solution (b)

Quwwat ul Islam Mosque:

- The Quwwat-ul-Islam mosque, also known as the Qutub Mosque or the Great Mosque of Delhi, was commissioned by Qutb-ud-din Aibak, founder of the Mamluk or Slave dynasty and built using spolia from 27 Hindu and Jain temples.
- It was the first mosque built in Delhi after the Islamic conquest of India and the oldest surviving example of Ghurids architecture in Indian subcontinent.
- Decorative patterns used in the mosque are floral motifs with Arabic inscriptions intermixture of Hindu and Islamic ideals.

Adhai Din Ka Jhonpra:

- Adhai Din Ka Jhonpra is a large and imposing structure in the city of Ajmer in Rajasthan.

- A large number of architectural members and sculptures of temples are lying inside the verandah of the complex.
- It was designed by Abu Bakr of Herat and constructed by Qutb-ud-Din-Aibak of Slave Dynasty. The structure was completed in 1199 AD and was further beautified by Iltutmish of Delhi in 1213 AD.

Hauz Khas Complex:

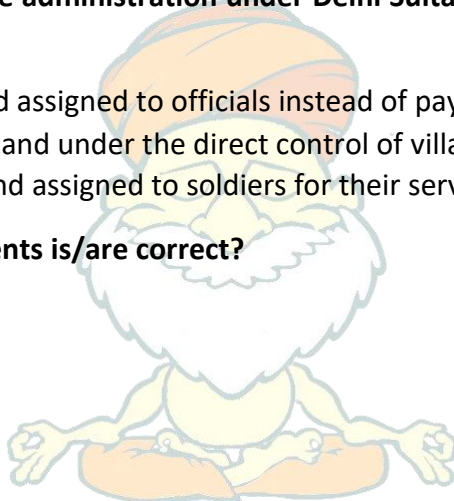
- The Hauz Khas Complex had originally been a water tank built by Alauddin Khalji, a ruler of Khilji dynasty.
- Sultan Feroz Shah developed the area further, adding in a religious university called the Madrasa-e-Firoz Shahi that attracted students and scholars from all over.
- The school's buildings were shaped like the letter "L" with easy access to water tanks and a garden.

Q.146) With reference to the administration under Delhi Sultanate, consider the following statements:

1. Iqta land was the land assigned to officials instead of payment for their services.
2. Khalisa land was the land under the direct control of village councils.
3. Inam land was the land assigned to soldiers for their services in wars.

Which of the above statements is/are correct?

- a) 1 only
- b) 1 and 2 only
- c) 3 only
- d) 1, 2 and 3



Q.146) Solution (a)

After consolidating their position in India, the Delhi Sultans introduced reforms in the land revenue administration. The lands were classified into three categories:

1. Iqta land – lands assigned to officials as iqtas instead of payment for their services.
2. Khalisa land – land under the direct control of the Sultan and the revenues collected were spent for the maintenance of royal court and royal household.
3. Inam land – land assigned or granted to religious leaders or religious institutions.

The peasantry paid one third of their produce as land revenue, and sometimes even one half of the produce. They also paid other taxes and always led a hand-to-mouth living. Frequent famines made their lives more miserable.

Q.147) With reference to the economy during Sultanate period, consider the following statements:

1. The process of urbanization gained momentum.
2. Cotton textile and silk industry flourished in this period.
3. Gold coins known as tankas became popular during the reign of Alauddin Khilji.

Which of the above statements is/are correct?

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

Q.147) Solution (a)

Economy during Sultanate period:

- During the Sultanate period, the process of urbanization gained momentum.
- A number of cities and towns had grown during this period. Lahore, Multan, Broach, Anhilwara, Lakhnauti, Daulatabad, Delhi and Jaunpur were important among them. Delhi remained the largest city in the East.
- The growth of trade and commerce was described by contemporary writers. India exported a large number of commodities to the countries on the Persian Gulf and West Asia and also to South East Asian countries.
- Overseas trade was under the control of Multanis and Afghan Muslims. Inland trade was dominated by the Gujarat Marwari merchants and Muslim Bohra merchants.
- Construction of roads and their maintenance facilitated for smooth transport and communication. Particularly the royal roads were kept in good shape.
- Sarais or rest houses on the highways were maintained for the convenience of the travelers.
- Cotton textile and silk industry flourished in this period. Sericulture was introduced on a large scale which made India less dependent on other countries for the import of raw silk.
- Paper industry had grown and there was an extensive use of paper from 14th and 15th centuries. Other crafts like leather-making, metal-crafts and carpet-weaving flourished due to the increasing demand.
- The royal karkhanas supplied the goods needed to the Sultan and his household. They manufactured costly articles made of gold, silver and gold ware.
- The nobles also aped the life style of Sultans and indulged in luxurious life. They were well paid and accumulated enormous wealth.
- The system of coinage had also developed during the Delhi Sultanate. Iltutmish issued several types of silver tankas. One silver tanka was divided into 48 jitals during the Khalji rule and 50 jitals during the Tughlaq rule.
- Gold coins or dinars became popular during the reign of Alauddin Khalji after his South Indian conquests.
- Copper coins were less in number and dateless. Muhammad bin Tughlaq had not only experimented token currency but also issued several types of gold and silver

coins. They were minted at eight different places. At least twenty five varieties of gold coins were issued by him.

Q.148) Which of the following pairs is/are correctly matched?

S.No.	Book	Author
1.	Tarikhi-Firoz Shahi	Zia Nakshabi
2.	Tabaqat-iNasari	Minhaj-us-Siraj
3.	Khazain-ul-Futuh	Amir Khusrau

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.148) Solution (b)

Tarikh-i-Firoz Shahi was an interpretation of the history of the Delhi Sultanate up to the then-present ruler Firuz Shah Tughlaq. It was written by Ziauddin Barani.

Tabaqat-i Nasiri is an elaborate history of the Islamic world written in Persian by Minhaj-i-Siraj. The purpose of the Tabaqat-i Nasiri was to account for the Muslim dynasties that originated in Iran and Central Asia. The Tabaqat-i Nasiri is the only source for the Khaljis rebellion in Bengal against the sultan of Delhi from 1229-1230.

Khaza'in ul-Futuh (The Treasures of Victory) was written by Amir Khusrau recording Ala ud-Din's construction works, wars and administrative services.

Q.149) Krishna Deva Raya belonged to which of the following dynasty?

- a) Sangama Dynasty
- b) Saluva Dynasty
- c) Tuluva Dynasty
- d) Aravidu Dynasty

Q.149) Solution (c)

Krishnadevaraya was an emperor of the Vijayanagara Empire who reigned from 1509–1529. He was the third ruler of the Tuluva Dynasty and is considered to be its greatest ruler.

He possessed the largest empire in India after the decline of the Delhi Sultanate

He became the dominant ruler of the peninsula of India by defeating the Sultans of Bijapur, Golconda, the Bahmani Sultanate and the Gajapatis of Odisha, and was one of the most powerful Hindu rulers in India.

Various travelogues indicate that the king was not only an able administrator but also an excellent general, leading from the front in battle and even attending to the wounded. On many occasions, the king changed battle plans abruptly, turning a losing battle into victory.

Q.150) Who among the following visited the court of Krishnadeva Raya of Vijayanagar Empire?

1. Domingo Paes
2. Abdur Razzaq
3. Nicolo Conti

Choose the correct answer from the codes given below:

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

Q.150) Solution (a)

Domingo Paes was a Portuguese traveller who visited the Vijayanagara Empire. His visit took place during the rule of King Krishna Deva Raya. Paes recorded his impressions of Vijayanagara state in his *Chronica dos reis de Bisnaga* ("Chronicle of the Vijayanagar kings"). His detailed account is one of the few known descriptions of that empire and of its capital, Vijayanagara (Hampi), by a traveller from abroad.

Abdur Razzak was a Persian was a Timurid chronicler and Islamic scholar. He was for a while the ambassador of Shah Rukh, the Timurid dynasty ruler of Persia. visited the Vijayanagar Kingdom at the time of Dev Raya II.

Nicolo Conti was an Italian merchant, explorer, and writer. He visited the Vijayanagar kingdom during the reign of Deva Raya-I (theTuluva dynasty ruler).

Q.151) With reference to the administration during the reign of Sher Shah Suri, which of the following pairs is/are correct?

S. No.	Minister	In charge of
1.	Diwan-i-Ariz	in charge of Army
2.	Diwan-i-Rasalat	Minister for Communications
3.	Diwan-i-Insha	Foreign Minister

Choose the correct answer from the codes given below:

- a) 1 only
- b) 1 and 2 only
- c) 3 only
- d) 1, 2 and 3

Q.151) Solution (a)

Sher Shah's Administration:

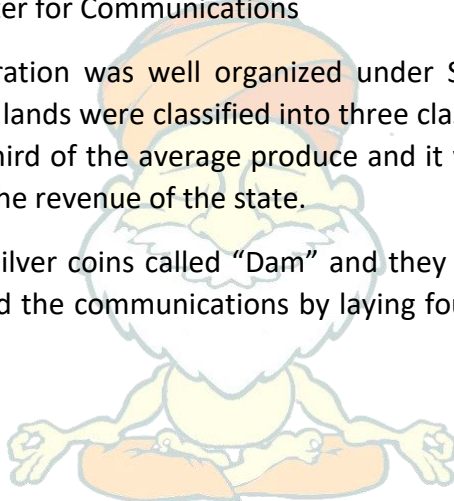
Rule of Sher Shah Suri lasted for five years, he organized a brilliant administrative system. The central government consisted of several departments. The king was assisted by four important ministers:

1. Diwan –i- Wizarat – also called as Wazir - in charge of Revenue and Finance
2. Diwan-i-Ariz – in charge of Army
3. Diwan-i-Rasalat- Foreign Minister
4. Diwan-i-Insha- Minister for Communications

The land revenue administration was well organized under Sher Shah. Land survey was carefully done. All cultivable lands were classified into three classes – good, middle and bad. The state's share was one third of the average produce and it was paid in cash or crop. His revenue reforms increased the revenue of the state.

Sher Shah introduced new silver coins called "Dam" and they were in circulation till 1835. Sher Shah had also improved the communications by laying four important highways. They were:

1. Sonargaon to Sind
2. Agra to Burhampur
3. Jodhpur to Chittor
4. Lahore to Multan



Rest houses were built on the highways for the convenience of the travellers. Police was efficiently reorganized and crime was less during his regime.

The military administration was also efficiently reorganized and Sher Shah borrowed many ideas like the branding of horses from Alauddin Khalji.

Q.152) With reference to the administration under Mughal Rule, consider the following statements?

1. Mir Saman was responsible for endorsing the appointment of mansabdars.
2. Mir Bakshi was the officer incharge of royal karkhanas.
3. Diwani Kul was responsible for revenue and finances.

Which of the above statements is/are correct?

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

Q.152) Solution (c)

The Mughal Empire had pan-Indian character. Babur and Humayun for reasons of their brief reign and that of being busy in military matters could not concentrate on establishing a definite system or pattern in administration.

By the end of Akbar's reign we find establishment of elaborate offices with assigned functions to the heads of offices. The rules and regulations guiding both their public and private conduct had all been fixed so that the officers were converted into what can be termed the Apparatus of the Empire.

Mir Saman: The mir saman was the officer incharge of the royal karkhanas. He was also known as khan saman. He was the chief executive officer responsible for the purchase of all kinds of articles and their storage for the royal household. Another important duty was to supervise the manufacture of different articles, be it weapons of war or articles of luxury. He was directly under the Emperor but for sanction of money and auditing of accounts he was to contact the diwan.

Mir Bakshi: The mir'arz of Delhi Sultante changed its nomenclature to mir bakhshi under the Mughals. All orders of appointments of mansabdars and their salary papers were endorsed and passed by him. He personally supervised the branding of the horses (dagh) and checked the muster-roll (chehra) of the soldiers. On the basis of his verification, the amount of the salary was certified. Only then the diwan made entry in his records and placed it before the king. Mir bakhshi placed all matters pertaining to the military department before the Emperor. The new entrants, seeking service, were presented before the Emperor by the mir bakhshi

Diwani Kul: The chief diwan (diwani kul) was made responsible for revenue and finances. His primary duty was to supervise the imperial treasury and check all accounts. He personally inspected all transactions and payments in all departments. He maintained direct contact with the provincial diwans and their functioning was put under his vigil. His seal and signatures were necessary for the validation of all official papers involving revenue. The entire revenue collection and expenditure machinery of the Empire was under his charge. No fresh order of appointment or promotion could be affected without his seal. To check the diwan's power, the Mughal Emperor asked the diwan to submit the report on state finances daily.

Q.153) With reference to the administration under Mughal Rule, consider the following statements:

1. Ports were separate independent units of administration under the Mughals.
2. The parganas were the administrative units below the sarkar.
3. The Amalguzar was the executive head of Parganas.

Which of the above statements is/are correct?

- a) 1 only
- b) 1 and 2 only
- c) 3 only
- d) 1, 2 and 3

Q.153) Solution (b)

Port Administration: The Mughals were aware of the economic importance of the sea-ports as these were the centres of brisk commercial activities. The port administration was independent of the provincial authority. The governor of the ports was called mutasaddi, who was directly appointed by the Emperor. Sometimes the office of the mutasaddi was auctioned and given to the highest bidder. The mutasaddi collected taxes on merchandise and maintained a custom-house. He also supervised the mint house at the port. The shahbandar was his subordinate who was mainly concerned with the custom-house.

Pargana Administration: The parganas were the administrative units below the sarkar. The shiqqdar was the executive officer of the pargana and assisted the amils in revenue collection. The amil looked after the revenue collection at the pargana level also. His duties were similar to those of the amalguzar at the sarkar level. The qanungos kept all the records pertaining to the land in his area. He was to take note of different crops in the pargana.

Amalguzar: The most important revenue collector was the amil or amalguzar at Sarkar level. His primary duty was to assess and supervise the revenue collection through other subordinate officials. A good amil was supposed to increase the land under cultivation and induce the peasants to pay revenue willingly without coercion. All accounts were to be maintained by him. Daily receipts and expenditure reports were sent by him to the provincial diwan.

Q.154) Which of the following is/are the chief elements of the style of architecture that evolved under Akbar's patronage?

1. Widespread use of white marble as building material.
2. The arches used mainly in decorative form rather than in structural form
3. A widespread use of the trabeated construction

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only

d) 1, 2 and 3

Q.154) Solution (b)

Akbar's reign can be taken as the formative period of Mughal architecture. It represents the finest example of the fusion of Indo-Islamic architecture.

The architecture of the reign of Akbar represents encouragement of the indigenous techniques and a selective use of the experiences of other countries. The chief elements of the style of architecture that evolved under Akbar's patronage can be listed as:

- The buildings mainly used red sandstone as the building material;
- A widespread use of the trabeated construction;
- The arches used mainly in decorative form rather than in structural form;
- The dome was of the 'Lodi' type, sometimes built hollow but never technically of the true double order;
- The shafts of the pillars were multifaceted and the capitals of these pillars invariably took the form of bracket supports; and
- The decoration comprised of boldly carved or inlaid patterns complemented by brightly coloured patterns on the interiors.

Trabeated System of Construction: In architecture it is a building system where strong horizontal elements are held up by strong vertical elements with large spaces between them. This is usually used to hold up a roof, creating a largely open space beneath, for whatever use the building is designed.

Q.155) Which of the following were the causes of decline of Mughal rule in India?

1. Absence of a definite law of succession
2. Degeneration of the nobility
3. Invasions of Irani and Durrani kingdoms

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.155) Solution (d)

The process of disintegration of the Mughal Empire began during the reign of Aurangzeb, but it picked up momentum only after his death in 1707. Some of the main causes for the decline of the Mughals were as follows:

1. The government of the Mughals was a personal despotism and so its success depended on the character of the reigning ruler. The later Mughals were worthless and neglected the administration of the state.
2. With the absence of a definite law of succession, there always occurred a war of succession; this weakened the stability of the government, and fostered partisanship at the cost of patriotism.
3. The degeneration of the rulers led to the degeneration of the nobility, with factious quarrels and intrigues costing the empire heavily.
4. The deterioration of the army also proved disastrous for the empire.
5. The empire had become too vast and unwieldy to be efficiently governed from a central authority under weak rulers, especially under the existing conditions of transport and communication.
6. Aurangzeb's religious policy was largely responsible, leading to revolts by Rajputs, Sikhs, Jats and Marathas.
7. Aurangzeb's Deccan policy was a complete failure and was an important cause of the downfall of the Mughal empire.
8. Invasions of Irani and Durrani kingdoms gave a death-blow to the Mughal empire.

Q.156) With reference to Maratha administration, consider the following statements:

1. Mirasdars were resident cultivators with hereditary rights of occupancy.
2. The Ashtapradhan was a council of eight ministers that administered the Maratha empire

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.156) Solution (c)

The Mirasdars were residents of the village who had permanent proprietary right in their land, and could not be ejected or dispossessed so long as they paid their rent.... The property of Mirasdars was hereditary and saleable, and even when ejected for non-payment of land tax, the Mirasdars did not lose the right of recovering their ancestral farm land for a long period.

The Ashtapradhan (The Council of Eight) was a council of eight ministers that administered the Maratha empire. This system was formed by Shivaji. Ministerial designations were drawn from the Sanskrit language and comprised:

- Pantpradhan or Peshwa – Prime Minister, general administration of the Empire

- Amatya or Mazumdar – Finance Minister, managing accounts of the Empire
- Sachiv – Secretary, preparing royal edicts
- Mantri – Interior Minister, managing internal affairs especially intelligence and espionage
- Senapati – Commander-in-Chief, managing the forces and defence of the Empire
- Sumant – Foreign Minister, to manage relationships with other sovereigns
- Nyayadhyaksh – Chief Justice, dispensing justice on civil and criminal matters
- Panditrao – High Priest, managing internal religious matters

Q.157) With reference to the administration under later Mughals, consider the following statements:

1. Jahandar Shah reintroduced Jaziya.
2. Nizam-ul-Mulk founded the independent state of Hyderabad during the reign of Ahmad Shah.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.157) Solution (d)

Jahandar Shah (March 1712-February 1713):

- With the help of Zulfikar Khan, Jahandar Shah became the emperor. Zulfikar Khan was appointed prime minister.
- He introduced izara system to improve the financial condition of the empire.
- He abolished Jaziya. Jizya tax was a per capita yearly taxation levied in the form of financial charge on permanent non-muslim subjects of a state governed by Islamic law.

In 1724 Nizam-ul-Mulk became the wazir and founded the independent state of Hyderabad during the reign of Muhammad Shah (1719-48). Before that Muhammad Shah, with the help of Nizam-ul-Mulk, killed the Sayyid Brothers- Abdulla Khan and Hussain Ali (known as 'King Makers').

Q.158) Consider the following statements:

1. Safdar Jang was the founder of the independent principality of Awadh.
2. Murshid Kuli Khan was the founder of the independent state of Bengal.

Which of the above statements is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.158) Solution (b)

Awadh:

The founder of the independent principality of Awadh was Saadat Khan, popularly known as Burhan-ul-Mulk. Saadat Khan was a Shia. He had joined in a conspiracy against the Sayyid brothers, which resulted in his being given an increased mansab. Later, driven out of the court, he was prompted to found a new independent state. Saadat Khan committed suicide due to pressure from Nadir Shah who was demanding a huge booty from him. He was succeeded by Safdar Jang as the Nawab of Awadh.

Bengal:

Murshid Kuli Khan was the founder of the independent state of Bengal. He was a capable ruler and made Bengal a prosperous state. He was succeeded in 1727 by his son Shujaud-din. His successor, Sarfaraz Khan, was killed in 1740 by Alivardi Khan, the deputy governor of Bihar at Gheria, who assumed power and made himself independent of the Mughal emperor by giving yearly tribute.

Q.159) Which of the following were the factors responsible for decline of Portuguese power in India?

1. Diversion of Portuguese interest to Malay Archipelago
2. Rise of Marathas
3. Religious policies of Portuguese

Choose the correct answer from the codes given below:

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1, 2 and 3

Q.159) Solution (b)

Decline of the Portuguese:

- By the 18th century, the Portuguese in India lost their commercial influence, though some of them still carried on trade in their individual capacity and many took to piracy and robbery. In fact, Hooghly was used by some Portuguese as a base for piracy in the Bay of Bengal.

- The decline of the Portuguese was brought about by several factors. The local advantages gained by the Portuguese in India were reduced with the emergence of powerful dynasties in Egypt, Persia and North India and the rise of the turbulent Marathas as their immediate neighbours. (The Marathas captured Salsette and Bassein in 1739 from the Portuguese.)
- The religious policies of the Portuguese, such as the activities of the Jesuits, gave rise to political fears. Their antagonism for the Muslims apart, the Portuguese policy of conversion to Christianity made Hindus also resentful.
- Their dishonest trade practices also evoked a strong reaction. The Portuguese earned notoriety as sea pirates. Their arrogance and violence brought them the animosity of the rulers of small states and the imperial Mughals as well.
- The discovery of Brazil diverted colonising activities of Portugal to the West.
- The union of the two kingdoms of Spain and Portugal in 1580-81, dragging the smaller kingdom into Spain's wars with England and Holland, badly affected Portuguese monopoly of trade in India.
- The earlier monopoly of knowledge of the sea route to India held by the Portuguese could not remain a secret forever; soon enough the Dutch and the English, who were learning the skills of ocean navigation, also learnt of it. As new trading communities from Europe arrived in India, there began a fierce rivalry among them. In this struggle, the Portuguese had to give way to the more powerful and enterprising competitors.

Q.160) The Danish East India Company established their factory at:

- a) Bimlipatam
- b) Surat
- c) Tranquebar
- d) Baranagore



Q.160) Solution (c)

The Danish East India Company was established in 1616 and, in 1620, they founded a factory at Tranquebar near Tanjore, on the eastern coast of India. Their principal settlement was at Serampore near Calcutta. The Danish factories, which were not important at any time, were sold to the British government in 1845. The Danes are better known for their missionary activities than for commerce.

