



# All India Civil Services Coaching Centre

(Under the aegis of Government of Tamil Nadu)

Ancient and Medieval History

Answer Key Explanation

Maximum Questions: 100

Maximum Marks: 200

1. Ans. (b)

**Nayanars and Alvars**

- There were 63 Nayanars, who belonged to different caste backgrounds such as potters, “untouchable” workers, peasants, hunters, soldiers, Brahmanas and chiefs.
- The best known among them were Appar, Sambandar, Sundarar and Manikkavasagar.
- There are two sets of compilations of their songs – Tevaram and Tiruvacakam.
- There were 12 Alvars, who came from equally divergent backgrounds, the best known being Periyalvar, his daughter Andal, Tondaradippodi Alvar and Nammalvar.
- Their songs were compiled in the Divya Prabandham.
- Hence, option (b) is correct.

2. Ans. (a)

**Pallavas**

- The early Pallava rulers from 250 A.D. to 350 A.D. issued their charters in Prakrit.
- The second line of Pallava rulers who ruled between 350 A.D. and 550 A.D. issued their charters in Sanskrit.

**Mahendravarman I (600 – 630 A.D.)**

- He was a great builder of cave temples. The Mandagappattu inscription hails him as Vichitrachitta.

**Narasimhavarman I (630-668 A.D.)**

- Narasimhavarman I was also known as Mamalla, which means ‘great wrestler’. Narasimhavarman II or Rajasimha (695 -722 A.D.)

- The Shore temple at Mamallapuram and the Kailasanatha temple at Kanchipuram were built in his reign.
- Hence, both statement 2 and 3 are incorrect.

3. Ans. (d)

- The Yoga school literally means the union of two major entities.
- They argue that human being can achieve salvation by combining meditation and physical application of yogic techniques.
- The physical aspect of this school deals primarily with exercises in various postures that are also called asanas.
- There are several types of breathing exercises that are called pranayams.

Other means of achieving mukti or freedom are:

| Means of Achieving Freedom | Meanings/Ways of achieving it  |
|----------------------------|--|
| <i>Yama</i>                | Practicing self-control  |
| <i>Niyama</i>              | Observation of the rules governing one’s life  |
| <i>Pratyahara</i>          | Choosing an object   |
| <i>Dharna</i>              | Fixing the mind (over the chosen object)   |
| <i>Dhyana</i>              | Concentrating on the (above-mentioned) chosen object   |
| <i>Samadhi</i>             | It is the merging of the mind and the object that leads to the final dissolution of the self |

**4. Ans. (a)**

- Katyayana describes the judicial process at length.
- The court of justice was attended by the king as the highest court of appeal.
- He was assisted by the judges, ministers, Chief Priest, brahmans, and assessors, varying in accordance with the needs of the individual cases.
- Hence, statement 1 is correct.
- On certain occasions representatives of commercial institutions were also invited to assist the king.
- Recognized judicial bodies were the guild, the folk-assembly or council, a substitute appointed by the king in his own place (generally a brahman), and the king himself. Hence, statement 2 is correct.
- Judgement was based either on the legal texts or social usage or the edict of the king (which could not contradict the first two to any great extent).
- Evidence was based on any or all of three sources, documents, witnesses, or the possession of incriminating objects.
- Ordeal as a means of proof was not only permitted but used.
- Hence, statement 3 is incorrect.
- Katyayana accepted the theory of caste punishments, though it is doubtful if it was applied in every case.

**5. Ans. (b)**

- As the rulers of the mahajanapadas were (a) building huge forts (b) maintaining big armies, they needed more resources.
- And they needed officials to collect these.
- So, instead of depending on occasional gifts brought by people, as in the case of the raja of the janapadas, they started collecting regular taxes.
- Taxes on crops were the most important.
- This was because most people were farmers.

- Usually, the tax was fixed at 1/6th of what was produced.
- This was known as bhaga or a share.
- Hence, statement 1 is incorrect.
- There were taxes on crafts persons as well.
- These could have been in the form of labour.
- For example, a weaver or a smith may have had to work for a day every month for the king.
- Hence, statement 2 is correct.
- Herders were also expected to pay taxes in the form of animals and animal produce.
- There were also taxes on goods that were bought and sold, through trade.
- Hence, statement 3 is correct.
- And hunters and gatherers also had to provide forest produce to the raja.

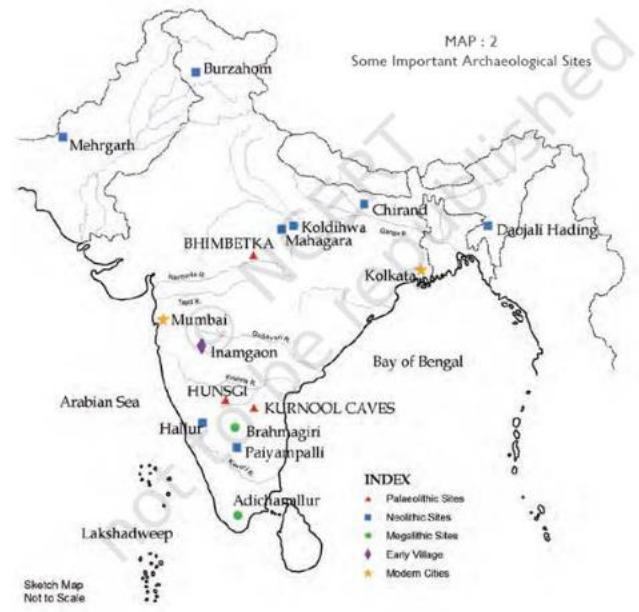
**6. Ans. (d)**

- There are nearly 4000 specimens of Harappan writing on stone seals and other objects.
- Unlike the Egyptians and Mesopotamians, the Harappans did not write long inscriptions.
- Most inscriptions were recorded on seals and contain only a few words.
- Altogether we have about 250 to 400 pictographs, and in the form of a picture each letter stands for some sound, idea, or object.
- The Harappan script is not alphabetical but largely pictographic.
- The use of burnt bricks in the Harappan cities is remarkable because in the contemporary buildings of Egypt dried bricks were primarily used.
- We find the use of baked bricks in contemporary Mesopotamia, but they were used to a much larger extent in the Harappan cities.
- The Indus people produced wheat, barley, rai (mustard), peas, and the like.

- Two types of wheat and barley were grown.
- A substantial quantity of barley was discovered at Banawali.
- In addition, sesamum and mustard were grown.
- However, the position seems to have been different with the Harappans at Lothal.
- It seems that as early as 1800 BC, the people of Lothal grew rice, the remains of which have been found.
- Although the Harappans practiced agriculture, animals were raised on a large scale.
- Oxen, buffaloes, goats, sheep, and pigs were domesticated.
- Humped bulls were favoured by the Harappans.
- There is evidence of dogs and cats from the outset, and asses and camels were bred.
- Elephants were well known to the Harappans, who were also acquainted with the rhinoceros.
- The contemporary Sumerian cities in Mesopotamia produced virtually the same food grains and domesticated the same animals as did the Harappans, but the Harappans in Gujarat produced rice and domesticated elephants which was not the case with the Mesopotamians.
- Hence, statement 4 is incorrect.

**7. Ans. (d)**

- All the pairs given above are correctly matched.



**8. Ans. (b)**

**Some of the important sites of the Indus Valley civilisation and their archaeological findings are:**

1. Dholavira, Gujarat —giant dams water and embankments, reservoir, unique inscription comprising 10 large sized signs like an advertisement board. Hence pair 1 is correct.
2. Lothal site (Manchester for naval of trade, Indus had Valley a Dockyard, civilisation) — practice in of Gujarat burial of cremated remains, rice husk, fire altars, painted jar, modern day chess, terracotta figure of horse and ship, instruments for measuring 45, 90 and 180 degree angles, practice of burial of cremated remains. Hence pair 2 is correct
3. Kalibangan:- ploughed field. Hence pair 3 is incorrect.

**9. Ans. (b)**

**Nagara style of temples**

1. The style of temple architecture that became popular in northern India is known as nagara.
2. Further, unlike in South India it does not usually have elaborate boundary walls or gateways. While the earliest temples had

just one tower, or shikhara, later temples had several. The garbhagriha is always located directly under the tallest tower.

3. There are many subdivisions of nagara temples depending on the shape of the shikhara. There are different names for the various parts of the temple in different parts
4. Unlike the nagara temple, the dravida temple is enclosed within a compound wall. The front wall has an entrance gateway in its centre, which is known as a gopuram.
5. The shape of the main temple tower known as vimana in Tamil Nadu is like a stepped pyramid that rises up geometrically rather than the curving shikhara of North India. In the South Indian temple, the word 'shikhara' is used only for the crowning element at the top of the temple which is usually shaped like a small stupika or an octagonal cupolathis is equivalent to the amlak and kalasha of North Indian temples.
6. Whereas at the entrance to the North Indian temple's garbhagriha, it would be usual to find images such as mithunas and the river goddesses, Ganga and Yamuna, in the south you will generally find sculptures of fierce dvarapalas or the door-keepers guarding the temple. Hence option B is correct.
7. It is common to find a large water reservoir, or a temple tank, enclosed within the complex.

**10. Ans. (b)**

1. Stupa, vihara and chaitya are part of Buddhist and Jaina monastic complexes but the largest number belongs to the Buddhist religion. Hence statement 1 is incorrect.
2. The yakshas are a broad class of nature spirits, usually benevolent, but sometimes mischievous or capricious, connected with water, fertility, trees, the forest, treasure and wilderness. They appear in Hindu, Jain and Buddhist texts, as well as ancient and medieval era temples of South Asia and

Southeast Asia as guardian deities. Hence statement 2 is correct.

3. SIXTH century BCE marks the beginning of new religious and social movements in the Gangetic valley in the form of Buddhism and Jainism which were part of the shraman tradition. Both religions became popular as they opposed the varna and jati systems of the Hindu religion. Hence statement 3 is correct.

**11. Ans. (b)**

1. SIXTH century BCE marks the beginning of new religious and social movements in the Gangetic valley in the form of Buddhism and Jainism which were part of the shraman tradition. Both religions became popular as they opposed the varna and jati systems of the Hindu religion. Hence statement 1 is correct
2. By the fourth century BCE the Mauryas established their power and by the third century BCE, a large part of India was under Mauryan control. Ashoka emerged as the most powerful king of the Mauryan dynasty who patronised the Buddhist shraman tradition in the third century BCE. Hence statement 2 is correct.
3. Worship of Yakshas and mother goddesses were prevalent during that time. So, multiple forms of worship existed. Nevertheless, Buddhism became the most popular social and religious movement. Yaksha worship was very popular before and after the advent of Buddhism and it was assimilated in Buddhism and Jainism. Hence statement 3 is correct.
4. Large statues of Yakshas and Yakhinis are found at many places like Patna, Vidisha and Mathura. Hence statement 4 is incorrect.

**12. Ans. (b)**

- Only two pairs are correct
- In stone are two male figures—one is a torso in red sandstone and the other is a

bust of a bearded man in Steatite —which are extensively discussed.

- Hence pair 1 and pair 2 is incorrect. The figure of the bearded man, interpreted as a priest, is draped in a shawl coming under the right arm and covering the left shoulder.
- This shawl is decorated with trefoil patterns.
- The eyes are a little elongated, and half-closed as in meditative concentration.
- In bronze we find human as well as animal figures, the best example of the former being the statue of a girl popularly titled 'Dancing Girl'. Hence pair 3 is correct.
- The Indus Valley people made terracotta images.
- They are more realistic in Gujarat sites and Kalibangan.
- The most important among the Indus figures are those representing the mother goddess. Hence pair 4 is correct.

### 13. Ans. (b)

#### Bhimbetka rock cave painting

- The largest and most spectacular rock shelter is located in the Vindhya hills at Bhimbetka in Madhya Pradesh. Hence statement 1 is incorrect
- The caves of Bhimbetka were discovered in 1957–58 by eminent archaeologist V.S. Wakankar and later on many more were discovered.
- The drawings and paintings can be categorised into seven historical periods. Period I, Upper Palaeolithic; Period II, Mesolithic; and Period III, Chalcolithic . Hence statement 2 is incorrect.
- During Mesolithic period the themes are multiple but the paintings are smaller in size.
- Hunting scenes predominate. The hunting scenes depict people hunting in groups, armed with barbed spears, pointed sticks, arrows and bows. Hence statement 3 is correct.

### 14. Ans. (a)

- The caves of Udayagiri-Khandagiri provide some of the earliest examples of Odissi dance.
- The dance form derives its name from the 'Odra nritya' mentioned in Natya Shastra.
- It was primarily practised by the 'maharis' and patronised by the Jain king Kheravela.
- With the advent of Vaishnavism in the region, the Mahari system became defunct.
- Instead, young boys were recruited and dressed as females to continue the art form.
- They came to be known as 'Gotipuas'.
- Another variant of this art, 'Nartala' continued to be practised at the royal courts.
- In the mid-twentieth century, Odissi gained international acclaim due to the efforts of Charles Fabri and Indrani Rehman.

#### Some of the features of Odissi are:

- It is similar to Bharatnatyam in the use of Mudras and postures to express emotions.
- The tribhanga posture, i.e. the three-bended form of the body is innate to Odissi dance form.
- Also the 'Chowk' posture with hands spread out depicts masculinity.

### 15. Ans. (b)

- The Vaisheshika school is known for its insights in naturalism.
- It is a form of atomism in natural philosophy.
- It postulated that all objects in the physical universe are reducible to paramāṇu (atoms), and one's experiences are derived from the interplay of substance (a function of atoms, their number and their spatial arrangements), quality, activity, commonness, particularity and inherence.
- Everything was composed of atoms, qualities emerged from aggregates of atoms, but the aggregation and nature of



these atoms was predetermined by cosmic forces.

- Ajivika metaphysics included a theory of atoms which was later adapted in the Vaiśeṣika school.
- According to the Vaiśeṣika school, knowledge and liberation were achievable by a complete understanding of the world of experience.
- It also believes in the laws of karma guiding this universe, i.e. we are rewarded or punished according to our actions.
- Vaiśeṣika darshana was founded by Kaṇāda Kashyapa around the 6th to 2nd century BC.

**16. Ans. (d)**

- All the Buddhist canonical literature is in Pali which includes Tipitaka (threefold basket).
- The first basket, Vinaya Pitaka, contains the monastic rules of the Order of Buddhist monks.
- The second basket, Sutta Pitaka, is the collection of the speeches and dialogues of the Buddha.
- The third basket, the Abhidhamma Pitaka, elucidates the various topics dealing with ethics, psychology or theory of knowledge.
- The jataka Kathas are non-canonical Buddhist literature in which stories relating to the former births of the Buddha (Bodhi sattva or the would-be Buddha) are narrated.
- These stories propagate Buddhist religious doctrines and are available in both Sanskrit and Pali.
- As the jataka tales grew in bulk, they assimilated popular tales, ancient mythology, stories from older religious traditions, etc. Jatakas are, in fact, based on the common heritage of the Indian masses.
- Buddhist literature is also abundantly available in Sanskrit, which includes the great epic Buddhacharita by Aswaghosha (78 A.D.).

- Like the Buddhist stories, the Jain tales in general are didactic in character.
- They are written in some forms of Prakrit.
- The word Jain is derived from the root ji (to conquer) and signifies the religion of those who have conquered the lust for life.
- Jain canonical literature by Jain saints, as well as a large number of works on lexicography and grammar by Hemachandra (1088 A.D.-?), is well known.
- Much also in the way of moral tale and poetry are to be found.
- However, Prakrit is well known for Gathasaptashati (700 verses) by Hala (300 A.D.), the best example of erotic literature.
- It is a compilation of 700 verses along with his own contribution of 44 poems.
- It is interesting to note that quite a few poetesses like Pahai, Mahavi, Reva, Roha and Sasippaha are included in the anthology.
- The vast Katha (story) literature of Prakrit, written with a conspicuous religious overtone, even by Jain saints, is full of erotic elements.
- The author of the Vasudevahindi ascribes this changed approach of the Jain authors to the fact that it is easy to teach religion cloaked by erotic episodes, like sugar-coated medicine.
- The characteristic of Prakrit poetry is its subtlety; the inner meaning (Hiyaali) is its soul.
- Jain literature is available in Sanskrit too, like the Upamitibhava Prapancha Katha of Siddharasi (906 A.D.).
- Source:  
<http://ccrtindia.gov.in/literaryarts.php>

**17. Ans. (a)**

- Background: Dravidian literature mainly consists of the four languages, Tamil, Telugu, Kannada and Malayalam.

- Out of these, Tamil is the oldest language which preserved its Dravidian character the most.
- Kannada, as a cultured language, is almost as old as Tamil.
- All these languages have borrowed many words from Sanskrit and vice versa.
- Tamil is the only modern Indian language which is recognizably continuous with a classical past.
- Early classical Tamil literature is known as Sangam literature meaning 'fraternity', indicating mainly two schools of poets, aham (subjective love poems), and puram (objective, public poetry and heroic).
- Aham deals purely with the subjective emotions of the lover, and puram with all kinds of emotions, mainly the valour and glory of kings, and about good and evil.
- The Sangam classics, consisting of 18 works (eight anthologies of lyrics and ten long poems), are well known for their directness of expression.
- These were written by 473 poets, among whom 30 were women, the famous poetess Avvaiyar being one of them.
- In the case of 102 poems, the authors are unknown.
- Most of these anthologies are of the 3<sup>rd</sup> century B.C.
- During this time, a Tamil grammar Tolkappiyam, was written, to understand early Tamil poetry.
- Tolkappiyam indicates five landscapes or types of love, and outlines their symbolic conventions.
- Critics say that Sangam literature is not just the earliest evidence of the Tamil genius.
- The Tamils, in all their 2000 years of literary effort, wrote nothing better.
- The famous Thirukkural by Thiruvalluvar, in the 6th century A.D., serves as a manual of precepts to guide one to noble living.
- It expounds a secular, moral and practical attitude towards life.
- The twin epics, Silappadhikaram (the story of the anklet), written by Ilango-Adigal, and Manimekalai (the story of Manimekalai) by Chattanar, were written sometimes in A.D. 200-300 and give vivid accounts of Tamil society during that period.
- These are valuable storehouses and epics of dignity and sublimity, laying stress on the cardinal virtues of life.
- In Manimekalai there is an elaborate exposition of the doctrines of Buddhism.
- If Tamil reveals a triumph of Brahmanic and Buddhist knowledge, Kannada shows Jain ascendancy in its ancient phase.
- Malayalam absorbed a rich treasure contained in the Sanskrit language.
- Nannaya (A.D.1100) was the first Telugu poet.
- In ancient times, Tamil and Telugu spread to distant places.
- Source: <http://ccrtindia.gov.in/literaryarts.php>

#### 18. Ans. (d)

- Statement 1: 3000 – 1500 BCE Harappan Civilisation Small figures of animals, domesticated animals like the bull and the ram, tiny images of house animals like a bird in a cage, cats, lively Indian squirrels munching on a juicy nut.
- Toys for children similar to the clay toys made for children today by the village potter and sold at the haats or village bazaar like the bull with a movable nodding head
- Statement 2: 300 – 100 BCE Maurya and Sunga Periods Clay figurines from excavations at Pataliputra, the ancient Mauryan capital, Kosambi, Gaya and other important sites of the Mauryan and Gupta Periods.
- Statement 3: 100 BCE – 300 CE Kushan Period.

- In the north-western region of India the Greco-Buddhist stupas were often decorated with stucco designs and motifs.
- There are several Gandharan heads with evidence of paint.
- Strong red mineral colours were used for the lips and black charcoal hues for matted locks and curly hair.
- Source: Pg 20: Living Craft Traditions of India: 11th NCERT

**19. Ans. (d)**

- Option d is correct.
- Dhamma is a Prakrit form of the Sanskrit word dharma.
- It is a set of edicts that formed a policy of the Mauryan emperor Ashoka, who succeeded to the Mauryan throne in modern-day India around 269 B.C.E. Statement 1 is correct: Dhamma was not formulated as any particular religious faith or practice.
- The principles of Dhamma were so formulated as to be acceptable to people belonging to different communities and following any religious sect.
- Dhamma was not given any formal definition or structure.
- Statement 2 is correct: The policy of Dhamma also included certain welfare measures, like planting of trees, digging of wells, etc. Asoka attacked ceremonies and sacrifices practiced regularly on various occasions as meaningless.
- A group of officers known as the Dhamma Mahamattas were instituted to implement and publicize the various aspects of Dhamma.
- Major Rock Edict II relates to certain measures of social welfare which are included in the working of Dhamma.
- Statement 3 is correct: The policy of Dhamma also laid stress on non-violence.

- Non-violence was to be practised by giving up war and conquests and also as a restraint on the killing of animals.
- Major Rock Edict I and XIII highlight the importance of non-violence in the policy of Dhamma.

**20. Ans. (a)**

- Option a is correct.
- Kautilya has put forward the concept of Saptanga Rajya to understand the State – a system of seven inter-related and interlacing constituent limbs or elements (Angas or Prakritis).
- The Arthashastra is the first South Asian text which offers a theory of the State as being composed of seven constituent elements.

**These seven elements were, in the order below:**

1. Svami (the king)
  2. Amatya (ministers)
  3. Janapada (the territory and its people, i.e., subjects)
  4. Durga (a fortified capital)
  5. Kosha (the treasury)
  6. Danda (justice or force)
  7. Mitra (ally)
- Dividing the State into seven basic constituents allowed one to assess the individual strength or weakness of each constituent.
  - Each of the seven constituent elements is defined by a group of ideal qualities.
  - The elements are not equal.
  - This concept of the saptanga-rajya was accepted and found in much later texts including the Dharmashastras, the Puranas and the Mahabharata, with a few modifications.

**21. Ans. (d)**

- Option d is correct.



- The Mahavamsa ("Great Chronicle") (5<sup>th</sup> century CE) is the meticulously kept historical chronicle of Sri Lanka written in the style of an epic poem written in the Pali language.
- As it often refers to the royal dynasties of India, the Mahavamsa is also valuable for historians who wish to date and relate contemporary royal dynasties in the Indian subcontinent.
- It is very important in dating the consecration of the Maurya Emperor Ashoka, which is related to the synchronicity with the Seleucid Empire and Alexander the Great.
- Indian excavations in Sanchi and other locations, confirm the Mahavamsa account of the empire of Ashoka.
- The Divyavadana or Divine narratives is a Sanskrit anthology of Buddhist Avadana tales.
- Ashokarajavadana is one of the Avadana texts contained in the Divyavadana.
- Ashokavadana is an Indian Sanskrit-language text.
- It describes the birth and reign of the Maurya Emperor Ashoka. It honors Ashoka as a Buddhist emperor whose ambition was to spread Buddhism far and wide.
- Dipavamsa is very similar to Mahavamsa, it is the source of many accounts of ancient history of Sri Lanka and India.
- Puranas are Hindu religious texts which sometimes have historical references.
- The king-lists in Puranas, again of a later period, refer to Mauryas.
- Avadana is the name given to a type of Buddhist literature correlating past lives' virtuous deeds to subsequent lives' events.
- It is described as stories, usually narrated by the Buddha, that illustrate the workings of karma by revealing the acts of a particular individual in a previous life and the results of those actions in his or her present life.

## 22. Ans. (a)

- Option a is correct.
- Buddhism is one of the major religions of the world that originated from the Indian subcontinent and has now spread to large parts of South-east Asia.
- The origin of Buddhism is attached to the story of Siddhartha who came to be known as Buddha.

### The essence of Buddhism are as follows:

- Statement 1 is correct –Following his experiences in life, Buddha realised that the world is full of misery and every human being, there is suffering in human life, which is reflected in the form of sickness, pain and subsequent death.
- Even the circle of life and death is full of pain.
- Separation from one's beloved also brings pain to humans.
- Statement 2 is incorrect- Buddha advises man to destroy the passions, desires and love for materialistic things that govern his life.
- The destruction of these passions, attachments, jealousy, sorrow, doubt and ego would lead to the end of sorrow and pain from the life of human beings.
- This will lead to the state of complete peace and nirvana.
- He provides the eight fold path for one to liberate from the sorrows.
- Statement 3 is incorrect – It is the philosophy of Charvaka. According to Buddha, not pleasure but liberation or Nirvana should be the ultimate objective.
- This school argues that there is no other world after this one, hence death is the end of a human being and pleasure should be the ultimate objective of life.
- Hence, they propound the theory of 'eat, drink and make merry'.
- The materialistic philosophies dominated over the idealist ones.

**23. Ans. (c)**

- Option c is correct.
- Philosophy has a long tradition in the literature of ancient India.
- Several philosophers were engaged with the mysteries of life and death and what is beyond these two forces.
- Soul has been studied in various ways. Soul as per Jain is as follows:
- Option a is incorrect – It is the philosophy of Lokayata School of Charvaka.
- Although they believed in the existence of soul like Jainism, they believed existence of soul in material form whereas Jainism propounds formless soul.
- Option b is incorrect – This is related to Buddhism. Unlike Jainism, Buddhism rejects the concept of soul.
- This is the defining premise of Buddhism and one of the main things that differentiates it from other religions.
- In ancient Hinduism, the soul was called the atman and the basic Buddhist view was described as anatman—no soul.
- Option c is correct - The Jain perspective considers that the world is made up of two kinds of reality, living and non-living.
- Every living being has a spirit or a soul (jiva). S/he is a jiva, or a living conscious substance called the soul.
- This soul is inherently perfect. It has infinite potentiality within.
- Infinite knowledge, infinite faith, infinite power and infinite bliss, all can be obtained by the soul.
- Option d is incorrect – It is the philosophy of Samkhya School.
- This is the oldest school of philosophy and was founded by Kapil Muni who is supposed to have written the Samkhya Sutra.
- This school believed in dualism or dvaitavada, i.e. the soul and the matter are separate entities.

- This concept is the basis of all real knowledge.

**24. Ans. (b)**

- Option b is correct.
- The term gana-sangha or gana-rajya incorporates the term gana which means equal.
- The term sangha on the other hand means an assembly or rajya or governance.
- The gana-sanghas functioned more like a clan and the land-owning clansmen lived in the urban areas and participated in the regular urban activities.
- The Gana-Sanghas were more tolerant towards unorthodox values and individual opinions.
- Statement a is incorrect: In the system of gana-sangha, the head of the family or the head of a clan governed the territory in the model of the assembly to which only members of a particular clan belonged.
- Power was vested in the hands of small families and only they participated in the governance.
- The larger number of people who lived in the territory had no rights and was denied access to resources.
- Hence the most appropriate term that was used for this system of government was republic and not democracy.
- Statement b is correct: The gana-sanghas were generally spread around the periphery of the Indo-Gangetic-Plain, in the foothills of Himalayas, north-western India including Punjab, Sind, parts of central India and Western India.
- It was very clear that Gana-Sanghas generally occupied the hilly and less fertile areas.
- Statement c is incorrect: The kingdoms generally practiced orthodox traditions but the gana-sanghas practiced more or less egalitarian traditions among the ruling clans.

- The gana-sanghas rejected the Vedic traditions and such a tendency among them suggests that they followed an older or alternative tradition.
- Statement d is incorrect: The gana-sanghas had two strata - the kshatriya rajakula or ruling families, and the dasa-karmakara or the slaves and labourers.
- The slave system among the gana-sanghas incorporated more of domestic slaves than slaves being used in production.
- It can be said that the dasa-karmakara virtually had no rights.
- Historical records have said that two important religious orders namely Jainism and Buddhism have emerged from the clans of the gana-sanghas.
- As the gana-sanghas did not follow a monarchy, they could also reject the Brahmanical political theories.

**25. Ans. (b)**

- Option b is correct.
- By the sixth century B.C., some of the Janapadas were to develop into Mahajanapadas.
- One very important change was the emergence of new categories and groups of people in the society.
- Pair 1 is incorrect. Karmakara means hired labourers.
- With the emergence of agricultural society land became an important form of wealth.
- As such the ruling clans of the Kshatriyas and Brahmanas brought it under their control.
- Out of these groups emerged the Gahapati, who signified the disintegration of joint ownership and the emergence of big individual landowners.
- Gahapati was the master of an individual household which owned land.
- The Gahapatis got their land cultivated by slaves (dasa), hired labourers (karmakara).

- Pair 2 is incorrect. Krsaka means peasants who paid taxes to the king.
- During Mahajanapadas period the peasant and the army were not linked in any kinship tie with the Raja.
- The distinction was now between Raja and Praja.
- The Praja included people from the non lineage groups.
- A standing army implied control over local peasantry through force and an attitude of permanent confrontation with the people and kings of the neighbouring territories
- Pair 3 is correct.
- Officials were entrusted with the work of tax collection are repeatedly mentioned.
- Survey of the agricultural land was done by an official called Rajjughaka.
- The Jatakas mention royal officials measuring out grain to send it to the King's granary.

**26. Ans. (b)**

- Statement 1 is incorrect: He was not a staunch Hindu Ruler.
- Statement 2 is incorrect: His authority was limited to north India excluding Kashmir.

**Harsha's Kingdom**

- Harsha is called the last great Hindu emperor of India, but he was neither a staunch Hindu nor the ruler of the whole country.
- His authority was limited to north India excluding Kashmir. Rajasthan, Punjab, UP, Bihar, and Orissa were under his direct control, but his sphere of influence spread over a much wider area.
- It appears that the peripheral states acknowledged his sovereignty.
- In eastern India he faced opposition from the Shaivite king Shashanka of Gauda, who felled the Bodhi tree at Bodh-Gaya.
- However, Shashanka's death in AD 619 put an end to this hostility.

- Harsha's southward march was stopped at the Narmada River by the Chalukya king Pulakeshin, who ruled over a great part of modern Karnataka and Maharashtra with his capital at Badami in the modern Bijapur district of Karnataka.
- Apart from this, Harsha did not face any serious opposition and succeeded in giving a measure of political unity to a large part of India.

**27. Ans. (c)**

- Option (c) is correct:

**Books Writers**

- A. Malavikagnimitram      3. Kalidasa
- B. Mudrarakshasha      4. Vishakhadatta
- C. Vikramankadevacharita 1. Bilhana
- D. Harshacharita      2. Banabhatta

**Literary Sources**

- The works of Kalidasa comprise kavyas and dramas, the most famous of which is Abhijanashakuntalam.
- Besides being great creative compositions, they provide us with glimpses of the social and cultural life of the Guptas.
- Kalidasa's Malavikagnimitram is based on some events of the reign of Pusyamitra Sunga, a dynasty which followed the Mauryas.
- Mudrarakshasha, a play written by Vishakhadatta, also gives a glimpse of society and culture.
- Banabhatta's Harshacharita throws light on many historical facts about which we could not have known otherwise.
- Bilhana's Vikramankadevacharita describes the victories of the later Chalukya king Vikramaditya.
- Rajatarangini by Kalhana is the best illustration of history writing appreciated by modern historians. His critical method of historical research and impartial treatment

of the historical facts have earned him a great respect among the modern historians.

**28. Ans. (b)**

- Statement 2 is incorrect: The dominant mode of worshipping the gods was through the recitation of prayers and performance of sacrifices but these were not accompanied by any ritual or sacrificial formulae.

**Rig Vedic Gods**

- The Aryans found it difficult to explain the coming of the rains, the appearance of the sun and the moon, and the existence of the rivers, mountains, and the like.
- They, therefore, personified these natural forces and looked upon them as living beings to which they attributed human or animal attributes.
- Thus there was no idol worship at this time.

**We have a large number of such divinities in the Rig Veda:**

|               |   |
|---------------|---|
| <b>Indra</b>  | Rain god  |
| <b>Agni</b>   | Fire god  |
| <b>Varuna</b> | Personified as water & supposed to keep natural order in line |
| <b>Soma</b>   | God of plants, & an intoxicating drink somras named after it  |
| <b>Marut</b>  | Personified as storm  |
| <b>Aditi</b>  | Goddess of eternity   |
| <b>Usha</b>   | Appearance of dawn  |

- The women divinities like Aditi and Usha were not that prominent during Rig Vedic times.
- Given the patriarchal nature of society, the male gods were far more important than female gods.
- The dominant mode of worshipping the gods was through the recitation of prayers and performance of sacrifices.

- Offerings of vegetables, barley, etc., were made to gods, but in Rig Vedic times this was not accompanied by any ritual or sacrificial formulae.

**29. Ans. (d)**

- Statement 1 is incorrect: Later Vedic polity did not experience a monarchical system.
- Statement 2 is incorrect: Vidatha disappeared from the later vedic texts.

**Later Vedic polity**

- It covers the time period around 1000-600 BC.
- There was a conspicuous urge in the later Vedic texts for increasing the power of the raja through performances of elaborated sacrifices such as Vajpeya, asvamedha, etc.
- The raja's position became more powerful than his Rigvedic counterpart.
- The polity gave greater stress on hereditary rulership, paving the way for dynastic succession as an integral feature of a monarchical polity of subsequent times.
- Despite the growth of the ruler's power, the later Vedic period did not experience a monarchical system. It was a proto- state, on the threshold of a state system.
- The absence of a regular well-defined revenue as the rate of Bali was nowhere specified indicating the absence of its proper and adequate assessment resulted in the absence of enough resources which precluded the formation of military organization.
- Tribal units were mustered in times of war and, according to one ritual, for success in war, the king had to eat along with his people (vis) from the same plate.
- In later Vedic times, the Rig Vedic tribal assemblies lost importance, and royal power increased at their cost.
- The vidatha completely disappeared. Sabha and Samiti appeared more prominently in later Vedic texts.

- The sabha was a smaller select body and also functioned as the lower court, while the Samiti was the larger General Assembly of the people.
- Accordingly, the latter is referred to as expressing the voice of vis (people).

**30. Ans. (c)**

- Statement 1 is incorrect: The Middle Paleolithic tool technology is characterized by flake tool industry.
- Statement 2 is incorrect: Middle Paleolithic tools have mostly been found in Central and Deccan India.
- The Old Stone Age or the Palaeolithic Culture of India developed in the Pleistocene period of Ice Age.
- The Palaeolithic Age in India is divided into three phases in accordance with the type of stone tools used by the people and also according to the nature of climatic change.
- The first phase is called Early or Lower Palaeolithic.
- The main tool types in this phase were hand axes and cleavers, along with chopper-chopping tools.
- Lower Palaeolithic tools have been found over a large area, virtually from all over India, except the plains of the Indus, Saraswati, Brahmaputra and Ganga where raw material in the form of stone is not available.
- The second phase is called Middle Palaeolithic.
- The Middle Palaeolithic tool technology is characterized basically by the flake tool industry.
- The tools are made on flakes obtained by striking them out from pebbles or cobbles.
- The tools show regional variations both in as shapes and sizes.
- Middle Palaeolithic tools have mostly been found in Central India, Deccan, Rajasthan, Maharashtra, Tamil Nadu, Karnataka and Orissa.



- The third phase is called Upper Palaeolithic.
- The basic technological innovation of the Upper Palaeolithic period is the method of producing parallel sided blades from a carefully prepared core.
- The upper Palaeolithic tools have been found in Rajasthan, parts of the Ganga and Belan valleys, Central and Western India, Gujarat, Andhra Pradesh and Karnataka.
- In 9000 BC began an intermediate stage in Stone-Age culture, which is called the Mesolithic age or Late Stone Age.
- It intervened as a transitional phase between the Palaeolithic and the Neolithic or New Stone ages.
- The Mesolithic people lived on hunting, fishing, and food gathering; at a later stage they also domesticated animals.
- The characteristic tools of the Mesolithic age are microliths or tiny tools characterized by parallel-sided blades taken out from prepared cores of such fine material as chert, chalcedony, crystal, jasper, carnelian, agate, etc.
- Mesolithic sites abound in Rajasthan, southern UP, central and eastern India, and also south of the river Krishna.

### 31. Ans. (c)

- Statement 1 is incorrect: It was the result of Persian invasion.

#### Alexander's Invasion

- The most important outcome of this invasion was the establishment of direct contact between India and Greece in different fields. Alexander's campaign opened up four distinct routes by land and sea.
- It paved the way for Greek merchants and craftsmen, and increased the exchange facilities for trade.
- Alexander's expedition details help Indian historians determine the date of events.

### 32. Ans. (a)

- Statement 1 is incorrect: Ashramas or Four stages of life were not well established in later vedic times.
- About the Ashrams or four stages of life Ashramas or four stages of life were not well established in Vedic times.
- In the post: Vedic texts, we hear of four ashramas: that of brahmachari or student, grihastha or householder, vanaprastha or partial retirement and sanyasa or complete retirement from the world. But only three are mentioned in the later Vedic texts.
- The last or the fourth stage had not been well-established in Later Vedic times.
- Here, the word ashrama does not mean a place where people live and meditate.
- It is used instead for a stage of life.

**Four ashramas were recognised:** brahmacharya, grihastha, vanaprastha and samnyasa.

- Brahmin, kshatriya and vaishya men were expected to lead simple lives and study the Vedas during the early years of their life (brahmacharya).
- Then they had to marry and live as householders (grihastha).
- Then they had to live in the forest and meditate (vanaprastha).
- Finally, they had to give up everything and become sanyasins.
- The system of ashramas allowed men to spend some part of their lives in meditation.
- Generally, women were not allowed to study the Vedas, and they had to follow the ashramas chosen by their husbands.

### 33. Ans. (c)

- Option (c) is correct

#### Conflict between Pallavas and Chalukyas

- The main reasons of conflict between the Pallavas and Chalukyas in the southern

Indian region from the sixth to the eighth century were –

- To prove supremacy over the Tungabhadra - Krishna doab region To attain prestige in this region along with maximum plunder and territorial resources.
- The attempts by Pallava princes to cross the Tungabhadra also agitated the Chalukya rulers which aggravated their conflict and struggle.

#### **Chronology of conflict:**

- During his reign the Chalukya king Pulakeshin II (609-642) subjugated the Kadamba capital at Banavasi, defeated Harsha's army at Narmada and advanced into the Deccan region.
- During this time, he also almost reached the Pallava capital Kanchi but they made peace by ceding their northern provinces to Pulakeshin II.
- His second invasion of the Pallava territory failed.
- During 642 AD, the Pallava king Narsimhavarman occupied the Chalukya capital at Vatapi. Pulakeshin II was killed during this fight against the Pallavas.
- The end of the seventh century was comparatively a peaceful time period.
- Conflict resumed in the beginning of the eighth century with Chalukya king Vikramaditya II overrunning Kanchi thrice and completely rooting out the Pallavas.
- His victory ended the Pallava supremacy, however the Pallava kingdom did exist for over a century later.

#### **34. Ans. (b)**

- Pair 1 is incorrectly matched : Muzris was an important port of Cheras.
- Cities during the Sangam Period Vanchi, identified with the present day Karur in Tamil Nadu, was the capital of the Cheras and also an important centre of trade and craft. Muzris, i.e., Cranganore on the south

west coast, was the foremost port of the Cheras.

- Madurai, the capital of the Pandyas, is described in the Sangam poems as a large city enclosed by a wall. It was an important centre of fine textile and ivory working.
- Korkai, in the Tirunelveli district of Tamil Nadu, was an important Pandya port. It was famous for its pearls.
- Uraiyur (Tiruchirapalli in Tamil Nadu), the capital of the Cholas, was a grand city with magnificent buildings.

#### **35. Ans. (d)**

- Both statements are correct

#### **Kalabhra revolt**

- Although the period between AD 300 and 750 was extremely important for state formation and agrarian expansion in the peninsula, very little is known about what happened at the tip of the peninsula after the eclipse of the Cholas, the Cheras, and the Pandyas.
- The only important event is a revolt led by the Kalabhras in the sixth century.
- The Kalabhras seem to have been a tribal people who captured power, particularly at the cost of the Cholas, and ruled for seventy five years.
- Their rule also affected the Pallavas as well as their neighbouring contemporaries.
- The Kalabhras are called evil rulers, who overthrew innumerable kings and established their hold on the Tamil land.
- The Kalabhra revolt was a powerful peasant protest directed against the landed brahmanas.
- The repeated teaching that those who attack land grants are condemned to hell for sixty thousand years failed to change their minds.
- They put an end to the brahmadeya rights granted to the brahmanas in numerous villages.

- It appears that the Kalabhras were of Buddhist persuasion as they patronized Buddhist monasteries.
- The Kalabhras' revolt was so widespread that it could be quelled only through the joint efforts of the Pandyas, the Pallavas, and the Chalukyas of Badami.

**36. Ans. (c)**

- Both statements are correct

**Language during the Satavahana period:**

- The official language of the Satavahanas was Prakrit.
- All their inscriptions were composed in this language and written in the Brahmi script, as was the case in Ashokan times.
- Some Satavahana kings may have composed Prakrit books.
- One Prakrit text called Gathasattasai, or the Gathasaptasati, is attributed to a Satavahana king called Hala.
- It consisted of 700 verses, all written in Prakrit, but it seems to have been finally re-touched much later, possibly after the sixth century.

**Religion during the Satavahana period:**

- The Satavahana rulers were brahmanas, and they represented the march of triumphant Brahmanism.
- From the very outset, kings and queens performed such Vedic sacrifices as ashvamedha, and vajapeya paying liberal sacrificial fees to the brahmanas.
- They also worshipped a large number of Vaishnava gods such as Krishna and Vasudeva.
- However, the Satavahana rulers promoted Buddhism by granting land to the monks.
- In their kingdom, the Mahayana form of Buddhism commanded a considerable following, especially amongst the artisan class.

- Nagarjunakonda and Amaravati in Andhra Pradesh became important seats of Buddhist culture under the Satavahanas, and more so under their successors, the Ikshvakus.
- Similarly, Buddhism flourished in the Nasik and Junar areas in western Deccan in Maharashtra, where it seems to have been supported by traders.

**37. Ans. (a)**

- Statement 3 is incorrect : The use of iron in making coins in Vedic period is nowhere mentioned.
- Use of Iron during the later Vedic period
- The main factor in the expansion of the Aryan culture during the later Vedic period was the beginning of the use of iron around 1000 BC.
- The Rigvedic people knew of a metal called ayas which was either copper or bronze.
- In the later Vedic literature ayas was qualified with shyama or krishna meaning black to denote iron.
- The iron tools helped people clear the dense rain forests and the large tracts of forestland could be converted into cultivable pieces in relatively lesser time.
- Also, the iron plough could turn the soil from deeper portions making it more fertile.
- During the Rig Vedic period the unit of currency was niskha which was made of gold. Another coin that is mentioned was Mana which was also not made of iron.

**38. Ans. (c)**

- Statement 1 is incorrect: Virashaiva emerged in 12th century in Karnataka, led by a saint named Basavanna.
- Statement 3 is incorrect: The ideas of Tamil bhaktas (especially Vaishnavas) were incorporated within Sanskrit tradition which led into culmination of Bhagvata Purana.

- Statement 4 is incorrect: They ceremonially buried their dead but they questioned the theory of rebirth.

#### **Virashaiva Tradition**

- The 12th century witnessed the emergence of a new movement in Karnataka, led by a Brahmana named Basavanna (1106-68) who was a minister in the court of a Kalachuri ruler.
- His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga).
- They worship Shiva in his manifestation as a linga, and men usually wear a small linga in a silver case on a loop strung over the left shoulder.
- Lingayats believe that on death the devotee will be united with Shiva and will not return to this world.
- Therefore they do not practice funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead.
- The Lingayats challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas thus winning them followers amongst those who were marginalized within the Brahmanical social order.
- They also questioned the theory of rebirth.
- The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.
- Most of the understanding of the Virashaiva tradition is derived from vachanas (literally, sayings) composed in Kannada by women and men who joined the movement.
- This period also witnessed another major development.
- Many ideas of Tamil bhaktas (especially the Vaishnavas) were incorporated within the Sanskrit tradition, culminating in the

composition of the one- of the best-known Puranas, the Bhagvata Purana.

#### **39. Ans. (d)**

- Option (d) is correct

#### **Causes of Origin of Buddhism and Jainism:**

##### **Complex rituals and sacrifices advocated in later Vedic period:**

- The primary cause for the rise of Jainism and Buddhism was the religious unrest in India in the 6th century B.C.
- The complex rituals and sacrifices advocated in the Later Vedic period were not acceptable to the common people.
- The sacrificial ceremonies were also found to be too expensive.
- The superstitious beliefs and mantras confused the people.
- The teachings of Upanishads, an alternative to the system of sacrifices, were highly philosophical in nature and therefore not easily understood by all.

##### **Prevalence of rigid caste system:**

- Brahmanas, Kshatriyas, Vaishyas and Shudras.
- Each Varna was assigned well- defined functions which generated tensions.
- The Kshatriya reaction against the domination of the Brahmanas, who claimed various privileges, was one of the causes of the origin of new religions.
- Vardhamana Mahavira, who founded Jainism, and Gautama Buddha, who founded Buddhism, belonged to the Kshatriya clan, and both disputed the authority of the Brahmanas.
- Spread of a new agricultural economy in north-eastern India including eastern U.P. and Bihar also led to rise of new religions.
- The agricultural economy based on the iron ploughshare required the use of

bullocks, and could not flourish without animal husbandry.

- However, the Vedic practice of killing cattle indiscriminately in sacrifices hampered the progress of the new agriculture.
- Rise of a large number of cities in northeastern India like Kaushambi, Kusinagar, Vaishali etc. facilitated trade and commerce which added to the importance of Vaishyas.
- Naturally, they sought a religion that would improve their position.
- Jainism and Buddhism at the initial stage did not attach any importance to the existing Varna system.
- They preached the gospel of non-violence, which would put an end to wars between different kingdoms and consequently promote trade and commerce.
- The Brahmanical law-books, called the Dharmasutras, decried lending money at an interest, and condemned those who lived on interest.
- Therefore, the vaishyas, who lent money because of the growing trade and commerce, were held in low esteem and looked for better social status.
- Both Jainism and Buddhism propounded simple, puritan, ascetic living which appealed to the old-fashioned people who did not like the use and accumulation of coins, new dwellings and clothes, new luxurious systems of transport, war and violence etc.
- The Kshatriyas had resented the domination of the priestly class. It should also be noted that both Buddha and Mahavira belonged to Kshatriya origin.

#### 40. Ans. (d)

- Option (d) is correct

#### Types of Land under Chola Kingdom:

#### The Chola inscriptions mentioned various types of land as follows:

- **Brahmadeya:** These were the lands gifted to Brahamanas. Therefore a lot of Brahamana settlements emerged in the Kaveri valley and in the other southern parts of India.
- **Vellanvagai:** Land of non-Brahamana peasant proprietors.
- **Shalabhoga:** This refers to the land of the maintenance of a school.
- **Devadana, tirunamattukkani:** Land gifted to temples.
- **Pallichchandam:** Land donated to Jaina institutions.

#### 41. Ans. (b)

- Option b is correct.
- With the establishment of Kushana power (1st Century CE) in Gandhara and Indus region the land-trade from Ganges to Euphrates and sea trade across Arabian sea and Persian Gulf to Rome flourished and expanded.
- The silk route passed through Kushana territories in central Asia and it was linked with China and Asian provinces of Roman Empire.
- Kushanas imposed tolls on caravans passing through this route.
- Kushana gold and copper coins indicate that internal trade flourished under them. Kushana rule led to the establishment of new settlement with an admixture of population.
- This must have led to mobility in society and with the increase in the number of crafts and guilds and growth of foreign trade the rigidity of the caste system weakened especially in the trading ports and towns.
- Kushanas had established trade links with the Romans.
- The adoption of the title Caesar (Kaisarasa) in the Ara (Attock) inscription of the year 47



throws light on Kushana contacts with the Romans.

- Both the Kushanas and the Romans minted gold coins to be used in trading transactions. Kushanas were the beneficiaries in this trade.
- They also established trading relations with South East Asia, China and Central Asia in this period

#### 42. Ans. (b)

- Option (b) is the correct answer.
- The tradition of mural paintings advanced and spread beyond Ajanta. It was adopted in Badami in Karnataka under the Chalukyas.
- It also spread further down south in Tamil Nadu with regional variations during the regimes of Pallava, Pandya and Chola dynasties.
- The Pallavas succeeded Chalukyas in the south and were great patrons of arts.
- Mahendravarman I was also known as 'Chitrakarapuli' (Tiger among artists) and Chaityakari (temple builder).
- Statement 1 is correct. Paintings at the Kanchipuram temple were patronized by the Pallava king Rajsimhavarman.
- Though majority of the paintings have been overdrawn or lost.
- When the Pandyas rose to power they too patronize art.
- Statement 2 is also correct. Thirumalapuram caves and Jaina caves at Sittanavasal are some of the surviving examples.
- Statement 3 is incorrect. The Chola paintings are seen in Narthamalai, the most important being in Brihadeshwara temple.
- Paintings show narrations and aspects related to lord Shiva.
- Source: An Introduction to Indian Art, Class XI NCERT, Chapter 5, page no. – 63.

#### 43. Ans. (b)

- Option (b) is the correct answer.

- Statement 1 is incorrect. The caves of Bhimbetka were discovered in 1957–58 by eminent archaeologist V. S. Wakankar.
- The first discovery of rock paintings, not Bhimbetka caves was made in India in 1867–68 by an archaeologist, Archibald Carlleyle, twelve years before the discovery of Altamira in Spain.
- Cockburn, Anderson, Mitra and Ghosh were the early archaeologists who discovered a large number of sites in the Indian subcontinent.
- Statement 2 is incorrect. The rock art of Bhimbetka has been classified into various groups on the bases of style, technique and superimposition.
- The drawings and paintings can be categorized into seven historical periods. Period I, Upper Palaeolithic; Period II, Mesolithic; and Period III, Chalcolithic.
- After Period III there are four successive periods.
- In India the earliest paintings have been reported from the Upper Palaeolithic times.
- Statement 3 is correct. The themes of paintings found here are of great variety, ranging from mundane events of daily life in those times to sacred and royal images.
- These include hunting, dancing, Music, horse and elephant riders, animal fighting, honey collection, decoration of bodies, and other household scenes.

#### About Bhimbetka Caves:

- The largest and most spectacular rock shelter is located in the Vindhya hills at Bhimbetka in Madhya Pradesh.
- Bhimbetka is located 45 kilometres south of Bhopal, in an area of ten square kilometers, having about eight hundred rock shelters, five hundred of which bear paintings.
- Source: AN INTRODUCTION TO INDIAN ART / Chapter 1/Page No. 3.

**44. Ans. (d)**

- Option (d) is the correct answer.
- According to Tamil literature, there were various kinds of people staying in the village.
- Option (a) is incorrect. A large landowner was referred to as 'Vellalar'.
- Option (b) is incorrect. A ploughman was referred to as 'Uzhavar'.
- Option (d) is correct. Slaves were referred to as 'Adimai'.
- This shows that there was inequality based on differential access to land and labour.
- Source: Themes of Indian History part 1, Theme 2, Page-39.

**45. Ans. (c)**

- Option (c) is the correct answer.

**Evolution of pottery-**

1) Chalcolithic pottery-

- Black-and-red-ware Pottery: Ahar-Banas.
- Black-on-red ware Pottery: Jorwe ware
- Ochre Colored Pottery (OCP): upper Ganga Valley and Ganga Yamuna doab area

2) Harappan pottery- Both polished and unpolished type of pottery existed.

- Pottery generally has a red surface and is wheel thrown although handmade ones too exist.
- Polished wares were well fired.
- Most of the pottery is polychrome meaning more than two colours are used to colour the pottery.
- Most of the pottery is utilitarian. Such potteries usually have flat bases.

3) Late Harappan pottery- Black-grey burnished ware produced on slow wheel – Found in Swat Valley.

- Grey-ware and Painted Grey Ware, generally associated with Vedic people have been found in conjunction with some late Harappan pottery.

4) Vedic Era

- The Vedic Era saw the emergence of Painted Grey Ware (PGW) Culture.
- Later Vedic Era – NBPW-The later Vedic people were acquainted with 4 types of pottery – Black-and-red ware, black-slipped ware, painted grey ware and red ware.
- Towards the very end of Later Vedic Age around 6th century BC, we see the emergence of 2nd phase of urbanization (1st being Indus Valley Civilization).
- This era marked the beginning of the Northern Black Polished Ware (NBPW).
- Source: Themes of Indian History part 1, Theme 2, Page-42.

**46. Ans. (a)**

- The Buddhist tradition refers to the landless agricultural labourers, small peasants, as well as large landholders.
- The term Gahapati was often used in the Pali texts to designate the second and the third categories, i.e., small peasants and large landholders.
- Shalabhanjika: At the Sanchi Stupa, there are sculptures beautiful women swaying from the edge of the gateway, holding onto a tree.
- This sculpture was not directly inspired by the Buddhist ideas.
- According to the popular belief, this was a woman whose touch caused the trees to flower and bear fruits.
- It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the Stupa.
- Hinayana Buddhism: The followers of Hinayana practised old form of Buddhism.
- There were also called as the Theravadins, i.e., those who followed the path of old, respected teachers, the Theras.
- Bodhisattvas: In Mahayana Buddhism, the idea of a saviour emerged.
- It was believed that he was the one who could ensure salvation.

- Simultaneously, the concept of the Bodhisatta also developed.
- The Bodhisattas were perceived as deeply compassionate beings who accumulated merit through their efforts, but used this not to attain Nibbana (Nirvana) and thereby, abandon the world, but to help others.

**47. Ans. (d)**

- The Kushanas originally belonged to Western China.
- They are also called Yueh-chis. The Kushanas, after defeating the Shakas and the Pahlavas, created a big empire in Pakistan.
- The first prominent ruler of the Kushana dynasty was Kujula Kadphises.
- He was succeeded by his son Wema Kadphises.
- The next ruler was Kanishka. He was the most famous of the Kushanas.
- He probably ascended the throne in AD 78 and started a new era, now known as the Shaka era.
- It was under Kanishka that the Kushana Empire reached its maximum territorial limits.
- His empire extended from Central Asia to North India and included Varanasi, Kaushambi and Sravasti in Uttar Pradesh.
- The political significance of Kanishka's rule lies in the fact that he integrated Central Asia with North India as part of a single empire. It resulted in the intermingling of different cultures and increase in inter-regional trading activities.
- Kanishka is famous in history as a great patron of Buddhism.
- He convened the fourth Buddhist Council at Kundalavana (present day Harwan near Srinagar in Jammu and Kashmir), in which a large number of Buddhist scholars took part.
- It was in this council that Buddhism got split into two schools – Hinayana and Mahayana.
- Kanishka also patronized the Gandhara and the Mathura schools of sculptural art.
- He built in the city of Purushpura (present day Peshawar), his capital, a giant stupa to house the Buddha's relics.
- The building was still intact with all its magnificence when the Chinese pilgrim, Fa-Hsien, visited the area later in the early fifth century AD.
- The Kushana power gradually declined from the early third century AD.
- Kushana Polity and Administration: Nothing much is known about the administrative machinery of the Kushanas.
- Perhaps the whole empire was divided into provinces, each ruled by a Mahakshatrapa (a military governor), who was assisted by a Kshatrapa, but how many provinces were there in the empire, is not known.
- Sources indicate that the Kushana horsemen wore trousers while riding.
- A headless statue of Kanishka, found at Mathura, reflects the same.
- A prominent feature of Kushana polity was the title of Devaputra, i.e., the Son of God, used by the Kushana kings.
- The Kushanas occupy a special place in the ancient Indian history, because of their contribution to various aspects of life.
- Their vast empire helped in the growth of internal and external trade.
- It resulted in the rise of new urban centres.
- The rich state of economy under the Kushanas is also evidenced by the large number of gold and copper coins that they struck.
- Even in literature and medicine, India made progress.
- Charaka, known as the father of Ayurveda, wrote a book on medicine, called Charaksamhita, whereas Asvaghosha, a Buddhist scholar, wrote Buddhacharita, a full length biography of the Buddha.

- Both these scholars were believed to be the contemporaries of king Kanishka.
- The Kushanas patronized the Gandhara and the Mathura schools of sculptural art, which are known for producing the earliest images of Buddha and the Buddhisattavas.

**48. Ans. (c)**

- The Early Vedic economy was mainly pastoral and cow was the most important form of wealth.
- Agriculture had secondary importance in the life of the Early Vedic people.
- The Early Vedic society was tribal and basically egalitarian.
- Clan and kinship relations formed the basis of the society and family was the basic social unit.
- Social divisions, based on occupations, had started, but there was no caste division.
- In the Early Vedic polity, the tribal chief, or the Rajan, and the priest, or the Purohita, had important positions.
- Among several tribal assemblies, the Sabha and the Samiti played very important roles.
- Though there was no well-defined political hierarchy in the Early Vedic set up, the tribal polity was not completely egalitarian.
- The Early Vedic people personified the natural forces, e.g., wind, water, rain, etc., and worshipped them as god.
- They worshipped god not through any abstract philosophical concept, but for material gains.
- There was growing importance of sacrifices or Yajnas in the Vedic religion.
- Note: The above facts can be used in the Mains for the Vedic period. (It is the summary for the Vedic period).

**49. Ans. (b)**

- Option b is correct.
- Statement 1 is correct: The Cholas undertook military expedition to Sri Lanka

(during the time of Rajaraja I) and SriVijaya (during the time of Rajendra I).

- This shows the military strength of the Chola state.
- It seems that the cavalymen (kudiraicevagar), Anaiyatkal (those who fought on elephant), archers (villigal, anukkar) were names of the categories constituting the military force.
- Statement 2 is incorrect: Valangai (right hand) Velaikkarar were the soldiers recruited from among the peasants.
- Soldiers were also recruited from the artisan groups (idangai - left hand).
- These were basically mercenary soldiers. Chola Meykkirttis refer to Kantalur Salai which has been interpreted as an educational institution in the Chera kingdom which imparted military education and training to the brahmanas which is mentioned in Meykkirttis was the place where Chera fleet was destroyed by the Chola king.
- This proves that Chola military prowess was insurmountable.
- Statement 3 is incorrect: The chiefs held an important position in the state system.
- In the Pandyan kingdom the only category of chiefs was Ays.
- In the Sangam literature there is reference to many chiefs viz. Ays, Vels, Muvas, Kodumbalurs and Adigamans.
- The records of the Pallavas refer to chiefs such as Gangas and Adigamans. The various other chiefs who accepted the suzerainty of Pallavas were Banas, Vettuva-adiaraiyan, Muttaraiyar etc.

**The chiefs of the Chola period were:**

- Paluvettaraiyar
- Vels
- Malavas
- Gangas
- Banas

**50. Ans. (a)**

- Option a is correct.
- Statement 1 is correct: Most of the brahmadeyas or brahmana settlements were centred round the temple.
- Through the temple and the ideological focus based on the Puranas and Itihasas, Bhakti and varnashramadharma the differentiated society and monarchical polity were legitimized.
- Therefore, the kings endowed lands to brahmanas and created brahmadeyas as a means to legitimize their power.
- The inscriptions inform us that many of the brahmadeyas in the Chola period were taniyur (separate village) in a nadu.
- They had a separate administrative system (Revenue and justice).
- Statement 2 is incorrect: Many of the agricultural villages were clubbed together with a taniyur.
- Sometimes a taniyur was placed subordinate to a temple.
- (Taniyur was not always placed subordinate to a temple). The Mulparusai was the body which looked after the work of administration.
- Statement 3 is incorrect: The inscriptions give the important prerequisites like age, landholding, knowledge, good behaviour for membership to an executive committee of sabha.
- The Karantai plates (1080 brahmanas) refer to brahmadeyas but do not inform us how the sabha and other committees were formed.
- They were not established by royal authority.
- Their origin may be attributed to Dharamashastric norms.
- The sabha and its committees supervised the temple lands, cattle and other resources.
- They assigned lands to tenants and levied rent.

- They kept a record of revenue collected and expenses incurred.
- They supervised the temple functionaries from priest to cleaner and organized the daily services of temples.

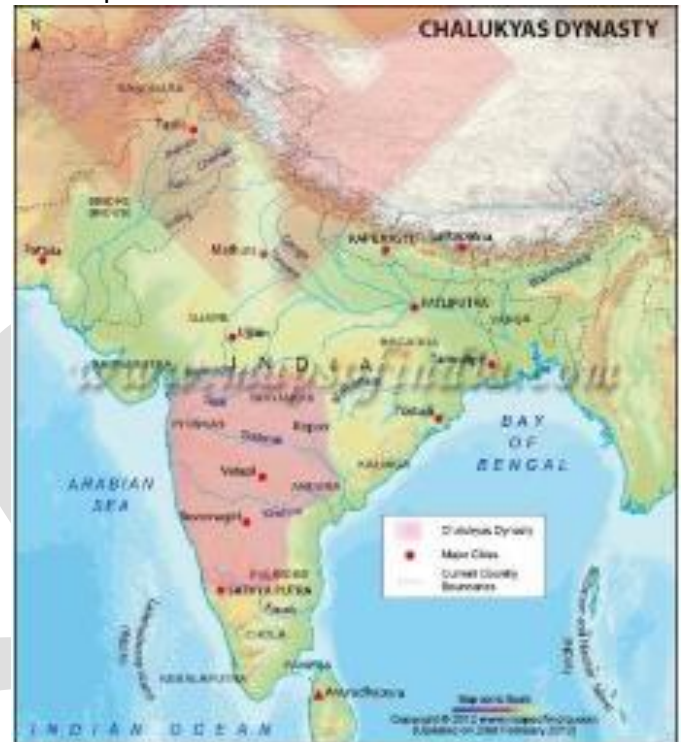
**51. Ans. (d)**

- Option d is correct.
- The prominent principalities which arose in the post-Gupta period were the Maitrakas, Kalachuris, Gurjaras, Maukharis, and Later Guptas; and the kingdoms of Nepal, Bengal, Assam, and Odisha.
- Outside the Gupta empire, the kingdoms of Kashmir and Thaneswar and southern Kalinga were prominent.
- Statement 1 is incorrect and 4 is correct. Politically monarchy triumphed over the gana sanghas and the forest clans.
- Earlier kings of non-kshatriya origin were not concerned with acquiring the kshatriya status but from the post-Gupta period this became common to monarchy.
- Statement 2 is correct The constant wars between states and the rise and fall of dynasties point to the process of local state formation and the spread of state societies across regions.
- Thus, it was not a period of political fragmentation which the decline of the Guptas led to; it was a continuous structural evolution within regional polities.
- Statement 3 is correct. A new balance of regional powers developed in post gupta period which was by scholars as feudal.
- It regards the evidence of royal land grants to Brahmins and officers as crucial which created holdings of land and villages where the recipients had the right to collect revenue but were not required to pay tax.
- The landed intermediaries had immediate authority over the peasant.
- There was decline of urban life and trans regional trade.



- As there was paucity of coins, officials had to be paid through revenue from land instead of by cash.
- The number of feudatories increased with the increase in grant of lands.

- Statement 1 is incorrect: Chalukyas established their capital at Vatapi (modern Badami in the Bijapur district) which forms a part of Karnataka.



### 52. Ans. (a)

- Option a is correct.
- Rajatarangini, written by Kashmiri historian Kalhana is a chronicle of history of Kashmir's dynasties from mythical times to 12<sup>th</sup> century which relies upon traditional ancient text 'Nil Purana' (6th to 8th century AD) from Kashmir which contains information on its history, geography, religion, and folklore.
- Statement 1 is correct. The chronology of kingdoms mentioned in Kalhana's Rajatarangini indicates that nearly the whole of the Gupta age is covered by the reign of a single king named Ranaditya, of the Gonanda dynasty who is said to have ruled for 300 years among all other kings.
- Statement 2 is correct. The new dynasty mentioned by Kalhana in Rajatarangini is the Karkota or Naga dynasty which was founded by Durlabhavardhana.
- He has ruled from circa AD 598 to 634.
- Statement 3 is incorrect. Huien Tsang, the Chinese pilgrim gives a very long account of Kashmir.
- He visited Kashmir during the reign of Durlabhavardhana.
- While, the other famous Chinese pilgrim, Fahien visited India during the reign of Chandragupta II.

- Statement 2 is correct: Pulakesin II (609 – 642 CE) was the greatest king of the Chalukya of Badami.
- His greatest achievement was his victory over Harsha on the banks of river Narmada in 630 CE.
- Thus the river Narmada became a border line between the two empires.
- This fact has been recorded in the Aihole Prasasti and also in the writings of Hieun Tsang.
- The present day Maharashtra, West coast, East coast of Andhra and Gujarat were included in his empire.

### 53. Ans. (b)

- Option b is correct.
- Chalukyas of Badami were the successors of the Vakatakas in western Deccan. They ruled over an extensive area in the Deccan for about two centuries from 543 to 753 CE and united whole of south India.

### Achievements of Pulakesin II:

- Pulakesin's first expedition against the Pallava kingdom was a complete success and he annexed the northern part of the Pallava kingdom.
- Pulakesin II sent an embassy to the Persian king Khusrau II in 625-626 CE.

- The reception given to the Persian mission is depicted in one of the famous Ajanta cave paintings.
- Hiuen Tsang paid a visit to the Chalukya kingdom and Hiuen Tsang's description is useful in knowing the social and economic conditions of the Chalukyas of Badami.
- Pulakesin II's Aihole inscription, composed by Ravikiriti, narrates his victorious campaigns and of his great qualities.

**54. Ans. (a)**

- Option 'a' is correct.
- Chandragupta II (AD 380–412) was a famous Gupta ruler.
- He extended the limits of the empire by marriage alliance and conquest.
- Chandragupta married his daughter Prabhavati to a Vakataka prince of the brahmana caste and ruled in central India.
- The prince died, and Prabhavati thus became the virtual ruler.
- Thus Chandragupta exercised indirect control over the Vakataka kingdom in central India.
- With his great influence in this area, Chandragupta II conquered Mathura from the Kushans.
- More importantly, he occupied western Malwa and Gujarat.
- The conquest gave Chandragupta control over the western sea coast, famous for trade and commerce.
- Chandragupta II adopted the title of Vikramaditya, which had been first used by an Ujjain ruler in 58–57 BC as a mark of victory over the Shaka Kshatrapas of western India.
- The court of Chandragupta II at Ujjain was adorned by nine courtpersons who excelled in different fields and were called Navaratnas.
- They include Amarsimha, Dhanvantri, Harisena, Kalidas, Kahapanaka, Sanku, Varahamihira, Vararuchi and Vetalbhatta.

- It was during Chandragupta's reign that the Chinese pilgrim Fa-hsien (AD 399–414) visited India and wrote an elaborate account of the life of its people.
- Source: India's Ancient Past by RS Sharma – Chapter 24 Rise and Growth of the Gupta Empire.

**55. Ans. (a)**

- Sarraf an Arabic word meaning money changers, brokers, bankers, coin sorters, creditors etc in the Mughal and post-Mughal periods. Hence, option (a) is correct.

**56. Ans. (d)**

- All the statements given above are correct.
- The Vijayanagar army was well-organized and efficient. It consisted of the cavalry, infantry, artillery and elephants.
- High-breed horses were procured from foreign traders.
- The topgrade officers of the army were known as Nayaks or Poligars.
- They were granted land in lieu of their services.
- These lands were called amaram. Soldiers were usually paid in cash.

**57. Ans. (b)**

- Aurangzeb was a staunch and orthodox Muslim in his personal life.
- His idea was to transform India into an Islamic state.
- He created a separate department to enforce moral codes under a high-powered officer called Muhtasib.
- Drinking was prohibited. Cultivation and use of bhang and other drugs were banned.
- Aurangzeb forbade music in the Mughal court.
- He discontinued the practice of Jarokhadarshan.
- He also discontinued the celebration of Dasarah and royal astronomers and

astrologers were also dismissed from service.

- Hence, statement 1 is incorrect.
- Initially, Aurangzeb banned the construction of new Hindu temples and repair of old temples.
- In 1679, he reimposed jiziya and pilgrim tax.
- He was also not tolerant of other Muslim sects.
- The celebration of Muharram was stopped.
- Hence, statement 2 is correct.

**58. Ans. (b)**

- About Guru Ravidas:
- He was a poet and saint of the Bhakti movement.
- Born in Varanasi to the 'untouchable' leather tanners caste.
- He is believed to be a disciple of the bhakti saint-poet Ramananda and a contemporary of the bhakti saint-poet Kabir.
- One of his famous disciples was the saint, Mirabai.
- Ravidas' devotional songs were included in the Sikh scriptures, Guru Granth Sahib. Hence, statement 3 is correct.
- The Panch Vani text of the Dadupanthi tradition within Hinduism also includes numerous poems of Ravidas.
- Ravidas taught removal of social divisions of caste and gender, and promoted unity in the pursuit of personal spiritual freedoms. Hence, statement 2 is correct.
- Among Ravidas's moral and intellectual achievements were the conception of "Begampura", a city that knows no sorrow; and a society where caste and class have ceased to matter.

**59. Ans. (b)**

- Nine of the Mughal emperor Akbar's courtiers were known as navaratnas (or nine jewels) were Abul Fazl, Abdul Rahim Khan-I-Khana, Birbal, Mulla Do-Piyaza, Faizi, Raja

Man Singh, Raja Todar Mal, Faqir Azio Din and Tansen.

- Ustad Mansur (flourished 1590-1624) was a seventeenth-century Mughal painter and court artist.
- He grew up during the reign of Jahangir (r. 1605 - 1627) during which period he excelled at depicting plants and animals.

**60. Ans. (b)**

- In India the postal system is of two kinds. The horsepost, called uluq, is run by royal horses stationed at a distance of every four miles.
- The foot-post has three stations per mile; it is called dawa, that is one-third of a mile ...
- Now, at every third of a mile there is a wellpopulated village, outside which are three pavilions in which sit men with girded loins ready to start.
- Each of them carries a rod, two cubits in length, with copper bells at the top.
- When the courier starts from the city he holds the letter in one hand and the rod with its bells on the other; and he runs as fast as he can.
- When the men in the pavilion hear the ringing of the bell they get ready.
- As soon as the courier reaches them, one of them takes the letter from his hand and runs at top speed shaking the rod all the while until he reaches the next dawa.
- And the same process continues till the letter reaches its destination.
- This foot-post is quicker than the horsepost; and often it is used to transport the fruits of Khurasan which are much desired in India.
- Hence, option (b) is correct.

**61. Ans. (b)**

- Al-Biruni's expertise in several languages allowed him to compare languages and translate texts.

- He translated several Sanskrit works, including Patanjali's work on grammar, into Arabic.
- For his Brahmana friends, he translated the works of Euclid (a Greek mathematician) into Sanskrit.
- Al-Biruni's Kitab-ul-Hind, written in Arabic, is simple and lucid.
- It is a voluminous text, divided into 80 chapters on subjects such as religion and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology.
- Hence, statement 1 is incorrect.

#### 62. Ans. (a)

- Statement 2 is incorrect: The Afghan forces led by Hemu were defeated at the 2<sup>nd</sup> Battle of Panipat in 1556 by the Mughals.

#### Akbar Ascendance to the Throne

- Akbar succeeded to a difficult position. The Afghans were still strong beyond Agra, and were regrouping their forces under the leadership of Hemu for a final showdown.
- Kabul had been attacked and besieged. Sikandar Sur, the defeated Afghan ruler, was loitering in the Siwalik Hills.
- However, Bairam Khan, the tutor of Akbar and a loyal and favorite officer of Humayun, rose to the occasion.
- He became the wakil of the kingdom, with the title of Khan-i-Khanan, and rallied the Mughal forces.
- The battle between the Mughals and the Afghan forces led by Hemu, took place once again at Panipat (5 November 1556) and the Afghans led by Hemu were defeated by Mughals.
- Thus, Akbar had virtually to reconquer his empire.

#### 63. Ans. (b)

- Statement 2 is incorrect: Iltutmish was the first to issue purely Arabic coinage of silver tanka, which remains the basis of the modern rupee and copper Jital.

#### Iltutmish

- Iltutmish is known to be the real consolidator of Turkish rule in India.
- He belonged to the Ilbari tribe and hence his dynasty also known as the Ilbari dynasty.
- He was the son-in-law of Qutbuddin Aibak and disposed of Aram Shah (son of Qutbuddin Aibak) and became the Sultan with the name of "Shamsuddin".
- After becoming Sultan, he shifted his capital from Lahore to Delhi.
- He divided his empire into Iqtas which included the assignment of land in lieu of salary.
- Every Iqtadars had to maintain law and order and collect revenue.
- "Turkan-i-chahalgani" was organized by him as a new class of ruling elite of forty powerful military leaders, the Forty.
- These were Turkish amirs (nobles) who advised and helped the Sultan in administering the Sultanate.
- The group was finally eliminated by Balban.
- He was the first to issue purely Arabic coinage of silver tanka weighing 175 grams, which remains the basis of the modern rupee and copper Jital.

#### 64. Ans. (a)

- Statement 2 is incorrect: Under the Nasaq system, the amount payable was calculated based on an assessment of what they have been paying in the past.
- Statement 3 is incorrect: Under the Batai system, the produce was divided between the peasants and state in fixed proportion.

### **Land Revenue Administration under Akbar:**

- The most common and the oldest was called batai or ghalla-bakhshi.
- In this system, the produce was divided between the peasants and the state in fixed proportion.
- The crop was divided after it had been thrashed; or when it had been cut and tied in stacks, or while it was standing in the field.
- In 1580, Akbar instituted a new system called the dahsala.
- Under this system, the average produce of different crops as well as the average prices prevailing over the last ten (dah) years were calculated.
- One third of the average produce was the state share.
- The state demand was, however, stated in cash.
- This was done by converting the state share into money on the basis of a schedule of average prices over the past ten years.
- A third system which was widely used in Akbar's time was nasaq.
- It was a rough calculation of the amount payable by the peasant on the basis of what he had been paying in the past.

### **65. Ans. (d)**

- All statements are correct

### **Cultural Contribution of Deccan States**

- The Deccan states had a number of cultural contributions to their credit.
- Ali Adil Shah (d. 1580) loved to hold discussions with Hindu and Muslim saints and was called a Sufi .
- He invited Catholic missionaries to his court, even before Akbar had done so.
- He had an excellent Library to which he appointed the well-known Sanskrit scholar, Waman Pandit.

- The successor of Ali Adil Shah, Ibrahim Adil Shah II (1580-1627) was deeply interested in music, and composed a book called Kitab-i-Nauras in which songs were set to various musical modes or ragas.
- He built a new capital, Naurasapur, in which a large number of musicians were invited to settle.
- Sultan Muhammad Quli Qutub Shah, a contemporary of Akbar, was very fond of literature and architecture.
- He wrote in Dakhani Urdu, Persian and Telugu and has left an extensive diwan or collection.
- He was the first to introduce a secular note in poetry.
- Apart from the praise of God and the Prophet, he wrote about nature, love, and the social life of his day.
- In the field of architecture, Muhammad Quli Qutub Shah constructed many buildings, the most famous of which is the Char Minar.
- Completed in 1591-92, it stood at the centre of the new city of Hyderabad founded by Muhammad Quli Qutub Shah.
- It has four lofty arches, facing the four directions.
- Its chief beauty is the four minarets which are four storied and are 48 metre high.
- The double screen of arches has fine carvings.
- The rulers of Bijapur consistently maintained a high standard and an impeccable taste in architecture.
- The most famous Bijapur buildings of the period are the Ibrahim Rauza and the Gol Gumbaz.
- The former was a mausoleum for Ibrahim Adil Shah and shows the style at its best.
- The Gol Gumbaz which was built in 1660 has the largest single dome ever constructed.
- All its proportions are harmonious, the large dome being balanced by tall, tapering minarets at the corner.



- It is said that a whisper at one side of the huge main room can be heard clearly at the other end.

**66. Ans. (a)**

- Statement 1 is incorrect: Sher Shah did not make many changes in the administrative divisions prevailing since the Sultanate period.
- He apparently continued the central machinery of administration which had developed during the Sultanate period.
- Statement 2 is incorrect: Sher Shah did not initiate any new liberal policies.
- Jizyah continued to be collected from the Hindus.
- Sher Shah and the Sur Empire (1540- 1555)
- Sher Shah ascended the throne of Delhi at the age of 54.
- His original name was Farid and his father was a small jagirdar at Jaunpur.
- The title of Sher Khan was given to him by his patron for killing a tiger or for services rendered.
- As a ruler, Sher Shah ruled the mightiest empire which had come into existence in north India since the time of Muhammad bin Tughlaq.
- His empire extended from Bengal to the Indus, excluding Kashmir.
- In the west, he conquered Malwa, and almost the entire Rajasthan.
- The Sur Empire may be considered in many ways as a continuation and culmination of the Delhi Sultanate, the advent of Babur and Humayun being in the nature of an interregnum.
- Amongst the foremost contributions of Sher Shah was his re-establishment of law and order across the length and breadth of his empire.
- He dealt sternly with robbers and dacoits and with zamindars who refused to pay land revenue or disobeyed the orders of the government.
- Sher Shah paid great attention to the improvement of communications in his kingdom. For e.g. he restored the old imperial road called the Grand Trunk Road, from the river Indus in the west to Sonargaon in Bengal.
- He also built a road from Agra to Jodhpur and Chittor, evidently linking up with the road to the Gujarat seaports.
- He built a third road from Lahore to Multan. For the convenience of travelers, Sher Shah built a sarai at a distance of every two Kos (about eight km) on these roads.
- Sher Shah also introduced other reforms to promote the growth of trade and commerce.
- In his entire empire, customs duty for goods was paid only at two places.
- His attempt to fix standard weights and measures and a uniform standard for coins all over the empire were also helpful for trade and commerce.
- Sher Shah did not make many changes in the administrative divisions prevailing since the Sultanate period.
- A number of villages comprised a pargana.
- The pargana was under the charge of the shiqdar, who looked after law and order and general administration, and the munsif or amil who looked after the collection of land revenue.
- He apparently continued the central machinery of administration as he did not favor leaving too much authority in the hands of ministers.
- He paid special attention to the land revenue system.
- He insisted on measurement of the sown land.
- A crop rate (called ray) was drawn up, laying down the state's share of the different types of crops.
- Sher Shah did not initiate any new liberal policies.

- Jizyah continued to be collected from the Hindus.
- His nobility was drawn almost exclusively from the Afghans.
- Thus, the state under the Surs remained an Afghan institution based oil race and tribe.

**67. Ans. (b)**

- Statement 2 is incorrect: Qutub-ud-din Aibak did not issue any coins during his rule.

**Slave Dynasty**

- Invasions by Mahmud of Ghazni and Mohd. Ghorī into India ultimately resulted in the establishment of the Delhi Sultanate.
- Five different dynasties—the Slave, the Khalji, the Tughlaq, the Sayyids, and the Lodhi's are collectively referred to as the Delhi Sultanate.
- Qutub-ud-din Aibak founded the Slave dynasty (also called the Mameluk dynasty) in India.
- He assumed the title of 'Sultan' and made Lahore his capital.
- He did not issue any coins and was formally recognized after three years.
- He gave a lot of liberal donations and was famously known as 'Lakh Baksh' or giver of lakhs for his Magnanimity.
- "Quwwat-ul-Islam" in Delhi was built by him. He is also known to have built Arhai din ka jhonpara in Ajmer.
- The construction of Qutub Minar was started by him (only the first storey) in the memory of the famous Sufi saint, Khwaja Qutbuddin Bakhtiyar Kaki.
- It was later completed by Iltutmish in around 1220.

**68. Ans. (c)**

- Statement 2 is incorrect: City of Agra was founded by Sikander Lodhi in year 1504.

**Lodhi Dynasty**

- The Lodhis were the last ruling family of the Sultanate period.
- Bahlol Lodhi laid the foundation of Lodhi dynasty.
- He was a capable general who publicly declared that he considered himself one of the Afghan peers and not the king.
- He did not sit on the throne, nor did he insist on his nobles standing in his court.
- He annexed Sharqui dynasty and introduced Bahlol copper coins. However, he failed to re-occupy Bengal, Gujarat, and the Deccan.
- Sikander Lodhi was the greatest and noblest of the three Lodhi rulers.
- He introduced a new measurement yardstick, the Gazz-i- Sikandari, and a system of auditing of accounts. He believed in the superior position of the Sultan vis-a-vis the nobles.
- He compelled nobles and amirs to show formal respect to the Sultan in darbar and outside and treated them harshly.
- He founded Agra in year 1504 and wrote Persian verses under the name 'Gulrakhi'. Ibrahim Lodhi, the last of Delhi Sultanate was a repressive ruler.
- Under him, disaffection between king and courtiers became very common.
- Daulat Khan Lodhi, the governor of the Punjab, greatly displeased by the arrogance and insult of Ibrahim, invited Babur to invade India.
- He was killed by Babur in the first Battle of Panipat in 1526, thus ending the reign of Delhi Sultanate in India and marked the beginning of Mughal rule.

**69. Ans. (b)**

- Statement 1 is incorrect: Rajput defeat to Turks cannot be attributed to superior weaponry with the Turks. This is because, Indian swords were considered the best in hand to hand combat and their arrows were

more accurate and deadly as the arrowheads were dipped in poison.

- Also the iron stirrup, which changed the nature of warfare in Europe, had spread to India from the late 8th century onwards.
- Statement 4 is incorrect: The caste system did not prevent the non-Rajputs or kuvarna (lower castes) from taking part in battles.
- Thus the Rajput armies were larger in number to those fielded by the Turks.

### **Causes of Rajput Defeat to Turks**

- The defeat of leading North Indian states within a span of 15 years was not because of superior weaponry with the Turks but due to weak social and organizational setup.
- Administrative structure and military organization was weakened due to growth of feudalism and the subsequent rise of local landed chiefs, who rarely acted in coordination.
- The Turks on the other hand had a tribal structure.
- Though the Rajputs were not accustomed to move as organized horsemen (like Turks) or carried heavily armed cavalry and mounted archery, they had greater human and physical resources than the Ghaznavid and Ghurid empires which should not have resulted into their defeat.
- In each of the Rajput states, the army was highly centralized whereas the iqta and Khalisa systems enabled the Turks to maintain large standing armies.
- Though the Rajputs put up a spirited and prolonged resistance against the Turks, they lacked a strategic vision.
- For example, they did not attempt to recover the fallen territories of Kabul and Lahore from the Turks.
- Thus they remained focused on India and paid little attention to the affairs outside, especially to central India.

### **70. Ans. (a)**

- Statement 3 is incorrect: Alauddin marched against Gujarat ruler Rai Karan to conquer the region. The ruler fled away.
- Alauddin married the Raja's wife Kamla Bai and acquired Malik Kafur who was serving under them.
- Later Malik Kafur became commander of Alauddin and held office of the Naib under him.
- Reign of Alauddin Khalji
- The expansion of Delhi Sultanate was mainly undertaken by Alauddin Khalji and was continued under his successors, the climax being reached during the reign of Muhammad bin Tughlaq.
- Alauddin Khalji was Jalaluddin's nephew, who laid the foundation of Khalji dynasty in India.
- He had two victorious expeditions during the reign of Jalaluddin to Bhilsa (Vidisa) in 1292 and to Devagiri in south India in 1294.
- Jalaluddin's policy of tolerance was reversed by Alauddin Khalji, who awarded drastic punishments to all those who dared to oppose him.
- He also revived Balban's policies of ruthless governance.
- To suppress rebels in future, he curbed the power of nobles and confiscated their properties.
- The military conquests of Alauddin Khalji include his expedition against Gujarat, Rajputana, and the Deccan.
- Malik Kafur, who later led the Khalji dynasty invasions to South India, was acquired by him after his conquest of Gujarat.
- He was the first ruler to fix land revenue in cash.
- His theory of kinship was secular and he proclaimed "Kinship knows no Kinship". Although the Sultan was illiterate, he patronised poets like Amir Khusrau and Mir Hasan Dehvi.

- Alauddin adopted the title of Sikander-i-Azam and gave Amir Khusrau the title of Tuti-i-Hind (Parrot of India).

#### 71. Ans. (a)

- Statement 2 is incorrect: Aurangzeb renamed the city of Khirki to Aurangabad.

#### Reign of Malik Ambar

- Malik Ambar was an Abyssinian slave, born in Ethiopia.
- He rose to prominence from 1607 to 1626 when he was regent of the Nijamshahi of the Ahamednagar in the deccan.
- He was amongst one of a thousand other slaves purchased by Chengiz Khan a former Habshi slave and taken to deccan in early 1570s.
- He was set free after the death of Chengiz Khan and later served for Sultan of Bijapur where he rose to power after getting charge of small troops and bestowed with the title "Malik".
- Akbar had annexed Ahmadnagar. After the death of Akbar, Malik Ambar, with the help of Marathas and the ruler of Bijapur Ibrahim Adil Shah, made it difficult for the Mughals to consolidate their position in Berar, Ahmadnagar, and Balaghat.
- However he was defeated by Shah Jahan and lost control of Berar and Ahmadnagar to the Mughal.
- He also established a new capital, a city named Khirki, presently Aurangabad in Maharashtra.
- But following Ambar's death in 1626, the city was ruled by his son, Fateh Khan, who renamed the city as "Fathepur".
- However his reign could not last longer and by 1636, the entire Ahmadnagar Sultanate had been re-conquered by the Mughals.
- With the fall of Ahmadnagar sultanate, the city also fell to the Mughals.
- Emperor Aurangzeb renamed the city as Aurangabad.

#### 72. Ans. (c)

- Statement 2 is incorrect: Muhtasib became powerful during his reign.

#### Religious Policy of Aurangzeb

- Aurangzeb, the 6th Mughal ruler known by his regnal title Alamgir was an orthodox Muslim in who aimed to transform India into an Islamic state.
- He banned the construction of new Hindu temples and the repair of old temples. He erected mosques at place of Vishwanath temple at Banaras.
- He also reimposed jizya tax on non-Muslims in 1679 which was earlier abolished by Akbar in 1579.
- He was intolerant towards other Muslim sects and is known to have stopped the celebration of Muharram festival.
- He also abolished Nauroz as it was a Zoroastrian practice favoured by the Safavid rulers of Iran.
- In 1675, he executed ninth Sikh Guru, Guru Tegh Bahadur ji which resulted in the rebellion of the Sikh community against him.
- Muhtasib, who was officer entrusted to enforce moral codes became powerful during his reign.
- Aurangzeb is known to have issued secular decrees known as Zawabit, in supplement to sharia.
- Though he was proficient in playing the veena, he forbade music in the Mughal court and discontinued the practice of Jharokha darshan or showing himself to public from the balcony as he considered it a superstitious practice and against Islam.

#### 73. Ans. (a)

- Statement 3 is incorrect: Maurya constructions made of burnt bricks have been found in Bihar and UP.

### Spread of Material Culture

- It appears that the contacts established by administrators, traders, and Jaina and Buddhist monks led to the spread of the material culture of the Gangetic basin to areas situated on the periphery of the empire.
- The new material culture in the Gangetic basin was based on an intensive use of iron, the prevalence of writing, punch-marked coins, an abundance of beautiful pottery called Northern Black Polished Ware, the introduction of burnt bricks and ring wells, and above all, on the existence of towns in north-eastern India.
- Thus, the Maurya period witnessed a rapid development of material culture in the Gangetic plains.
- Given the access to the rich iron ores of south Bihar, people used more and more of this metal.
- This period provide evidences of socketed axes, hoes, spades, sickles, and ploughshares.
- Besides these iron implements, the spoked wheel also began to be used.
- In the end of the Maurya period burnt bricks were used for the first time in north eastern India.
- Maurya constructions made of burnt bricks have been found in Bihar and UP.
- Houses were made of bricks, and also timber which was available in abundance because of the dense vegetation in ancient times.
- Excavations show that logs of wood were also used as an important line of defence against flood and invasion.
- Similarly, ring wells, which were first constructed under the Mauryas in the Gangetic plains spread beyond the heart of the empire.

### 74. Ans. (d)

- All pairs are correctly matched.
- Mineral extraction/production in medieval India Diamond mining was carried out most notably at Golconda.
- Some other centres of diamond production were Bairagarh (Berar), Panna (Madhya Pradesh), Khokhra (Chotanagpur) etc.
- Saltpetre, primarily used as an ingredient for manufacturing gun powder, was one of the most important mineral products.
- Initially, it was extracted at Ahmadabad, Baroda, and Patna etc.
- However, by the second half of the seventeenth century, Patna became one of the most important centres for processing this mineral.
- Iron was the most commonly found metal.
- Bengal, Allahabad, Agra, Bihar, Gujarat, Delhi, Kashmir, Chotanagpur and adjoining regions of Orissa were major iron producing centres of the medieval period.
- Khetri (Rajasthan) was the main centre for copper production.

### 75. Ans. (a)

- Statement 2 is incorrect : The Nahr Faiz was built during Shahjahan's reign.

### Irrigation in medieval India

- The Indian agriculture has always depended on various sources of water both natural and artificial, for its irrigational requirements, viz - rain, wells, river, tanks, canals, lakes, etc. Dams, lakes and water reservoirs were some of the important means of irrigation.
- In south India, the state, local chiefs and temple managements constructed a number of dams over rivers for this purpose.
- The Madag lake, for instance, was built by the Vijaynagar rulers on the Tungbhadra river to meet the irrigational need of the adjoining territories.



- Lakes and water reservoirs such as the Dhebar, Udaisagar, Rajasamand and Jaisamand (all in Mewar); Balsan (Marwar) and Mansagar (Amber) etc. served as important sources of irrigation in medieval Rajasthan.
- Wells, as a common source of irrigation, were uniformly spread in different parts of the country.
- A number of artificial devices were used to lift water from wells.
- The Delhi Sultans, in particular, promoted canal irrigation. Ghiyassuddin Tughlaq (A.D 1320–1325) built a number of canals for this purpose.
- However, Firuz Shah Tughlaq laid the largest network of canals.
- Four such canals are frequently mentioned in contemporary sources.

**These were –**

1. From Sutlej to Ghaggar,
  2. Opening from the Nandavi and Simur hills to Arasani,
  3. from Ghaggar, reaching upto the village to Hiransi Khera, and
  4. excavated from Yamuna and extended upto Firuzabad.
- The tradition of Delhi Sultans to construct canals was continued by the Mughal emperors as well.
  - The Nahr Faiz, for instance, built during Shahjahan's reign carried water from Yamuna and irrigated a large area.

**76. Ans. (c)**

- Statement 4 is incorrect: Muhammad bin Tughlaq (ruled, 1324-51) was the first Sultan to visit the dargah of Khwaja Muinuddin.
- Chisti Order in the Subcontinent Among the many groups of Sufis who migrated to India in the late twelfth century, the Chishtis were the most influential.

- This was because they adapted successfully to the local environment and adopted several features of Indian devotional traditions.
- From morning till late night people from all walks of life – soldiers, slaves, singers, merchants, poets, travelers, rich and poor, Hindu jogis (yogi) and qalandars – came seeking discipleship, amulets for healing, and the intercession of the Shaikh in various matters.
- Other visitors included poets such as Amir Hasan Sijzi and Amir Khusrau and the court historian Ziyauddin Barani, all of whom wrote about the Shaikh.
- Pilgrimage, called ziyarat, to tombs of Sufi saints is prevalent all over the Muslim world.
- This practice is an occasion for seeking the Sufi's spiritual grace (barakat).
- The most revered shrine is that of Khwaja Muinuddin, popularly known as "Gharib Nawaz" (comforter of the poor).
- It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors.
- Muhammad bin Tughlaq (ruled, 1324-51) was the first Sultan to visit the shrine.
- Also part of ziyarat is the use of music and dance including mystical chants performed by specially trained musicians or qawwals to evoke divine ecstasy.
- The Sufis remember God either by reciting the zikr (the Divine Names) or evoking His Presence through Sama (literally, "audition") or performance of mystical music.
- Sama was integral to the Chishtis, and exemplified interaction with indigenous devotional traditions.

**77. Ans. (d)**

- Option (d) is correct

### **Persian invasion**

- The Indo-Iranian contact lasted for about 200 years. Iranian influence may also be traced in the preamble to Ashoka's edicts as well as in certain terms used in them.
- For instance, for the Iranian term *dipi*, the Ashokan scribe used the term *lipi*.
- Also it appears that through the Iranians, the Greeks learnt about the great wealth of India, which whetted their greed and led to Alexander's invasion of India.
- The western borderland of India comprising the Punjab, Sindh and Afghanistan did not have any strong political power during this period.
- Of the sixteen Mahajanapadas mentioned in the literature, only two, Kamboja and Gandhara, may be placed in this outlying region.
- It appears to have been divided into a large number of independent principalities which were frequently at war with one another, and thus an easy prey to foreign invaders.
- The powerful Achaemenian kings of Persia naturally cast their eyes towards this region, and perhaps Cyrus (558- 530 B.C.) subjugated a number of principalities living to the south of the Hindukush mountains (parts of India).
- It was in the reign of Darius (522-486 B.C.) that we have positive evidence of the extension of Achaemenian rule in the northwestern part of India.
- Two inscriptions of this monarch mention "Hi(n)du" as a part of his dominion.
- The exact connotation of this term is not known, but it certainly comprised some territory to the east of the Sindhu, which Darius must have conquered about 518 B.C. Herodotus, the Greek historian, tells us that in 517 B.C. Darius sent a naval expedition to explore the valley of the Sindhu river.
- The Iranian ruler Darius penetrated north-west India in 516 BC and annexed the

Punjab (earlier Gandhara), west of the Indus, and Sindh.

- This area was converted into the twentieth province or satrapy of Iran, which had a total number of twentyeight satrapies.
- The Indian satrapy included Sindh, the north-west frontier, and the part of Punjab that lay to the west of the Indus. It was the most fertile and populous part of the empire.
- It paid a tribute of 360 talents of gold, which accounted for one-third of the total revenue Iran received from its Asian provinces.
- The Indian subjects were also enrolled in the Iranian army.

### **78. Ans. (a)**

- Statement 3 is incorrect: Mansabdars did not reside in or administer their own jagirs.

### **Mansabdari System**

- Mansabdar refers to an individual who holds a Mansab, meaning a position or rank.
- It was a grading system used by the Mughals to fix: rank, salary and military responsibilities.
- Rank and salary were determined by a numerical value called *zat*.
- The higher the *zat*, the more prestigious was the noble position in court and the larger his salary.
- The mansabdar's military responsibilities required him to maintain a specified number of *sawar* or cavalrymen.
- Mansabdars received their salaries as revenue assignments called *jagirs*.
- Mansabdars did not actually reside in or administer their jagirs.
- They only had rights to the revenue of their assignments which was collected for them by their servants while the mansabdars themselves served in some other part of the country.

**79. Ans. (d)**

- Option (d) is correct

**Nastaliq**

- It is a predominant style of Persian calligraphy during the 15th and 16th centuries.
- The inventor was Mir Ali of Tabriz, the most famous calligrapher of the Timurid period (1402–1502).
- It was a combination of the naskhī and ta'liq styles, featuring elongated horizontal strokes and exaggerated rounded forms.
- It is an Arabic script developed about the 15th century, characterized by a tendency to slope downward from right to left.
- It is used mainly for Persian poetical writings and in Urdu and Malay manuscript.

**80. Ans. (b)**

- Option (b) is correct
- Artists in Humayun's Court
- Mughal emperors introduced their own style of painting with Persian inspirations and added new themes, colours and forms. Court scenes were depicted in grandeur.
- The background was usually hilly landscapes.
- Flowers and animals were also vastly depicted and in these the Indian artists applied their own skills to develop on the Persian ideas.
- The Mughal paintings are characterized by their subtleness and naturalism and often depict historical events or court life.
- Mir Sayyid Ali and Abus Samad were the two great artists in the court of Humayun (1530-1556 AD).
- These two artists also remained active during Akbar's reign and Abus Samad earned the nickname "Shirinqalam". Artists in Akbar's Court Akbar (1556-1605 AD) can be considered as the real founder of the Mughal painting.

- Akbar had employed more than hundred painters from different parts of the country and lavishly conferred honours on works of great excellence.
- He had special admiration for the work of Hindu artists, notably Daswanth and Basawan.
- Several noteworthy works were completed during Akbar's period, which include the illustrated stories of Hamza nama; illustrated Mahabharata called Razm-Nama and the illustrated Ramayana and Timur nama, Babur nama and Akbar-Nama.
- By the early 17th century, the Mughal painting had come under the western influence in such devices as the use of light and shade to capture space and volume, aerial perspective and the use of atmospheric effects to indicate spatial recession.
- The fusion profoundly influenced the Mughal art and constituted one of the most flourishing of artistic exchanges.
- Akbar's leading court artists – Kesu Das, Manohar, Basawan and Kesu Khurd—were fascinated by the Christian paintings and integrated these themes in their own compositions.

**81. Ans. (b)**

**82. Ans. (d)**

- Option d is the correct answer. Pair 1 is correctly matched. Tarikh (singular) / tawarikh (plural) refers to the historical accounts and chronicles written in Persian under the Delhi Sultans.
- The authors of tawarikh were learned men: secretaries, administrators, poets and courtiers, who both recounted events and advised rulers on governance, emphasising the importance of just rule.
- They often wrote their histories for Sultans in the hope of rich rewards.

- Pair 2 is correctly matched. Dehliwal refers to the coins minted during the reign of the Tomaras and Chauhans in Delhi. They were widely circulated during that time as Delhi became an important commercial centre.
- Pair 3 is correctly matched. Bandagan is a Persian word that refers to the special slaves purchased for military service by early Delhi Sultans, especially Iltutmish.
- They were carefully trained to men and some of the most important political officers in the kingdom.
- Since they were totally dependent upon their masters therefore, they were also loyal and trustworthy.
- Source: NCERT Our Past Part-II Class VII Ch - 3 The Delhi Sultans.

**83. Ans. (a)**

- Option 'a' is the correct answer.
- Akbar gave him the title of 'Mian', but the title 'Tansen' was given to him by the Raja Vikramjit of Gwalior.
- Akbar patronised Tansen of Gwalior who is credited with composing many new melodies (ragas).
- Tansen was one of the best-known dhrupad singers and one of the nine jewels of Emperor Akbar's court.
- He composed Dhrupads on Hindu gods and goddesses, and also composed songs on his patrons.

**84. Ans. (a)**

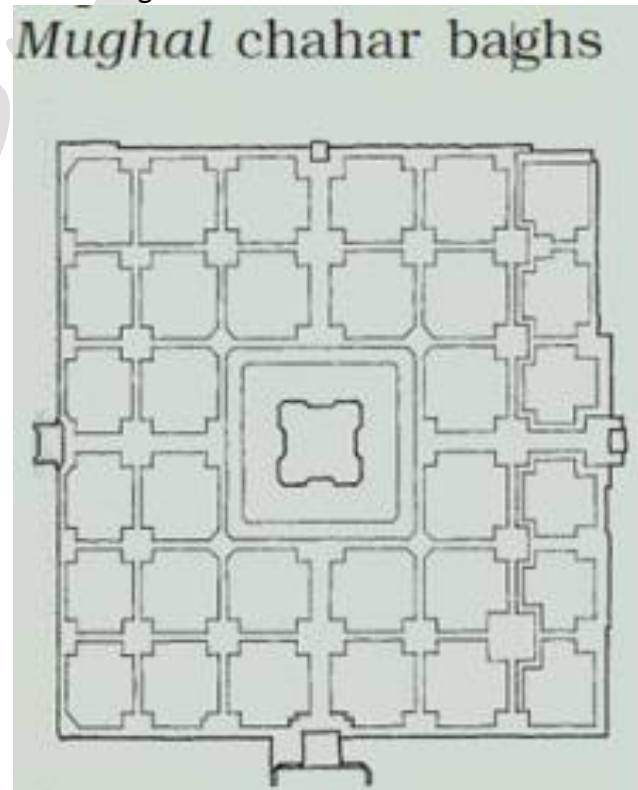
- Option 'a' is the correct answer.
- Statement 1 is correct. In the revenue administration of Delhi Sultanate, the in charge of revenue collection was known as 'Amil'.
- Statement 2 is incorrect. Iqta system was not an ancient indigenous Indian institution.
- In India, it was started during the rule of Delhi sultanates itself. Under Iqta System, the land of the empire was divided into several large and small tracts called Iqta and

assigned these Iqtas to his soldiers, officers and nobles.

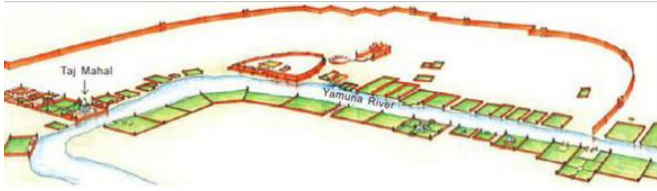
- Statement 3 is incorrect. Mir Bakshi was Head of the military department. The office of 'Mir Bakshi' came into existence during the reign of Mughals.

**85. Ans. (c)**

- Option c is the correct answer.
- Statement 1 is correct. Char Bagh is a four quadrant garden with the four rivers representing Quranic nparadise.
- In Char Bagh, the monument is built in the middle of the garden.
- Char Bagh are four garden styles placed within rectangular walled enclosures.
- It is divided into four quarters by artificial channels and symmetrical division into 4 equal quarters.
- Statement 2 is incorrect. Mughals introduced the Persian Chahar Bagh to India.
- Humayun's garden is an example of the Char Bagh.



- Statement 3 is correct. Mehtab Bagh is a Charbagh complex located in Agra. It is built at northern side of the Agra Fort and the Taj Mahal overlooking River Yamuna.



- Source: <https://ncert.nic.in/textbook.php?ge ss1=5-10>

#### 86. Ans. (d)

- Both the statements are incorrect.
- Basaveshwara, colloquially known as Basavanna, was a 12th-century CE Indian statesman, philosopher, poet, Lingayat saint in the Shiva-focussed bhakti movement, and a Hindu Shaivite social reformer during the reign of the Kalyani Chalukya/Kalachuri dynasty.
- Basava was active during the rule of both dynasties but reached the peak of his influence during the rule of King Bijjala II in Karnataka, India.
- Mohammad ibn Tughlaq or Mohammad Bin Tughlaq was the Sultan of Delhi from 1325 to 1351.
- He was the eldest son of Ghiyath al-Din Tughluq, the founder of the Tughlaq dynasty.
- The true beauty and grandeur of the literature in Gupta Era can be seen in the kavyas.
- The greatest among all the names is Kalidasa who lived in the 4th century CE and was a contemporary of Chandragupta II.
- His earliest production was Ritusamhara.
- But earliest drama was Malvikagnimitram. Meghaduta is pioneer Dutakavya in Sanskrit literature.

#### 87. Ans. (c)

#### Marathas

- The revenue system of Shivaji was based on that of Malik Amber of Ahmadnagar.
- Lands were measured by using the measuring rod called kathi.
- Shivaji reduced the powers of the existing deshmuks and kulkarnis.
- Chauth and sardeshmukhi were the taxes collected not in the Maratha kingdom but in the neighbouring territories of the Mughal empire or Deccan sultanates.
- Hence, both statement 1 and 2 are incorrect

#### 88. Ans. (d)

- All the above statements are correct.
- Khalji and Tughluq monarchs appointed military commanders as governors of territories of varying sizes.
- These lands were called iqta and their holder was called iqtadar or muqti.
- The duty of the muqtis was to lead military campaigns and maintain law and order in their qtas.
- In exchange for their military services, the muqtis collected the revenues of their assignments as salary.
- They also paid their soldiers from these revenues.
- Control over muqtis was most effective if their office was not inheritable and if they were assigned iqtas for a short period of time before being shifted.
- These harsh conditions of service were rigorously imposed during the reigns of Alauddin Khalji and Muhammad Tughluq.

#### 89. Ans. (a)

- In 1669, the Jats of the Mathura region broke out in rebellion under the leadership of a local zamindar, Gokla.
- The rebellion spread rapidly among the peasants of the area, and Aurangzeb decided to march in person from Delhi to quell it.



- In a stiff battle the Jats were defeated. Gokla was captured and executed.
- In 1685, there was a second uprising of the Jats under the leadership of Rajaram.
- The Jats were better organized this time and adopted the methods of guerrilla warfare, combining it with plunder.
- Conflict with the Afghan tribesmen had taken place during the reign of Shah Jahan also.
- These conflicts were partly economic and partly political and religious.
- With little means of livelihood in the rugged mountains, the Afghans had no option but to prey on the caravans or to enrol in the Mughal armies.
- Their fierce love of freedom made service in the Mughal armies difficult.

**90. Ans. (c)**

- Babur's advent into India was significant from many points of view.
- For the first time since the downfall of the Kushan Empire, Kabul and Qandhar became integral parts of an empire comprising north India.
- Since these areas had always acted as staging places for an invasion of India, by dominating them, Babur and his successors were able to give to India security from external invasions for almost 200 years.
- Economically also, the control of Kabul and Qandhar strengthened India's foreign trade, since these two towns were the starting points for caravans meant for China in the east and the Mediterranean seaports in the west.
- Thus, India could take a greater share in the great trans-Asian trade.
- He introduced a new concept of the state, which was to be based on the strength and prestige of the Crown, absence of religious and sectarian bigotry, and the careful fostering of culture and the fine arts.

- He, thus, provided a precedent and a direction for his successors.
- He introduced a new mode of warfare in India.
- Although gunpowder was known in India earlier, Babur showed what a skilled combination of artillery and cavalry could achieve.
- His victories led to rapid popularisation of gunpowder and artillery in India. Since artillery was expensive, it favoured those rulers who had large resources at their command. Hence, the era of small kingdoms ended.

**91. Ans. (b)**

- In 1526, a fierce battle was fought between the ruling power Lodi Dynasty led by Ibrahim Lodi and Babur near a small village (present-day Panipat) in Haryana. The battle is termed as the first battle that introduced the use of gunpowder and field artillery.
- As Lodi's army was largely dependent on cavalry, Babur's military genius and modern technology led to his enemy's defeat.
- Babur used modern tactics of warfare and introduced the deadly combination of Tulghuma and Araba.
- Tulghuma meant the division of the army into the left, right and centre units, while Araba referred to the carts used to launch cannon fire.

**Note:**

- Firstly, the importance of the First Battle of Panipat lies in the fact that it made the beginning of the Mughal rule in India.
- Secondly, the victory in the battle made Babur the master of Delhi and Agra, the two political centres of northern India.
- Thirdly, the treasures that Babur came to acquire from the royal treasury of Delhi made him financially very strong.
- Fourthly, the Battle of Panipat ushered in a new chapter of Mughal-Afghan contest.

- Fifthly, the First Battle of Panipat opened the gate for Mughal-Afghan contest that continued even after the death of Babur.
- Sixthly, as pointed out by Satish Chandra, the real importance of the First Battle of Panipat lies in the fact that it opened a new phase in the struggle for domination in North India.

**92. Ans. (c)**

- The successor of Ali Adil Shah, Ibrahim Adil Shah II (1580–1627), ascended the throne at the age of nine. He was very solicitous to the poor and had the title of 'Abla Baba', or the 'Friend of the Poor'.
- He was deeply interested in music and composed a book called Kitab-i-Nauras, in which songs were set to various musical modes or Ragas.
- He built a new capital, Naurasapur, in which a large number of musicians were invited to settle.
- In his songs, he freely invoked the goddess of music and learning, Saraswati.
- Due to his broad approach he came to be called 'Jagat Guru'.
- He accorded patronage to all, including Hindu saints and temples.
- This included grants to Pandharpur, the centre of the worship of Vithoba, which became the centre of the Bhakti movement in Maharashtra.
- The broad, tolerant policy followed by Ibrahim Adil Shah II was continued under his successors.

**93. Ans. (c)**

- The Maratha troops had always been employed as loose auxiliaries or Bargirs (usually called Bargis) in the Bahmani kingdom.
- The revenue affairs at the local level were in the hands of the Deccani Brahmins.
- Some of the old Maratha families, which rose in the service of the Bahmani rulers and

held Mansabs and Jagirs from them, were the More, Nimbalkar, Ghatge, etc.

- Most of them were powerful Zamindars, or Deshmukhs, as they were called in the Deccan.
- However, unlike the Rajputs, none of them was an independent ruler, or ruled over a large kingdom.
- Secondly, they were not the leaders of the clans on whose backing and support they could depend.
- Hence, many of the Maratha Sardars appeared to be military adventurers who were prepared to shift their loyalty according to the prevailing wind.
- Nevertheless, the Marathas formed the backbone of the landed aristocracy of the Deccan and had a position similar to the one held by the Rajputs in large parts of north India.

**94. Ans. (b)**

- The most controversial step which Mohammad Tughlaq undertook soon after his accession was the so-called transfer of the capital from Delhi to Devagiri.
- It appears that the Sultan wanted to make Devagiri a second capital so that he might be able to control South India better.
- For this purpose, he ordered many of the officers and their followers and leading men, including many Sufi saints, to shift to Devagiri, which was renamed Daulatabad.
- Another step which Mohammad Tughlaq took at this time was the introduction of the 'token currency'.
- The government was not able to do so and soon the new coins began to be greatly devalued in the markets.
- Finally, Mohammad Tughlaq decided to withdraw the token currency.
- He was also prepared to give high offices to people on the basis of merit, irrespective of whether they belonged to noble families or not.

**95. Ans. (a)**

- With the rise of the Mongols in Central and West Asia, and their struggle with the rulers of Delhi, the supply of horses of good quality to Delhi from this region had been beset with difficulties.
- The import of Arabi, Iraqi and Turki horses to India from the western sea-ports had been an important item of trade since the eighth century.
- Amir Khusrau, who went along with Alauddin to Ranthambor, has given a graphic description of the fort and its investment.
- After three months of close siege the fearful Jauhar ceremony took place.
- The women mounted the funeral pyre and all the men came out to fight to the last.
- This is the first description we have of the Jauhar in Persian.
- Thus, by 1324, the territories of the Delhi Sultanate reached up to Madurai.

**96. Ans. (d)**

**Mohammad-bin Tughlaq (1325-1351 AD)**

- Moved his capital from Old Delhi to Devagiri and renamed it as Daulatabad or the City of Fortune or alternately the Abode of Wealth.
- Introduction of token copper currency to replace gold and silver coins.
- Unsuccessful expedition to subjugate Quarajal-the region identified as the modern Kulu in Kangra district of Himachal Pradesh.
- Futile plan to conquer Khurasan and Iraq.
- Creation of Diwan-i-Kohi (The Department of Agriculture) –
- Independence of Dinar (A gold coin) and Adl (A silver coin).
- Establishment of the city of Jahanpanah.
- Arrival of an envoy from the Chinese ruler, Toghlan Timur (1341).

- The famous Moroccan traveller Ibn Batuta visited India during his reign.

**Firoz Shah Tughlaq (1351-1388 AD) –**

- He was a cousin of Mohammad-bin-Tughlaq.
- After his death, the nobles and the theologians of the court selected Firoz Shah as the next Sultan.
- Established of Diwan-i-Khairat (The Department for the Poor and the Needy People) and Diwan-I-Bundagan (The Department of Slaves).
- Making Iqtadari system hereditary –
- Construction of canals for irrigation.

**97. Ans. (a)**

- Option (a) is the correct answer.
- After the discovery of sea route to India, a lot of travelers started of Dutch, English and French origin started visiting India.
- Amongst them was the French doctor, political philosopher, and historian, Francois Bernier.
- He was in India for 12 years from 1656 to 1668.
- He was closely associated with the Mughal court, as a physician to Prince Dara Shukoh.
- He also wrote Travels in the Mughal Empire, which is mainly about the reigns Shah Jahan and Aurangzeb.
- During his stay in the Mughal court he was fascinated by the textile and embroidery, silk, fine brocade, and other fine muslins which were used by the people.
- Statement 2 is correct.
- He came under the protection of Danishmand Khan, an Armenian noble at the Mughal court as an intellectual and scientist.
- Thus, all the given information is related to Francois Bernier.

**98. Ans. (b)**

- Option (b) is correct.

- Ibn Battuta travelled thirty years of his life exploring North Africa, West Africa, Southern Europe and Eastern Europe in the West, to the Middle East, Indian subcontinent, Central Asia, Southeast Asia and East China.
- Statement 1 is incorrect. Ibn Battuta visited India during the reign of Muhammad bin Tughlaq.
- Impressed by his intellect, the sultan appointed him as the Qazi or judge of Delhi.
- However, due to certain misunderstandings, he was removed from the post and jailed.
- Afterwards the sultan forgave him and asked him to proceed to China as his envoy.
- Statement 2 is incorrect. He was from Morocco and on his return, he was asked by the local ruler to dictate his travel accounts.
- These took the form of 'Rihla' or 'A gift to those who contemplate the wonders of cities and the marvels of traveling'.
- Statement 3 is correct. Ibn Battuta was an enthusiastic traveler.
- He delighted in finding out peculiar things about the places he visited and comparing it to those in his country.
- In India, he was particularly fascinated by the coconut and paan, which he has described in detail in Rihla.

**99. Ans. (b)**

- Option (b) is the correct answer.
- Mirabai (c. fifteenth-sixteenth centuries) is perhaps the best-known woman poet within the bhakti tradition.
- Biographies have been reconstructed primarily from the bhajans attributed to her, which were transmitted orally for centuries. Statement 1 is correct.
- According to sources, she was a Rajput princess from Merta in Marwar who was married against her wishes to a prince of the Sisodia clan of Mewar, Rajasthan.
- She defied her husband and did not submit to the traditional role of wife and mother,

instead recognising Krishna, an avatar of Vishnu, as her lover.

- Statement 2 is incorrect. Although Mirabai did not attract a sect or group of followers, she has been recognised as a source of inspiration for centuries.
- Statement 3 is correct. Her songs continue to be sung by women and men, especially those who are poor and considered "low caste" in Gujarat and Rajasthan.

**100. Ans. (a)**

- Antyaja literally means, the last born. These were people born outside the caste system.
- Vedvyasa Smriti describes twelve categories of people who were to be considered as Antyajas.
- Al-Biruni describes eight categories. This category is the same as 'Chandalas' of early Smritis and 'Shudras' mentioned by Manu smriti.
- They comprised of Rajaka, Charmakara, Nata or Sailushika, Buruda, Navika, Kaivarta, Bhilla and Kuvindaka.
- Most foreign travelers' description of caste system used to be deeply influenced by their study of normative Sanskrit texts which laid down the rules governing the system from the point of view of Brahmanas.
- However, in reality the caste system was not so rigid.
- The Antyaja were expected to provide inexpensive labour to peasants and zamindars. Though socially oppressed they were included in economic networks.
- Pratiloma marriages - Where a woman of higher caste marries a man of lower caste.