



# All India Civil Services Coaching Centre

(Under the aegis of Government of Tamil Nadu)

NCERT Ancient and Medieval India

Answer Key Explanation

Maximum Questions: 100

Maximum Marks: 200

1. **Ans: a**

**Exp:** Option a is correct.

- The Lower Palaeolithic phase in India consists of two principal tool-making or cultural traditions, viz.
- Soanian tradition and the Handaxe-cleaver or biface assemblages.
- Statement 1 is correct: The Soanian tradition forms part of the East and Southeast Asian chopper chopping tool tradition.
- The tools consist of pebbles with working edges on their sides or ends, obtained by means of flaking from one or both surfaces (producing choppers or chopping tools).
- From the Indian side of the border, pebble tool assemblages were found in the Sirsa and Ghaggar valleys of Haryana, Beas and Banganga valleys of Himachal Pradesh, and Hoshiarpur-Chandigarh sector of the Siwalik Frontal Range.
- Statement 2 is correct: Singi Talav is an important sites of the Lower Palaeolithic found in western Rajasthan.
- It has yielded an assemblage comprising of choppers, polyhedrons, bifaces, scrapers and points.
- Statement 3 is incorrect. The Middle Palaeolithic culture of Europe, South-west Asia and Africa is called as Mousterian culture, named after the rock shelter of Le Moustier in France.
- The Mousterian industry is a Middle Palaeolithic tradition (and not lower phase)

of tool making used by Neanderthals in Europe, South- west Asia and Africa.

- The widespread occurrence of stone tool industries in which flakes are predominantly used, in contrast to the hand-axes and cleavers of the previous cultural phase, begins at the close of the Middle Pleistocene period.
- In this new technique, the development is the production of a complete implement, at a single blow, from a core previously prepared.
- Moreover, it was possible to strike off a series of flakes by reworking (or rejuvenating) the same core; therefore, the technique was economical both of labour and raw material. It was easy to manufacture a range of tools to perform various functions.
- The Handaxe-cleaver or biface assemblages constitute the Acheulian Prehistoric Period tradition, which is widely known from the western half of the Old World (African, Western Europe, West and South Asia).

2. **Ans: b**

**Exp:** Option b is correct.

- Bronze Age (around 3000 B.C) marked the next revolution in tool making. This period supported an urban population, skilled craftsmen, traders, priests, and writers.
- Option 1 is incorrect: The Neolithic human beings were still quite isolated.

- Their villages were generally self-sufficient and the production of food was just about enough to support the existing population.
- These villages were generally situated in oases surrounded by desert wastes, or at the foothills of mountains, or in clearings in dense forests. Thus, no elaborate social institutions were created during this phase.
- Option 2 is correct: Bronze Age gave rise to specialists, such as metallurgists and craftsmen and lead to division of labour.
- They began to form guilds and clans which zealously guarded the tricks of the trade.
- The coming of metal tools also made way for the development of a permanent ruling class.
- There was more interaction between different small settlements or villages.
- Women were also being displaced as the plough changed the technique of farming from plot cultivation to large scale agriculture.
- While the woman generally used to work at plots, it was the man who ploughed fields.
- Option 3 is incorrect: During the Bronze Age, an urban revolution took place.
- Sumer and Akkad were two great urban civilization of this age. Towns become centres of a number of activities.
- Here temples were constructed with the labour of hundreds of workers. The impressive temples thus constructed also needed to be administered.
- Records of receipts and expenditures had to be kept.
- This spurred the invention of script writing around 2000 B.C.
- Option 4 is correct: Along with the production of surplus food, superior tools and the growth of learned class, one also finds increasing institutionalization and ritualisation of religious systems in Bronze age.
- The people of Bronze age looked upon Earth as fertility Goddess and worshipped

her in the same manner as the Egyptians worshipped the Nile goddess Isis.

- A seal showing a male deity is also found. This God is identified as Pashupati Mahadeva. T
- here was also prevalence of phallus worship, which became intimately connected with shiva in later times. The people of the Bronze age also worshiped trees, animals.

### 3. Ans: b

**Exp:** Option b is correct.

- Mohen-jo-Daro, Ganweriwala and Harappa in Pakistan and Rakhigarhi in Haryana, Dholavira are the largest metropolis of Indus Valley Civilization (IVC).
- Pair 1 is correct: Dholavira has a fortified citadel, a middle town and a lower town with walls made of sandstone or limestone instead of mud bricks in many other Harappan sites.
- Cascading series of water reservoirs, outer fortification, two multi-purpose grounds — one of which was used for festivities and as a marketplace — nine gates with unique designs, and funerary architecture featuring tumulus — hemispherical structures like the Buddhist Stupas— are some of the unique features of the Dholavira site.
- Pair 2 is correct: Lothal, in Saragwala village on the bank of Sabarmati in Dholka taluka of Ahmedabad district, was the most prominent site of IVC in Gujarat.
- It was excavated between 1955 and 1960 and was discovered to be an important port city of the ancient civilisation, with structures made of mud bricks.
- From a graveyard in Lothal, 21 human skeletons were found. Foundries for making copperware were also discovered.
- Ornaments made of semi-precious stones, gold etc. were also found from the site.

- Pair 3 is incorrect: Regular drainage system and the use of baked bricks were not found in Kalibangan and Banawali.
- Kalibangan was situated in north Rajasthan on the now dried-up Ghaggar bank. It shows evidences of both the Early Harappan and Harappan cultures. During its Early Harappan period, people lived in houses made of mud bricks of standard sizes.
- The township was fortified with a 3 - 4-metre-thick wall. Copper axes, terracotta bangles shell, carnelian etc. have been found. Existence of Kot Dijian pottery is also reported.
- Evidences about the use of plough for agricultural purposes are found.
- Pair 4 is correct: Banawali was located at the now dried-up course of Ghaggar and Saraswati in the Hissar district of Haryana.
- Material objects found at the site comprise potteries, terracotta bangles, terracotta animal figurines, shell etc.
- Potteries were marked by graffiti and at one place a depiction of a covered cart with spoked wheels had been found. Houses were made of mud bricks.

**4. Ans: b**

**Exp:** Option b is correct.

- Geographical factors, social and economic conditions aided in growth of Indus valley civilization.
- The moderately wet, conditions to grow crops, better town planning, trade in agricultural products helped the prosperity of Indus habitations.
- Statement 1 is correct: The geographical conditions in the Indus Valley must have been quite conducive for human settlement and progress.
- The climatic conditions were quite moderate. Added to this, the vast plains along the Indus were very fertile. The

floods deposited rich alluvial soil on these plains every year and irrigated the lands.

- These geographical factors greatly helped the growth of Indus valley civilization.
- Statement 2 is incorrect: Different types of houses i.e., the citadel and the outer city indicates that there were different social classes.
- Trading being the major activity, the merchants seem to have formed the upper class.
- The artisans and farmers might be the common people.
- Statement 3 is correct: The Harappan civilization covered an enormous area within which there was great ecological variety— alluvial plains, mountains, plateaux, and sea-coasts.
- The resource potential of this area was rich enough to generate the food surpluses that are an important aspect of urbanization.
- The diversity of the subsistence base may also have been an important sustaining factor— if one food resource failed, people could turn to others.
- Agriculture was the mainstay, supplemented by animal husbandry and hunting. Riverine and marine food resources were tapped, where available.
- The sources of information on the subsistence patterns of the Harappans consist of plant remains, animal bones, artefacts, motifs on seals and pottery, and analogies with modern practices.
- Statement 4 is incorrect: The government in the Indus Valley was a monarchy. The Indus Valley people called their kings, rajas.
- The rulers governed through trade and religion, instead of military strength.
- The king did not have the highest class or power as the kings did in other civilizations, the priests did.

**5. Ans: b**

**Exp:** Option b is correct.

- The primary Indian Punch Marked coins were called Puranas, Karshapanas or Pana minted within the 6<sup>th</sup> century BC by the various Janpadas and Mahajanpadas of the Indo-Gangetic Plain.
- These coins had irregular shapes, standard weight and were made up of silver with different markings like Saurashtra had a humped bull, Dakshin Panchal had a Swastik and Magadha had generally five symbols. Magadhan punch- marked coins became the most circulated coins in South Asia.



6. **Ans: c**

**Exp:** Option c is correct.

- One of the most distinctive findings from excavations at Indus Valley Civilisation (IVC) sites are seals – small articles with engravings on them.
- They are generally made of steatite (but also made of terracotta, faience, copper, chert, etc) and square/ rectangular (some are cylindrical or spherical) in shape.
- Statement 1 is correct: Most of the seals excavated so far belonging to the Indus Valley Civilisation have cattle like Zebu, Humped Bull and Buffalo, Tiger, Elephant, Unicorns, Bisons, Deer, Goat and Rhino, etc depicted on it.
- So far no seal depicting the cow or horse (both generally associated with the Vedic civilization that succeeded the IVC) have been found from this period.

- Statement 2 is incorrect: This statement is incorrect, as most (not all) seals have an inscription on one side and the picture of an animal or human figure on the opposite side.
- However, some seals with inscriptions on both sides have also been found.
- Statement 3 is correct: One of the most famous seals of the IVC, the Pashupati Seal, depicts a total of 5 types of animals on it. It shows a three faced horned deity seated in yogic posture, with a Elephant and Tiger on its right side, and Rhinoceros and Buffalo on its left side.
- Apart from this 2 Antelopes are also depicted below the seat of the figure, bringing the total of types of animals depicted on this seal to 5.

7. **Ans: a**

**Exp:** Option a is correct.

- At the time of the rise of Buddhism there were various classes of wanderers that were teachers or sophists who spent eight or nine months of every year wandering about precisely with the object of engaging in conversational discussions on matters of ethics and philosophy, nature lore and mysticism. The 6th century B.C period was characterized by the paribbajakas or samanas who had renounced their household status.
- They wandered about from place to place with the object of meeting and having discussions with others like them.
- It is through this ceaseless movement that they propagated their ideals and built up their followings.
- According to the Buddhists, a paribrajaka means a wandering religious mendicant. The Pali-Buddhist literature speaks of two classes of paribrajakas or paribbajakas (1) Brahmana paribbajaka and (2) Annatitthiya paribbajaka.

- A Brahmana paribbajaka is one who was at first a Brahmana but who later on became a wandering religious mendicant; and an Annatitthiya paribbajaka means a paribbajaka who belonged to a group of heretics other than the Brahmana paribbajakas. The paribrajakas were prohibited from killing living creatures.

**8. Ans: b**

**Exp:** Statement 1 is incorrect:

- The fire was discovered/controlled by the Early Stone Age (or Lower Paleolithic) people.

**Neolithic Revolution**

- Some times this period is termed as the 'Neolithic Revolution' on the basis of important changes in human's socio-economic life.
- The use of the sharp and polished Neolithic tools made it easier to cultivate the soil.
- It was accompanied by the practice of domestication of animals. These changes in turn resulted in the emergence of settled agricultural communities.
- The Neolithic people also produced pottery for the purpose of storing grains. Thus, the Neolithic cultures created the conditions which helped in the growth of towns in the later period.
- As the redevelopment in the Neolithic phase greatly affected the human life, some scholars have used the term "the Neolithic Revolution" to signify those changes.
- But most of the scholars believe that these changes though significant, should be viewed in the context of earlier progress during Paleolithic and Mesolithic ages, and thus, should be considered as 'evolution' rather than 'revolution'.
- The fire was discovered/controlled by the Early Stone Age (or Lower Paleolithic) people.

**9. Ans: c**

**Exp:** Pair 2 is incorrectly matched:

- Kayatha culture (2100BC–2000 BC) prospered at Kayatha in Chambal of Madhya Pradesh.

**Chalcolithic Communities of Non- Harappan India**

- The important non-Harappan chalcolithic cultures lay mainly in western India and Deccan.
- These include Banas culture (2600 BC – 1900 BC) in south-east Rajasthan, with Ahar near Udaipur and Gilund as its key-sites; Kayatha culture (2100 BC – 2000 BC) with Kayatha in Chambal as its chief site in Madhya Pradesh; Malwa Culture (1700BC–1400BC) with Navdatoli in Western Madhya Pradesh as an important site, and Jorwe culture (1400BC– 700BC) with Inamgaon and Chandoli near Pune in Maharashtra as its chief centres.
- The evidence of the chalcolithic cultures also comes from eastern Uttar Pradesh, Bihar and Bengal.

**10. Ans: d**

**Exp:** All pairs are correctly matched

**Bengal civilization**

- Ashokan inscription from north Bengal indicates that it had settlements which maintained storehouses of coins and food grains for the Buddhist monks.
- People of this region knew the Prakrit language, Brahmi script and followed Buddhism.
- There is also evidence that the Maharaja of Pokharna during the fourth century knew Sanskrit language.
- Samanta Maharaja - were the local vassal princes with their own administrative apparatus and military organization.
- Land transactions show that most land was purchased with gold coins called dinara.

- Dandabhukti - It was the fiscal and administrative unit of the border areas between Bengal and Orissa.
- (Danda means punishment, and bhukti means enjoyment.)

**11. Ans: b**

**Exp:** Statement 3 is incorrect:

- The animals are drawn in bold outline, and the bodies are sometimes filled in completely or partially with crosshatching.
- Human figures in simple outline forms as well as with hatched body.

**Prehistoric Rock Art**

- The people of the Palaeolithic and Mesolithic ages practiced painting. The pre-historic paintings were generally executed on rocks and these rock engravings were called Petroglyphs.
- Almost all the rock-shelters in India occupied by the Upper Palaeolithic and Mesolithic people, and many others as well contain rock-paintings depicting a variety of subjects, chiefly animals, or scenes including both people and animals.
- Some of the important rock-painting sites are Murhana Pahar in Uttar Pradesh, Bhimbetka, Adamgarh, and Lakha Juar in Madhya Pradesh and Kupagallu in Karnataka. Bhimbetka in MP is a striking site having over 500 painted rock shelters distributed in an area of 10 sq. km. and the rock paintings extend from the Upper Palaeolithic to the Mesolithic age and in some series even up to recent times.
- Animals are the most frequently depicted subject either alone or in large and small groups and shown in various poses. The animals are drawn in bold outline, and the bodies are sometimes filled in completely or partially with crosshatching.
- Depiction of human figures in rock paintings is quite common. These are in simple outline forms as well as with

hatched body. The humans are shown in various activities, such as dancing, running, hunting, playing games and engaged in battle.

- One of the most common scenes depicted in these paintings is of group hunting and several paintings depict grazing activity and riding scenes.
- The colours used in making these drawings are deep red, green, white and, yellow.

**12. Ans: d**

**Exp:** All statements are correct

**Geographical Setting**

- Large-scale human settlements generally spread from west to east.
- Reasons for such migration pattern are:
- The Himalayas are sufficiently high to shield India against invasions from the north.
- This was especially true in pre-industrial times when communications were very difficult.
- However, on the north-west, the Sulaiman mountain ranges, which are a southward continuation of the Himalayas, could be crossed through the Khyber, Bolan, and Gomal passes.
- The Sulaiman ranges are joined southward in Baluchistan by the Kirthar ranges which could be crossed through the Bolan Pass. Through these passes, two-way traffic between India and Central Asia has continued from prehistoric times onwards.
- The foothills of the Himalayas lent themselves to easier clearance than the jungles on the alluvial soil of the plains. It was easy to cross rivers in these areas because of their narrower width, and hence the earliest routes skirted along the foothills of the Himalayas from the west to the east.
- It was therefore natural that the earliest agricultural settlements were founded in

the foothills and uplands, and trade routes followed the terai route.

- Proceeding from west to east we find the annual rainfall gradually increasing from 25 cm to over 250 cm.
- The Indus vegetation based on 25 to 37 cm rainfall and possibly the western Gangetic vegetation based on 37 to 60 cm rainfall could be cleared with stone and copper implements and made fit for cultivation, but this was not possible in the case of the mid-Gangetic vegetation based on 60 to 125 cm rainfall, and certainly not in the case of the lower Gangetic and Brahmaputra vegetation based on 125 to 250 cm rainfall.
- The thickly forested areas, which also had hard soil, could be cleared only with the aid of iron implements which became available at a much later stage.
- Therefore, the natural resources of the less rainy western area were utilized first.

**13. Ans: a**

**Exp:** Option (a) is incorrect:

- Arts and crafts in particular witnessed remarkable growth during this period.
- Trade and craft during 200 BC to AD 250
- The age of the Shakas, Kushans, Satavahanas (200 BC-AD 250) and the first Tamil states was the most flourishing period in the history of crafts and commerce in ancient India.
- Arts and crafts, in particular, witnessed remarkable growth.
- The Digha Nikaya, which relates to pre-Maurya times, mentions nearly two dozen occupations, but the Mahavastu, which relates to this period, catalogs thirty-six kinds of workers living in the town of Rajgir, and the list is not exhaustive.
- The Milinda Panho or the Questions of Milinda enumerates as many as seventy-five occupations, sixty of which are connected with various crafts.

- A Tamil text known in English as 'The Garland of Madurai' supplements the information supplied by the two Buddhist texts on crafts and craftsmen.
- Many artisans and merchants were organized into guilds called sreni and ayatana.
- Both merchants and craftsmen were divided into high, low, and middle ranks.
- The Buddhist texts mention the "Sresthi", who was the chief merchant of the Nigama, and the "Sarthavaha", the caravan leader who was the head of the corporation of merchants (vanijgramo).
- It also speaks of nearly half a dozen petty merchants called "Vanija". They dealt with fruits, roots, cooked food, sugar, barkcloth, sheaves of corn or grass, and bamboo.
- The term "Vyavahari", that is one who transacts business.

**14. Ans: b**

**Exp:** Statement 1 is incorrect:

- The directly administered territories in the Pala and Pratihara Dynasties were divided into bhukti and mandala.

**Pala and Pratiharas**

- The directly administered territories in the Pala and Pratihara empires were divided into bhukti (provinces), and mandala or visaya (districts).
- The governor of a province was called uparika and the head of a district, visayapati.
- The uparika was expected to collect land revenue and maintain law and order with the help of the army.
- The visayapati was also expected to do the same within his jurisdiction. During the period, there, was an increase of smaller chieftains, called samantas or bhogapatis, who dominated over a number of villages.

- The visayapatis and these smaller chiefs tended to merge with each other, and later on the word samanta began to be used indiscriminately for both of them.
- In the Rashtrakuta kingdom, the directly administered areas were divided into rashtra (provinces), visaya and bhukti.
- The head of rashtra was called rashtrapati, and he performed the same functions as the Uparika did in the Pala and Pratihara empires.
- The visaya was like a modern district, and the bhukti was a smaller unit to it. In the Pala and Pratihara empires, the unit below the visaya was called pattala.
- The precise role of these smaller units is not known. It seems that their main purpose was the realization of land revenue and some attention to law and order.
- Apparently all the officials were paid by giving them grants of rent-free land.
- This tended to blur the distinction between local officials and the hereditary chiefs and smaller vassals. Similarly, the rashtrapati or governor sometimes enjoyed the status and title of a vassal king.

**15. Ans: d**

**Exp:** During the Rig Vedic period, the Aryans were mostly confined to the Indus region.

- The Rig Veda refers to 'Saptasindhu' or the land of seven rivers.
- The basic unit of political organization was Kula or family.
- Several families joined together on the basis of their kinship to form a village or Grama.
- The Rig Vedic polity was normally monarchical and the succession was hereditary. The king was assisted by the Purohita or the priest and the Senani or the commander of the army in his administration.

- There were two popular bodies, called the Sabha and the Samiti.
- The former seems to have been a council of the elders and the latter, a general assembly of the entire people.

**16. Ans: b**

**Exp:** The Rig Vedic society was patriarchal.

- The basic unit of the society was family or Grahama.
- The head of the family was known as Grahapathi.
- Monogamy was generally practiced, while polygamy was prevalent among the royal and the noble families.
- The wife took care of the household and participated in all the major ceremonies.
- Women were given equal opportunities as men for their spiritual and intellectual development.
- There were women poets like Apala, Viswavara, Ghosa and Lopamudra during the Rig Vedic period.
- Women could even attend the popular assemblies. There was no child marriage and the practice of Sati was absent.

**17. Ans: b**

**Exp:** Punch-marked coins made of silver and copper (c. sixth century BCE onwards and not during the Mauryan period) were amongst the earliest to be minted and used.

- These have been recovered from excavations at a number of sites throughout the sub-continent.
- The Kushana, however, issued the largest hoards of gold coins, first gold coins c. first century CE.
- These were virtually identical in weight with those issued by the contemporary Roman emperors and the Parthian rulers of Iran.



- Coins of ancient India showed tilt towards religious matters.
- Kushan coins had images related to the Buddhist era.
- Gupta coins had images of Hindu god and goddess.
- Quality of currency, irrespective of time, shows the strength of the economy.
- More gold coins mean better economic situation.

**18. Ans: a**

**Exp:** Literature of Vedic Tradition comprises of 6 literary works –

1. Vedangas
2. Smriti Dharmashastras
3. Mahakavyas
4. Puranas
5. Upvedas
6. Shad-Darshanas

**There are 6 Vedangas –**

1. Shiksha (Phonetics): 'Pratishakhya' is the oldest text on phonetics.
2. Kalpa Sutras (Rituals):
  - a. Shrauta Sutras/Sulva Sutras: deal with sacrifices
  - b. Grihya Sutras: deal with family ceremonies
  - c. Dharma Sutras: deal with Varnas, Ashramas
3. Vyakarana (Grammar): 'Ashtadhyayi' (Panini) is the oldest grammar of the world
4. Nirukta (Etymology): 'Nirukta' (Yask) based on 'Nighantu' (Kashyap) is a collection of difficult vedic words ('Nighantu': oldest word-collection of the world; 'Nirukta': oldest dictionary of the world)
5. Chhanda (Metrics): 'Chhandasutras' (Pingal) is a famous text in this tradition.
6. Jyotisha (Astronomy): 'Vedanga Jyotisha' (Lagadh Muni) is the oldest Jyotisha text.

**19. Ans: d**

**Exp:** The rich, glossy colours of silk, as well as its smooth texture, make it a highly valued fabric in most societies.

- Making silk is a complicated process. Raw silk has to be extracted from the cocoons of silk worms, spun into thread and then woven into cloth.
- Techniques of making silk were first invented in China around 7,000 years ago. While the methods remained a closely guarded secret for thousands of years, some people from China, who went to distant lands on foot, horseback and on camels, carried silk with them.
- The paths they followed came to be known as the Silk Route.
- The best-known of the rulers who controlled the Silk Route were the Kushanas, who ruled over central Asia and north-west India around 2,000 years ago.
- Their two major centres of power were Peshawar and Mathura.
- Taxila was also included in their kingdom. During their rule, a branch of the Silk Route extended from Central Asia down to the sea ports at the mouth of river Indus, from where silk was shipped westwards to the Roman Empire.
- The Kushanas were amongst the earliest rulers of the sub-continent to issue gold coins. These were used by traders along the Silk Route.
- The most famous Kushana ruler was Kanishka, who ruled around 1,900 years ago. He organized a Buddhist Council, where scholars met and discussed important matters.
- Ashvaghosha, a poet who composed a biography of the Buddha, the Buddhacharita, lived in his court.
- Ashvaghosha and other Buddhist scholars now began writing in Sanskrit.

**20. Ans: b**

**Exp:** Chandragupta II: The power and glory of the Gupta Empire reached its peak under the rule of Chandragupta II Vikramaditya.

- He contributed to the general cultural progress of the age and patronized great literary figures like Kalidasa.
- He promoted artistic activity. Because of the high level of cultural progress that was achieved during this period, the Gupta period is generally referred to as the Golden Age.
- Successors of Chandragupta II: Kumaragupta was the son and successor of Chandragupta II. His reign was marked by general peace and prosperity.
- He issued a number of coins and his inscriptions are found all over the Gupta Empire.
- He also performed an Ashwamedha sacrifice. Most importantly, he laid the foundation of the Nalanda University, which emerged as an institution of international reputation.
- At the end of his reign, a powerful wealthy tribe, called the 'Pushyamitras', defeated the Gupta army. A branch of the Huns from Central Asia made attempts to cross the Hindukush Mountains and invade India.
- But, it was his successor Skandagupta who really faced the Hun invasion, He fought successfully against the Huns and saved the empire.

**21. Ans: a**

**Exp:** The decline of the Gupta Empire was followed by a period of political disorder and disunity in North India.

- It was only in the beginning of the seventh century A.D. that Harshavardhana succeeded in establishing a larger kingdom in north India.
- The chief sources for tracing the history of Harsha and his times are the 'Harshacharita' written by Bana and the

travel accounts of Hiuen Tsang. Bana was the court poet of Harsha.

- Hiuen Tsang was the Chinese traveler who visited India in the seventh century A.D.
- Besides by Harsha, namely, Ratnavali, Nagananda and Priyadarsika, also provide useful information.
- The Madhuben plate inscription and the Sonpat inscription are also helpful to know the chronology of Harsha. The Banskhera inscription contains the signature of Harsha.
- The accounts of Hiuen Tsang and the inscriptions of Pulakesin II provide the details of this campaign.
- Harsha, with an ambition to extend his kingdom south of the Narmada River, marched against the Chalukya ruler.
- But, the Aihole inscription of Pulakesin II mentions the defeat of Harsha by Pulakesin, who, after this achievement, assumed the title Paramesvara.
- Hiuen Tsang's accounts also confirm the victory of Pulakesin II.

**22. Ans: b**

**Exp:** Option (b) is the correct answer.

- Statement 1 is correct. As Sangam Literature can be divided into two groups, Patinenmelkannakku (narrative) and Patinenkilkanakku (deductive).
- Patinenmelkannakku is the older set of works from 200 to 100 BC whereas Patinenkilkanakku refers to a collection of 18 works from 100 to 500 AD.
- The narrative portion consists of heroic poetry, perpetual war and cattle raids.
- They show that early Tamil people were primarily pastoral.
- The narrative Sangam texts give some idea of the state formation in which the army, the taxation system and judiciary arose in rudimentary form.
- Statement 2 is not correct. Poems included in the Tamil Sangam anthologies often

illuminate social and economic relationships, suggesting that while there were differences between rich and poor, those who controlled resources were also expected to share them.

**23. Ans: d**

**Exp:** Option (d) is the correct answer.

- Ashoka fought one major war (Kalinga) after his accession to the throne. He was deeply moved by the massacre in that war.
- He therefore abandoned the policy of physical occupation in favour of one of cultural conquest.
- Thus, he replaced 'Berighosha' (conquest by war) with 'Dhammaghosha' (conquest by Dhamma). There was also a difference between personal religion and religion he preached.
- It was a way of life, a code of conduct and a set of principles to be adopted and practiced by the people at large.

**24. Ans: d**

**Exp:** Option (d) is the correct answer.

- Statement 1 is correct.
- Magadha became the most important mahajanapada in about two hundred years.
- There were many reasons to it; many rivers such as the Ganga and Son flowed through it which was important for transportation, water supplies and making the land fertile.
- Also, as the parts of Magadha were forested, wood obtained from it was used to make houses, carts, and chariots. Elephants which lived in the forests could be captured and trained for the army.
- Also, there were iron ore mines that could be tapped to make strong tools and weapons.
- In Magadha usually, one person ruled. Statement 2 is incorrect.

- Vajji was under a different form of government, known as gana or sangha.
- This was different from Magadha as here there were not one but many rulers, sometimes thousands of men ruled together and each one was called as raja.
- These rajas performed rituals together.
- The system was such that these rajas met in assemblies, and decided through discussion and debate that what had to be done and hoe.
- However, women, dasas, and kammakaras could not participate in these assemblies.
- Statement 3 is correct. Both the Buddha and Mahavira belonged to ganas or sanghas.

**25. Ans: b**

**Exp:** Option (b) is the correct answer.

- Statement 1 is incorrect. The rules made for the Buddhist sangha were written down in a book called the Vinaya Pitaka. All men, women and children could join the sangha.
- However, children had to take the permission of their parents and slaves of their masters. Those who worked for the king had to take his permission and debtors that of creditors. Women had to take their husbands' permission.
- Statement 2 is correct. The Puranas contain stories about gods and goddesses, such as Vishnu, Shiva, Durga or Parvati. They also contain details on how they were to be worshipped.
- Besides, there are accounts about the creation of the world, and about kings. The Puranas were written in simple Sanskrit verse, and were meant to be heard by everybody, including women and shudras, who were not allowed to study the Vedas. Statement 3 is incorrect.
- Most Upanishadic thinkers were men, especially brahmins and raja. But there is mention of women thinkers, such as Gargi,

who was famous for her learning, and participated in debates held in royal courts.

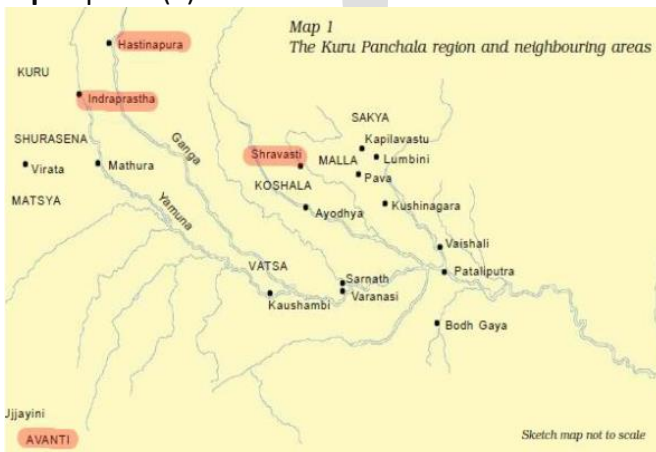
**26. Ans: c**

**Exp:** Option (c) is the correct answer.

- Statement 1 is incorrect. The 'ur' was a village assembly found in areas where the land owners were not brahmins.
- Statement 2 is incorrect. The sabha, which was an assembly of brahmin land owners.
- This assembly functioned through subcommittees, which looked after irrigation, agricultural operations, making roads, local temples, etc.
- Statement 3 is correct. The nagaram was an organisation of merchants. It is likely that these assemblies were controlled by rich and powerful landowners and merchants.

**27. Ans: a**

**Exp:** Option (a) is the correct answer.



**28. Ans: b**

**Exp:** Option (b) is the correct answer

- Pair 1 is correctly matched. Purananuru is one of the anthologies of poems of the Tamil sangam literature (1<sup>st</sup> century CE).
- Pair 2 is incorrectly matched. Adi Parvan is the first section of the Sanskrit Mahabharata.

- Pair 3 is correctly matched. Matanga Jataka is a Buddhist text written in Pali.
- It talks about a story of a Bodhisattva who identified as a Chandala.

**29. Ans: a**

**Exp:** In the north-west, Kashmiri Neolithic culture was distinguished by its dwelling pits, wide range of ceramics, variety of stones and bone tools, and the complete absence of microliths.

- Its most important site is Burzahom, which means 'the place of birch', situated 16 km north-west of Srinagar.
- The Neolithic people lived there on a lake-side in pits and probably had hunting and fishing economy, and seem to have been acquainted with agriculture.
- The people of Gufkral (literally the 'cave of the potter'), a Neolithic site, 41 km south-west of Srinagar, practised both agriculture and animal husbandry.
- The Neolithic people in Kashmir used not only polished tools of stone, but also numerous tools and weapons made of bones.
- The only other place which has yielded considerable bone implements in India is Chirand, 40 km west of Patna, on the northern side of the Ganges. Made of antlers (horn of deer), these implements have been found in a late Neolithic settlement in an area with about 100 cm rainfall.
- The establishment of the settlement was made possible by the open land available at the junction of the four rivers, the Ganges, the Son, the Gandak and the Ghaghra, and is marked by a paucity of stone tools.
- The people of Burzahom used coarse grey pottery. It is interesting that at Burzahom, domestic dogs were buried with their masters in their graves.

- This practice does not seem to be evident in any other Neolithic culture in India. The earliest date for Burzahom is about 2700 BC, but the bones recovered from Chirand cannot be dated earlier than 2000 BC and possibly belong to the late Neolithic phase.
- Another area from which the Neolithic tools have been recovered is situated in the hills of Assam.
- Neolithic tools have also been found in the Garo hills in Meghalaya, on the north-eastern frontier of India.
- The second group may include the settlements in the Vindhyas and the Kaimur hills.
- We also find a number of Neolithic settlements on the northern spurs of the Vindhyas in Mirzapur and Allahabad districts of Uttar Pradesh.
- Neolithic sites, such as Koldihwa and Mahagra in Allahabad district, are known for the cultivation of rice in the fifth millennium BC.
- Senuwar in Rohtas district in the Kaimur hilly area is the most important site. Also notable is the site of Taradih close to the Bodh-Gaya temple.
- Some of the important Neolithic sites or those with Neolithic layers, that have been excavated, include Maski, Brahmagiri, Hallur, Kodekal, Sanganakallu, Piklihal and Takkalakota in Karnataka; and Paiyampalli in Tamil Nadu.
- Utnur is an important Neolithic site in Andhra Pradesh.
- The Neolithic settlers in Piklihal were cattle-herders.
- The Neolithic people of Mehrgarh (Kacchi Plain of Balochistan, Pakistan) were more advanced.
- They produced wheat and barley, and lived in mud-brick houses.

**30. Ans: d**

**Exp:** The Buddhist text, Anguttara Nikaya, which is a part of the Sutta-Pitaka, gives the list of sixteen Mahajanapadas in the time of Buddha.

- Another Buddhist work, the Mahavastu, gives a similar list of the sixteen Mahajanapadas.
- However, it omits Gandhara and Kamboja, which were located in the north-west.
- These are substituted by Sibi and Dasarna in Punjab and Central India, respectively.
- Similarly, the Jaina work Bhagavati Sutra gives a widely different list of the sixteen Mahajanapadas, which include Vanga and Malaya.
- The number sixteen seems to have been conventional and the lists varied because regions important to the Buddhists and the Jains came to be included in their lists.
- The lists indicate a gradual shift of focus to the Middle Gangetic Valley, because most of the Mahajanapadas were located in this area.

**31. Ans: b**

**Exp:** The Sangam age refers to that period in the early history of south India when large numbers of poems in Tamil were composed by a number of authors.

- The term Sangam refers to an assembly or “meeting together” of the Tamil poets.
- Traditionally, three Sangams, or assemblies are believed to have been convened one after the other.
- All the three Sangams took place at different places under the patronage of the Pandya kings of Madurai.
- Poems within the Sangam literature were composed on two broader themes of love and war.
- It was later put together in eight collections, called Ettutogai. This literature is believed to have been composed between 300 BC and 300 AD.

- A remarkable feature of the Sangam literature is its vivid portrayal of the contemporary society and culture of Tamilaham, or Tamil region, and its peaceful and harmonious interaction with the northern (Aryan) culture.
- The whole Tamilaham in this period was divided into five Tinais or eco-zones, i.e., zones based on their economic resources.
- These were: Kurinji (hilly region); Palai (arid zone); Mullai (pastoral tracts); Marudam (wet lands); and Neital (sea-coast).
- The people were engaged in various economic activities, such as agriculture, crafts and trade. Paddy was the most important crop.
- It formed the main part of the people's diet and also served as a medium of barter exchange for inland trade. Since the Tamil region does not have perennial rivers, the chief, wherever possible, encouraged agricultural activities by making tanks and dams.
- The Chola king, Karikala of the Sangam age, is accredited with constructing a dam on river Kaveri. It is considered to be the earliest dam in the country.
- Among the crafts, the most important was of spinning and weaving of textiles, cotton as well as silk.
- Salt manufacture was another important activity.
- The most important feature of the Sangam economy was flourishing trade with the Roman world.
- It is confirmed by the recovery of a large number of Roman gold coins in south India.
- The discovery of monsoons and the use of direct sea route between the Indian coasts and the western world was the main reason for the growth of this trade. It led to rise of important towns and craft centres in the Tamil region.
- Vanji, 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. 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.
- Kaveripattinam or Puhar was the main Chola port.
- The Sangam poems refer to the busy markets guarded by the soldiers.
- In short, the Sangam literature, through its poems on love and emotion (Aham), and warfare and social behaviour (Puram) on the whole, presents a picture of political conflict, social inequality and economic prosperity of the early Tamil region during 300 BC–300 AD.

**32. Ans: b**

**Exp:** Ajatashatru was a king who ruled over Magadha. He belonged to the Haryanka dynasty.

- He is believed to have met Buddha. This scene is also signified in the sculptures of Bharhut.
- Kalidasa was one the Navratnas during Chandragupta II of the Gupta dynasty.
- Fa-Hien was a Chinese pilgrim, who visited India during the reign of Chandragupta II on a religious mission.
- He travelled by foot from China to India and returned by the sea route.
- Hiuen-Tsang, or Xuanzang, was a Chinese Buddhist monk, who travelled over land from China to India during the reign of King Harsha Vardhan to obtain the Buddhist scriptures.

**33. Ans: b**

**Exp:** According to the assessment of some historians, the crucial element in the chain of developments was the system of land-grants.

- Land-grants grew in number in the Gupta and, especially, the post-Gupta times and became widespread throughout the country.
- Land grants were made to the Brahmanas and religious establishments, like temples and monasteries on a large scale by the kings, chiefs, members of the royal family and their feudatories.
- From the 5th century onwards not only were the revenues of the donated lands transferred to the donees, but the mines and minerals in the said area were also transferred.
- The donated land, village or villages were exempted from the interference of the soldiers and the royal officials.
- Finally, the kings and the princes made over to the Brahmana donees, even the right to punish all offences against the family, private property and person, with the privilege to enjoy the fines thus received.
- Gold coins, which were so abundant during the periods of the Kushanas and of the Guptas, went out of circulation after the 6th century.
- The absence of silver and copper coins also attracts attention. The gold content of the later Gupta coins was only half of that of the Kushana coins.
- The coins of Harshavardhana are too meagre, and the Rashtrakutas and the Palas, who came to power in the Deccan and Bengal, respectively, in the 8<sup>th</sup> century, issued no coins

**34. Ans: d**

**Exp:** There were organizations which facilitated the functioning of both the craftsmen and the traders.

- The ancient term, which was generally used for these organizations, was Sreni and the State was expected to provide the guilds protection, and to respect their customs and norms.
- Similarly, the members of the Sreni were also expected to follow the norms of the organization; otherwise, they were liable to punishment.

**35. Ans: a**

**Exp:** Charvaka, however, was the main expounder of the materialistic philosophy, which came to be known as the Lokayata, which means the ideas derived from the common people.

- It underlined the importance of intimate contact with the world (Loka) and showed a lack of belief in the other world.
- Many teachings are attributed to Charvaka.
- He was opposed to the quest for spiritual salvation.
- He denied the existence of any divine or supernatural agency.
- He accepted the existence/reality of only those things that could be experienced by human senses and organs.
- This implied a clear lack of faith in the existence of Brahma and God. He denies the operation of divine and supernatural agencies, and makes man the centre of all activities.
- The schools of philosophy, with emphasis on materialism, developed in the period of an expanding economy and society, between 500 BC and AD 300.
- The struggle against the difficulties, presented by nature in founding settlements and leading day-to-day life in the Gangetic plains and elsewhere, led to the origin and growth of the iron-based

agricultural technology, the use of metal money, and the thriving of trade and handicrafts.

- The new environment gave rise to a scientific and materialistic outlook, which was principally reflected in Charvaka's Philosophy and also figured in that of several traditional schools.

**36. Ans: c**

**Exp:** Option c is correct.

- The collapse of the Maurya Empire in c. 187 BC was followed by the emergence of several states and political powers in the sub-continent (Post Mauryan Phase). Put differently, there was no single paramount political power.
- In Northern and Western India a few political powers like the Greeks, the Sakas and the Kushanas established their control by entering the sub-continent through the North Western Border land.
- Statement 1, 3 and 4 are correct and Statement 2 is incorrect:

**The growing power of the king himself is best illustrated by the following:**

1. **Performance Vedic sacrifices:** The noticeable aspect of this phase was the performance of Vedic sacrifices (Asvamedha, Vajapeya, Rajasuya) by Pushyamitra Sunga and the Satvahana rulers of the Deccan. These Vedic sacrifices were performed to claim enhanced power and glory by a ruler. The distinction from the Maurya practice is once again obvious. As such sacrifices were conspicuous by their absence in the Maurya realm, by performing such Vedic sacrifices the ruler was considered to have been elevated to the position of the divinity and/or as equivalent to a God.
2. **Regular Dynastic succession:** As dynastic succession became increasingly regular, it

further contributed to the strength of monarchy. This further consolidated the power of the kings in post Mauryan phase.

3. **Visual representation of kings on Coins:** Bactrian Greek rulers for the first time introduced royal portraiture on their coins many of which were in circulation in North Western part of the sub- continent. The visual representation of the ruler on coins was intended to instil a sense of might and right of political authorities over their subjects.
4. **Usage of several grandiose political epithets (title) used by rulers:** Rulers of this period assumed high sounding titles like Ekarat (the sole ruler), Rajadhiraja (king of kings), Sarvalogisvara (lord of beings), Mahisvara (lord of the earth) etc. This was in sharp contrast to the rather simple title Raja used by the mighty Maurya emperor.

**37. Ans: b**

**Exp:** Option b is correct.

- The process of conquest of north western India can be seen in the emergence of the Sakas (people of Central Asian origin who had kin ties with the Scythians) as the new rulers of the region in the first century B.C. Maues or Moga was the first Saka king in India.
- Statement 1 is correct: The provincial governors known as Kshatrapas and Mahakshatrapas who were appointed by the Saka king. The political system as it emerges appears to be a confederation of ("tribal"/clan) chieftains headed by the Saka kings.
- Statement 2 is incorrect: The chieftains and governors seem to have exercised a considerable degree of autonomy or independence within such a system. They were not under the strict control of the King, but were relatively independent.
- Statement 3 is correct: The assertion of independence by the local kshatrapas led



to the waning of Saka power. It was the result of considerable degree of autonomy or independence enjoyed by these chieftains and governors that led them to defy the authority of the King.

**38. Ans: b**

**Exp:** Option b is correct.

- Satavahanas were an ancient Indian dynasty based in the Deccan region. Their rule began in the late second century BCE and lasted until the early third century CE.
- Statement 1 is correct: Siri Satakarni, son of Krishna was the Satavahana king after whose title most of the Satavahana rulers came to be known, as exemplified by Cakora Satakarni, Mrgendra Satakarni, Gautamiputra Sri Yajna Satakarni and so on. Hathigumpha inscription refers to Kharavela of Kalinga to have sent his army to the west disregarding Satakarni.
- The synchronism of Kharavela with Satakarni has enabled historians to determine the latter to have ruled between 200 and 190 B.C.
- Statement 2 is incorrect: The Satavahana rulers were patrons of both sramanas and brahmanas.
- The construction of Jain and Buddhist monuments earned them religious merit and higher status while the conduct of vedic rituals and mahadanas, legitimacy as kshatriyas.
- Statement 3 is correct: The Satavahana state followed by and large the Mauryan revenue system that was based on regular returns from agriculture, trade and industry as well as from a variety of periodically exacted taxes.
- The Satavahanas had crown lands and the revenue from them was substantial.
- The state enjoyed monopoly over all the mines of metals and minerals and the salt production.

- The lands held by the gahapatis were subjected to more than one tax.
- An important source of revenue was the tax levied on merchant gahapati-s and merchandises.

**39. Ans: c**

**Exp:** Option c is correct.

- Samudragupta was most probably the first Gupta king to issue coins (although this is the subject of some dispute).
- Gupta coinage started out imitating that of the Kushans, but very soon new types were introduced.
- Statement 1 is incorrect: Samundragupta does not issued any coins from which we can infer such information. Moreover, the coins have the images of Lakshmi.
- Statement 2 is correct: The Lyrist type of Samudragupta is also a very beautiful and unique design. On this coin, the king is shown seated at ease on a high-backed couch, playing a string instrument like a veena.
- The fact that the king wanted to publicize an image of himself as a musician is remarkable and a window into the value system of the Gupta state. Samudragupta is known to have been a great patron of the arts and was indeed an accomplished musician and poet.



- Statement 3 is correct: The Ashvamedha type of Samudragupta is arguably the most beautiful Gupta coin.
- Sacrificial horse standing and Queen standing left, holding towel in left hand, flywhisk in right over her shoulder needle.



- Statement 4 is incorrect: The King and Queen type memorializes the most important event of early Gupta history: the marriage of Chandragupta I to the Lichchavi princess Kumaradevi.
- This marriage greatly improved the fortunes of the young and ambitious king, allowing him to begin his campaign of expansion.



- Sceptre type ("Standard" type) – King standing left, sacrificing at altar left and holding the royal scepter.
- This coin is undoubtedly one of the first Gupta coins. It is quite clear that the Samudragupta coin is derived from Kushan coins.



- Archer type - King standing left, holding an Indian long bow in his left hand and an arrow in his right.
- The archer type became the prototypical Gupta coin, but it is relatively rare for

Samudragupta, even though he invented the type.



40. Ans: c

Exp: Option c is correct.

- From the mid-6th century CE the political scene in the Deccan and south India was dominated by the activities of three powers: the Chalukyas of Badami, the Pallavas of Kanchi, and the Pandavas of Madurai.
- Statement 1 is incorrect. The kingdom of Pallavas extended from the north up to the river Krishna and southward up to the Kaveri delta.
- The Chalukyas were spread in southern India comprising parts of Karnataka and coastal areas of Maharashtra and the Deccan region of India.
- While the Pandyas ruled in the southernmost districts of Tamil Nadu, with the Vaigai river basin as the heartland of the kingdom.
- Statement 2 is correct. The Pallavas were the most prosperous of both Chalukyas and the Pandyas.
- The hostilities between Chalukyas and Pandyas began with the raid of Chalukya's Pulakesin-II who defeated Mahendravarman and occupied the northern part of Pallava kingdom after which there were frequent wars between the Chalukyas of Badami and the Pallavas.
- Statement 3 is incorrect. Not only Chalukyas but both the Pallavas and the Chalukyas championed Brahmanism, performed Vedic sacrifices, and made grants to the brahmanas, the two

quarrelled with each other over plunder, prestige, and territorial resources

**41. Ans: a**

**Exp:** Option a is correct.

- The earliest recognisable phase of the evolution of political society can be seen in the chiefdoms of clans.
- There were several chiefdoms of clans, some big and others very small.
- Statement 1 is correct: The Cheras, Cholas and Pandyas were the three principal ruling houses of the biggest category of chiefs.
- They were known as Muvendar – the three cendars.
- Muvendar was most powerful political authority in contemporary Tamizakam.
- Next to them was the political authority of velir.
- The village chiefs of Kizar constituted the primary level of political authority.
- Although this gives the impression of a political hierarchy, there was no determinate chain of political control uniting these three levels of political authority.
- Integration of the lesser chiefs was in progress under the subjugative and marital policies of Muvendar.
- But a unified political system was still in the making.
- Statement 2 is correct: All chiefs, big and small, had to resort to plunder raids for satisfying the needs of their people. The chiefs redistributed the booty among their warriors, bards and medicants besides their own kinsmen.
- The institution of gift-giving (Kodai) was integral to the practice of booty redistribution.
- Gift-giving was considered to be the most important responsibility of any chief. Most of the poems in Puranaruru (one of the anthologies under Ettuttokai) praise the generosity of chieftains.

- Generosity and bravery are the two major virtues of chieftains according to such poems. Statement 3 is incorrect: There were three different kinds of chiefdoms in Tamilaham.
- They were of the kizar (little chiefs), velir (bigger chiefs) and vedar (the biggest chiefs) categories of chiefs. The Kizar were headmen of small villages (Ur), generally bound by kinship. Many Kizar are mentioned in the poems.
- They are referred to by being prefixed with the name of their respective villages. Arnkantur-kizar or UrnturKizar may be cited as examples.
- Some of them were subjugated by the bigger chiefs and had to serve them in their campaigns. Poems refer to Kizar doing vidutozil (obligatory services) to bigger chiefs like Cheras, Cholas and Pandyas in their campaigns.
- The bigger chiefs in their turn rewarded the kizar through gifts which included grant of predatory control over the subjugated villages.

**Important terms:**

- **Tinai:** A region with its special ecological factors, social groups and subsistence pattern.
- **Chiefdom:** A society of hereditary status controlled by a chief who collected voluntary tributes from his people.
- **Muvendar:** The three principal ruling groups, namely Chera, Chola and Pandya.
- **Velir:** The chiefly groups next to the principal ones.
- **Kizar:** The smallest category of chiefs who had virtually the control over their descent groups.
- **Manram or Podiyil:** A raised seating around the foot of a tree.

**42. Ans: a**

**Exp:** 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.

**43. Ans: b**

**Exp:** Option b is correct.

- Statement 1 is correct: The existence of a regular taxation system, which the segmentary state concept denies, is indicated by a statistical analysis of tax terms in Chola inscriptions.
- The major land tax called kadamai was uniform as also many other smaller ones related to land.
- Statement 2 is incorrect: There was a system of storage and transfer of revenue from the locality to the government at the valnadu, nadu and ur levels.
- Taxes both at the central and local levels have been identified.
- Statement 3 is correct: Increase in non agricultural taxes over time has also been recognized. Local official involvement in tax collection also increased.
- Local forms of collection and re-investment in regional economy avoided problems of central collection and redistribution.
- The state's active interest in trade and commercial ventures provided a second resource base.
- Royal ports were consciously developed and tolls were levied by royal agents.
- Exemption from tolls also formed part of the policy of encouragement of trade venture.

**44. Ans: d**

**Exp:** The Harmika was a small platform with a railing located at the very top of a Stupa.

- Sometimes umbrellas were mounted in the Harmika as a symbol of honour and respect.
- A piece of stone railing was found near the ruins of the Amaravati Stupa.
- Archaeologists believe that it may have been a part of the Harmika.

- A central pillar (Yashti) symbolizes the cosmic axis and supports a triple umbrella structure (Chattra), which is held to represent the 'Three Jewels of Buddhism—the Buddha, the Dharma (doctrine) and the Sangha (community)'.
- Some sculptures at Sanchi were perhaps not directly inspired by the Buddhist ideas.
- These include beautiful women swinging from the edge of the gateway, holding onto a tree.
- Initially, scholars were a bit intrigued about this image, which seemed to have little to do with renunciation.
- However, after examining other literary traditions, they realized that it could be a representation of what is described in Sanskrit as a Shalabhanjika.
- According to popular belief, this was a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the Stupa.
- The Shalabhanjika motif suggests that many people, who turned to Buddhism, enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas. Some of the recurrent motifs in the sculpture at Sanchi were evidently derived from these traditions.

**45. Ans: a**

**Exp:** A famous Tamil epic, Silappadikaram, was composed by a poet named Ilango Adigal, around 1,800 years ago.

- It is the story of a merchant named Kovalan, who lived in Puhar and fell in love with a courtesan named Madhavi, neglecting his wife Kannagi.
- Later, he and Kannagi left Puhar and went to Madurai, where he was wrongly accused of theft by the court jeweller of the Pandya king.

- The king sentenced Kovalan to death. Kannagi, who still loved him, was full of grief and anger at this injustice, and destroyed the entire city of Madurai.
- Another Tamil epic, Manimekalai was composed by Sattanar around 1,400 years ago. This describes the story of the daughter of Kovalan and Madhavi.
- These beautiful compositions were lost to scholars for many centuries, till their manuscripts were rediscovered, about 100 years ago.

**46. Ans: d**

**Exp:** There was a remarkable progress in the field of trade and industry during the Satavahana rule.

- Merchants organized guilds to increase their activities. The craft guilds organized by different craftsmen, such as potters, weavers and oil pressers, also came into existence. Silver coins, called Karshapanas period also witnessed overseas commercial activity.
- Plotemy mentions many ports in the Deccan. The greatest port of the Satavahanas was Kalyani on west Deccan. Gandakasela and Ganjam on the east coast were the other important sea-ports.
- The Satavahanas patronized Buddhism and Brahmanism. They built Chaityas and Viharas. They also made grants of Villages and Lands to the Buddhist Monks.
- Vashishtaputra Pulamayi repaired the old Amaravathi Stupa. Their architecture in Nagarjunakonda was also notable.
- Brahmanism was revived by the Satavahanas along with the performances of Asvamedha and Rajasuya Sacrifices.
- They also patronized the Prakrit language and literature. Hala's Sattasai is an excellent piece of Prakrit literature.

**47. Ans: c**

**Exp:** The founder of the Sunga dynasty was Pushyamitra Sunga, who was the commander in-chief under the Maurayas.

- He assassinated the last Mauryan ruler and usurped the throne.
- The most important challenge to the Sunga rule was to protect north India against the invasions of the Bactrian Greeks from the north-west.
- The Greeks advanced up to Pataliputra and occupied it for some time. However, Pushyamitra succeeded in regaining the lost who invaded north India.
- Pushyamitra was staunch follower of Brahmanism.
- He performed two Ashwamedha sacrifices. Buddhist sources refer him as a persecutor of Buddhism.
- But there is enough evidence to show that Pushyamitra patronized Buddhist art.
- During his reign, the Buddhist monuments at Bharhut and Sanchi were renovated and further improved.
- Note: Pushyamitra Sunga fought a campaign against Kharavela of Kalinga, who invaded north India.

**48. Ans: a**

**Exp:** According to some scholars, Ashok's conversion to Buddhism was gradual and not immediate.

- About 261 B.C., Ashoka became a Sakya Upasaka (lay disciple) and two and a half years later, a Bikshu (monk).
- Then he gave up hunting, visited Bodh Gaya and organized missions. He appointed special officers, called the Dharma Mahamatras, to speed up the progress of Dhamma.
- In 241 B.C., he visited the birth-place of Buddha, the Lumbini Garden, near Kapilavastu.

- He also visited other holy places of Buddhism, like Sarnath, Sravasti and Kusinagara.
- He sent a mission to Sri Lanka under his son Mahendra and daughter Sangamitra who planted there the branch of the original Bodhi tree.
- Ashoka convened the Third Buddhist Council at Pataliputra in 240 B.C., in order to strengthen the Sangha. It was presided over by Moggaliputta Tissa.
- Extent of Ashoka's Empire: Ashoka's inscriptions mention the southern-most kingdoms – the Cholas, the Pandyas, the Satyaputras and the Keralaputras – as border states.
- Therefore, these states remained outside the Mauryan Empire. According to Rajatarangini, Kashmir was a part of the Mauryan Empire. Nepal was also within the Mauryan Empire.

**49. Ans: d**

**Exp:**

Factors	Explanation
Rejection of the Vedas	Buddhism and Jainism, both, rejected the notion of grand rituals, along with the authority of the Vedas and the priestly class.
Founders	Just like his contemporary, Gautama Buddha, Mahavir Jain was born into a royal family. Both of them renounced their comfortable lifestyle to attain enlightenment.
Animal rights	Both Buddhism and Jainism also stressed the principle of non-violence against the animals and that they

	must also be given equal respect as one gives to a fellow human being.
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**50. Ans: d**

**Exp:** Samudragupta is known from a long inscription, inscribed on the Ashokan pillar at Allahabad.

- It was composed as a Kavya by Harishena, who was a poet and a minister at the court of Samudragupta.
- This inscription is of a special kind, known as a Prashasti, a Sanskrit word, meaning 'in praise of'.
- The poet praised the king in glowing terms — as a warrior, as a king who won victories in battle, who was learned and the best of poets. He is also described as equal to the gods.
- The Prashasti was composed in very long sentences.

**Harishena describes 4 different kinds of rulers and tells us about Samudragupta's policies towards them.**

1. The rulers of Aryavarta: The rulers of this region were uprooted and their kingdoms were made a part of Samudragupta's empire.
2. The rulers of Dakshinapatha: The rulers of this region surrendered to Samudragupta after being defeated and he then allowed them to rule again.
3. The rulers of Assam, coastal Bengal, Nepal and a number of Gana Sanghas in the northwest. They brought tribute, followed his orders and attended his court.
4. The descendants of the Kushanas and the Shakas, and the ruler of Sri Lanka, who submitted to him and offered daughters in marriage.

**Note:** Samudragupta used to play the Veena.

**51. Ans : b**

**Exp:** Chauth and Sardeshmukhi were taxes conceived during the times of the Great Maratha Ruler Shivaji Maharaj.

- Hence, statement 1 is incorrect. 'Chauth' means basically 1/4th i.e 25% of gross revenue or produce to be paid to jagirdars of Maratha Empire from hostile or alien state.
- In return the state paying the tax would get an assurance of non- aggression from the Maratha army against the enemy state.
- 'Sardeshmukhi' is an additional 10% tax levied upon the collected 'Chauth'. The reason for the additional tax was due to the King claiming hereditary rights upon the tax collection.
- The Sardeshmuki directly went to the King's treasury whereas the share of king in Chauth was 1/3rd of the gross Chauth collected. Hence, statement 2 is correct.

**52. Ans: c**

**Exp :** Mahendravarman I (600 – 630 A.D.)

- The long-drawn Pallava – Chalukya Conflict began during his period. Pulakesin II marched against the Pallavas and captured the northern part of their kingdom.
- Although a Pallava inscription refers to the victory of Mahendravarman I at Pullalur, he was not able to recover the lost territory.
- Mahendravarman I was a follower of Jainism in the early part of his career.
- He was converted to Saivism by the influence of the Saiva saint, Thirunavukkarasar alias Appar.
- The Mandagappattu inscription hails him as Vichitrachitta who constructed a temple for Brahma, Vishnu and Siva without the use of bricks, timber, metal and mortar.
- He is also regarded as an expert in music. The music inscription at Kudumianmalai is ascribed to him.

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

- Narasimhavarman I was also known as Mamalla, which means 'great wrestler'. He wanted to take revenge the defeat of his father at the hands of Chalukyan ruler Pulakesin II.
- His victory over Pulakesin II in the Battle of Manimangalam near Kanchi is mentioned in Kuram copper plates.
- Hence, both statement 1 and 2 are incorrect.

### **53. Ans: a**

**Exp:** Ibn Battuta's book of travels, called Rihla, written in Arabic, provides extremely rich and interesting details about the social and cultural life in the subcontinent in the fourteenth century.

- Travelling overland through Central Asia, Ibn Battuta reached Sind in 1333. He had heard about Muhammad bin Tughlaq, the Sultan of Delhi, and lured by his reputation as a generous patron of arts and letters, set off for Delhi, passing through Multan and Uch.
- The Sultan was impressed by his scholarship, and appointed him the qazi or judge of Delhi. He remained in that position for several years, until he fell out of favour and was thrown into prison.
- Ibn Battuta meticulously recorded his observations about new cultures, peoples, beliefs, values, etc.
- We need to bear in mind that this globe trotter was travelling in the fourteenth century, when it was much more arduous and hazardous to travel than it is today.
- Travelling was also more insecure: Ibn Battuta was attacked by bands of robbers several times.
- Hence, statement 2 is incorrect.

### **54. Ans: a**

**Exp :** The founder of the Imperial Chola line was Vijayalaya. He captured Tanjore from

Muttaraiyars in 815 A.D. and built a temple for Durga.

- The two famous Uttiramerur inscriptions that give a detailed account of the village administration under the Cholas belong to his reign.
- After a gap of thirty years, the Cholas regained their supremacy under Rajaraja I. Rajaraja I (985 – 1014 A.D.)
- He completed the construction of the famous Rajarajeswara temple or Brihadeeswara temple at Tanjore in 1010 A.D. He also helped in the construction of a Buddhist monastery at Nagapattinam. Rajendra I (1014-1044 A.D.)
- Rajendra founded the city of Gangaikondacholapuram and constructed the famous Rajesvaram temple in that city. He also excavated a large irrigation tank called Chologangam on the western side of the city.
- Hence, statement 3 is incorrect.

### **55. Ans : a**

**Exp :** Al-Biruni's description of the caste system

- Al-Biruni tried to explain the caste system by looking for parallels in other societies.
- He noted that in ancient Persia, four social categories were recognised: those of knights and princes; monks, fire-priests and lawyers; physicians, astronomers and other scientists; and finally, peasants and artisans.
- In other words, he attempted to suggest that social divisions were not unique to India. Hence, statement 2 is incorrect.
- At the same time he pointed out that within Islam all men were considered equal, differing only in their observance of piety.
- In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni disapproved of the notion of pollution.



- He remarked that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity.
- The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted. If it were not so, insisted Al Biruni, life on earth would have been impossible. The conception of social pollution, intrinsic to the caste system, was according to him, contrary to the laws of nature. Hence, statement 3 is incorrect.

**56. Ans : a**

**Exp :** Emperor Akbar classified the lands and fixed different revenues to be paid by each.

- Polaj is a land which was annually cultivated for each crop in succession and is never allowed to lie fallow. Hence, statement 1 is correct.
- Parauti is land left out of cultivation for a time, so that it may recover its strength. Hence, statement 3 is incorrect.
- Chachar is land that has lain fallow for three or four years. Hence, statement 2 is incorrect.
- Banjar is land uncultivated for five years and more. Hence, statement 4 is incorrect.
- Of the first two kinds of land, there are three classes: good, middling and bad.
- They add together the produce of each sort, and the third of this represents the medium produce, onethird part of which is exacted as royal dues.

**57. Ans : c**

**Exp :** Mahmud Gawan carried out a number of internal reforms. Some of these were aimed at limiting the power of the nobles.

- Thus, the old provinces (tarafs) were further sub-divided from four into eight, and the governor of each fort was to be appointed directly by the sultan. Hence, statement 1 is incorrect.

- The salaries and obligations of each noble were fixed. For maintaining a contingent of 500 horses, a noble received a salary of 1,00,000 huns per year.
- The salary could be paid in cash or by assigning a jagir. Those who were paid by means of jagir were allowed expenses for the collection of land revenue. Hence, statement 2 is correct.
- In every province, a tract of land (khalisa) was set apart for the expenses of the Sultan. Efforts were made to measure the land and to fix the amount to be paid by each cultivator to the state. Hence, statement 3 is correct.
- Mahmud Gawan was a great patron of the arts. He built a magnificent madrasa or college in the capital, Bidar

**58. Ans: d**

**Exp:** All statements are correct

- Bhakti Movement in North India Historians have not found evidence of anything resembling the compositions of the Alvars and Nayanars till the fourteenth century in North India.
- In north India this was the period when several Rajput states emerged. In most of these states Brahmanas occupied positions of importance, performing a range of secular and ritual functions. There seems to have been little or no attempt to challenge their position directly.
- At the same time other religious leaders like Naths, Siddhas and Jogis, who did not function within the orthodox Brahmanical framework, were gaining ground.
- Many of them came from artisanal groups, including weavers, who were becoming increasingly important with the development of organized craft production.
- Demand for such production grew with the emergence of new urban centres, and

long-distance trade with Central Asia and West Asia.

- Many of these new religious leaders questioned the authority of the Vedas, and expressed themselves in languages spoken by ordinary people.
- A new element in the situation was the coming of the Turks which culminated in the establishment of the Delhi Sultanate (thirteenth century). This undermined the power of many of the Rajput states and the Brahmanas who were associated with these kingdoms.

**59. Ans: d**

**Exp:** Statement 1 incorrect:

- Sufism was initiated as a result of protest against the growing materialism of the Caliphate.
- Statement 3 is incorrect: The Sufis organized communities around a hospice called 'khanqah'.
- Statement 4 is incorrect: Chisti order was named after their place of origin – the town of Chist in Central Afghanistan.

#### **Growth of Sufism**

- In the early centuries of Islam a group of religious minded people called Sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution.
- They were critical of the dogmatic definitions and scholastic methods of interpreting the Qur'an and Sunna (traditions of the Prophet) adopted by theologians.
- Instead, they laid emphasis on seeking salvation through intense devotion and love for God by following His commands, and by following the example of the Prophet Muhammad whom they regarded as a perfect human being.

- The Sufi s thus sought an interpretation of the Quran on the basis of their personal experience.
- By the eleventh century Sufi sm evolved into a well-developed movement with a body of literature Quranic studies and Sufi practices.
- The Sufi s began to organize communities around the hospice or khanqah (Persian) controlled by a teaching master known as shaikh (in Arabic), pir or murshid (in Persian). He enrolled disciples (murids) and appointed a successor (khalifa).
- He established rules for spiritual conduct and interaction between inmates as well as between laypersons and the master.
- The word 'silsila' literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad.
- When the Sufi teacher Shaikh died, his tomb-shrine (dargah, a Persian term meaning court) became the centre of devotion for his followers.
- This encouraged the practice of pilgrimage or ziyarat to his grave, particularly on his death anniversary or urs (or marriage, signifying the union of his soul with God).
- Most Sufi lineages were named after a founding figure. For instance, Qadri order was named after Shaikh Abdul Qadir Jilani.
- However the Chisti order was named after their place of origin – the town of Chist in Central Afghanistan.

**60. Ans: a**

**Exp:** Pairs 2 and 3 are incorrectly matched:

- Abdul Hamid Lahori-Shahjahan and Abdus Samad-Humayun
- Author/Artists in the Mughal Court Abdul Hamid Lahori, Abul Fazl and Abdus Samad were present in the courts of Shahjahan, Akbar and Humayun respectively.

### Abul Fazl

- Abu'l Fazl is best known today for his Akbarnama, a three-volume history of the life and empire of its commissioner, the emperor Akbar.
- It was composed in Persian between 1590 and 1596 while more than 49 different artists worked on the illustrations.
- The first volume details the history of Akbar's family back to Timur, and the second volume describes Akbar's own reign as far as 1602.
- The third volume of the Akbarnama, the Ain-i-Akbari, or the "Institutes of Akbar," is the most famous.

### Abdul Hamid Lahori

- He was a traveller and historian during the period of Mughal Emperor Shah Jahan who later became a court historian of Shah Jahan.
- He wrote the book Padshahnama, about the reign of Shah Jahan. He has described Shah Jahan's life and activities during the first twenty years of his reign in this book in great manner.

### 61. Ans: a

**Exp:** Pair 1 is matched incorrectly: Muzarian - They did not have land of their own for cultivation.

- Pair 3 is matched incorrectly: Khud- kasht - They were residential peasants living in their own village, owning their own land and implements.
- Cultivators and Non-cultivating Classes Khud-kasht (riyayati)
- Those residential peasants living in their own village, owning their own land and implements, paying the land-revenue at a concessional rate, formed the governing body of the village community.
- Also called mirasdars in Maharashtra and gharu-hala in Rajasthan.

### Pahi-kasht

- These peasants were basically outsiders but cultivated the rented land in a village either by staying in the same village (residential pahi-kasht) or by staying in the neighbouring villages (non residential pahi-kasht).

### Muzarian (raiayatis)

- Those who belonged to the same village but who did not have either land or implements and hence were dependent on the Khud-kasht for their supply.
- They were divided into two groups; tenants-at-will and those who had hereditary tenant rights, called as paltis in Rajasthan.

### 62. Ans: c

**Exp:** 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.

**63. Ans: a**

**Exp:** 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 Vijayanagara 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 –

- from Sutlej to Ghaggar,
- Opening from the Nandavi and Simur hills to Arasani,
- from Ghaggar, reaching upto the village to Hiransi Khera, and
- 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.

**64. Ans: a**

**Exp:** Statement 3 is incorrect:

- Khwajasara were slaves who moved between the external and internal life of the household.

### Mughal Household

- In the Mughal household a distinction was maintained between wives who came from royal families known as begams and other wives known as aghas who were not of noble birth.
- The begams used to get married after receiving huge amounts of cash and valuables and received a higher status.
- Lesser agha occupied the lowest position in the hierarchy of females intimately related to royalty.
- They all received monthly allowances in cash, supplemented with gifts according to their status.
- However this lineage-based family structure was not entirely rigid.
- The agha and the aghacha also used to rise to the position of a begam depending on the husband's will.
- Apart from wives, numerous male and female slaves populated the Mughal household.
- The tasks they performed varied from the most mundane to those requiring skill, tact and intelligence.
- khwajasara were slaves who moved between the external and internal life of the household as guards, servants, and also as agents for women dabbling in commerce.
- After Nur Jahan, Mughal queens and princesses began to control significant financial resources.

### 65. Ans: a

**Exp:** Option a is the correct answer.

- Statement 1 and 2 are correct. The Ain-i Akbari written by Abul Fazl, is its rich statistical details about things as diverse as crops, yields, prices, wages and revenues.

- It deals with Akbar's administration, household, army, the revenues and the geography of his empire. It also provides rich details about the traditions and culture of the people living in India.
- Statement 3 is incorrect. Abu Fazl wrote a 3-volume history of Akbar's reign called as Akbar Nama.
- The first volume of Akbar Nama dealt with Akbar's ancestors and the second volume recorded the events of Akbar's reign. The third volume is Ain-i Akbari.

### Other important facts related to Ain-i-Akbari:

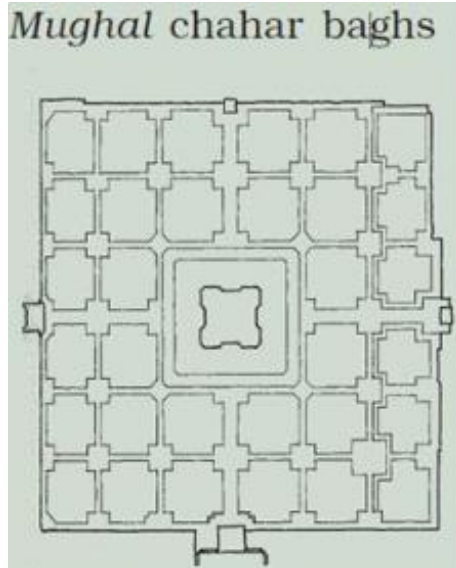
1. The book is a unique compilation comprising the system of administration and control over all departments of government of the great Mughal Empire. Later Mughal administrators, both in the administrative and revenue side, used the book as a guide.
2. Abul Fazl also discusses in this book the social condition, literary activities, and study of law and philosophy not only of Muslims but also of local Hindus, Jains and other communities. There are, in addition, chapters on distinguished travellers, Muslim saints, and sufis.

### 66. Ans: c

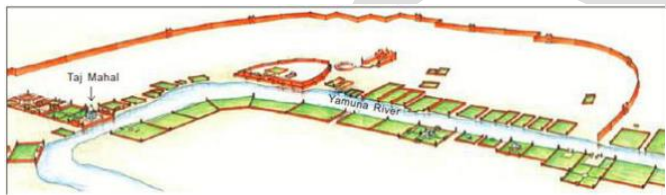
**Exp:** Option c is the correct answer.

- Statement 1 is correct. Char Bagh is a four quadrant garden with the four rivers representing Quranic paradise.
- 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.



67. Ans: c

Exp: Option c is the correct answer.

- Statement 1 is incorrect: The amara nayakas were military commanders who were given territories to govern by the king (raya). They collected taxes and other dues.
- They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- Statement 2 is correct: The Amara-Nayaka system was a major political innovation of the Vijayanagara Empire. It was influenced by the Iqta system of the Delhi Sultanate.
- This system provided the Vijayanagara kings with an effective fighting force. Statement 3 is correct: Kings exercised

administrative powers over amara-nayakas.

- The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.
- Kings occasionally asserted their control over them by transferring them from one place to another.
- However, during the course of the seventeenth century, many of these nayakas established independent kingdoms. This hastened the collapse of the central imperial structure.

68. Ans: b

Exp: Option b is the correct answer.

- Statement 1 is incorrect: During the 17<sup>th</sup> century, in agrarian society, women and men had to work shoulder to shoulder in the fields. Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest.
- Statement 2 is incorrect: High mortality rates among women – owing to malnutrition, frequent pregnancies, death during childbirth – often meant a shortage of wives. This led to customs in agrarian society which were different from customs in elite communities. Marriages in many rural communities required the payment of bride-price rather than dowry to the bride's family.
- Statement 3 is correct: Among the landed social class, women had the right to inherit the property. Hindu and Muslim women inherited zamindaris which they were free to sell or mortgage.

69. Ans: a

Exp: 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.

**70. Ans: d**

**Exp:** Option d is the correct answer.

- Statement 1 is correct. Balban introduced stern measures against Turkish nobles and appointed Non-Turkish nobles on important posts.
- He followed the policy of 'blood and iron' against all those nobles who opposed him. He was convinced that this group was doing a lot of destructive work and was a great danger to the stability of the Sultan and the Sultanate of Delhi.
- Statement 2 is correct. Alauddin Khilji from the very beginning realized that nobility was responsible for a good deal of unrest in the empire.
- He, therefore, took several measures to crush the power of the nobles.
- Statement 3 is correct. Firuz shah Tughlaq received the empire in unrest from his predecessor. So, to regain control over the administration, he adopted a policy of appeasement towards his nobles.
- The nobles normally occupied the place next to the Sultan and played a key role in the administration of the state.
- Nobles comprised the ruling class and belonged to different tribes and nationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims.

- During the Sultanate period the number of Hindu nobles was extremely negligible.

**71. Ans: b**

**Exp:** Option b is the correct answer.

- The Lodhi dynasty fell in 1526 when Ibrahim Lodhi was defeated by Babur at Battle of Panipat.
- Dadu Dayal was a religious reformer from Gujarat, born in 1544.
- Tyagaraja, a renowned composer of Carnatic Music was born in 1767.
- Guru Nanak (1469-1539) was preaching when Battle of Panipat took place.

**72. Ans: d**

**Exp:** Option d is the correct answer.

- Option 1 is correct: The panchayat was headed by a headman known as muqaddam or mandal.
- Headmen held office as long as they enjoyed the confidence of the village elders, failing which they could be dismissed by them.
- Muzarian was a peasant. Option 2 is incorrect: Caste was an important aspect of society during this period.
- Therefore, one of Important function of panchayat was to maintain caste boundaries among inhabiting communities of the villages. E.g., Important duty of village headman was to oversee the conduct of the members of the village community "chiefly to prevent any offence against their caste".
- Option 3 is incorrect: The village panchayat was an assembly of elders, usually important people of the village with hereditary rights over their property.
- In mixed-caste villages, the panchayat was usually a heterogeneous body. An oligarchy, the panchayat represented various castes and communities in the village, though the village menial-cum

agricultural worker was unlikely to be represented there.

- The decisions made by these panchayats were binding on the members. Thus, unlike the present times village panchayat was not an assembly of all elected members.
- Option 4 is correct: Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.
- The latter was a drastic step and was in most cases meted out for a limited period.
- It meant that a person forced to leave the village became an outcaste and lost his right to practise his profession.
- Such a measure was intended as a deterrent to violation of caste norms.

**73. Ans : b**

**Exp :** Take the term “Hindustan”, for example. Today we understand it as “India”, the modern nation-state.

- When the term was used in the thirteenth century by Minhaj-i-Siraj, meant the areas of Punjab, Haryana and the lands between the Ganga and Yamuna.
- He used the term in a political sense for lands that were a part of the dominions of the Delhi Sultan.
- Hence, statement 1 is incorrect. The areas included in this term shifted with the extent of the Sultanate but the term never included south India.
- By contrast, in the early sixteenth century Babur used Hindustan to describe the geography, the fauna and the culture of the inhabitants of the subcontinent.
- This was somewhat similar to the way the fourteenth-century poet Amir Khusrau used the word “Hind”. While the idea of a geographical and cultural entity like “India” did exist, the term “Hindustan” did not carry the political and national meanings which we associate with it today.

**74. Ans: b**

**Exp:** Sultan Mahmud of Ghazni, Afghanistan.

- He ruled from 997 to 1030, and extended control over parts of Central Asia, Iran and the north-western part of the subcontinent.
- He raided the subcontinent almost every year – his targets were wealthy temples, including that of Somnath, Gujarat.
- Sultan Mahmud was also interested in finding out more about the people he conquered, and entrusted a scholar named Al-Biruni to write an account of the subcontinent.
- Sultan Mahmud of Ghazni was a contemporary of Rajendra I. During his campaigns in the subcontinent he attacked the temples of defeated kings and looted their wealth and idols.
- The best-known Chahamana ruler was Prithviraja III (1168-1192), who defeated an Afghan ruler named Sultan Muhammad Ghori in 1191, but lost to him the very next year, in 1192. Hence, statement 3 is incorrect.

**75. Ans : a**

**Exp :** What Minhaj-i Siraj thought about Raziyya:

- In 1236 Sultan Iltutmish’s daughter, Raziyya, became Sultan.
- The chronicler of the age, Minhaj-i Siraj, recognised that she was more able and qualified than all her brothers.
- But he was not comfortable at having a queen as ruler.
- Raziyya became sultan under Mamluk/Slave dynasty.
- On her inscriptions and coins Raziyya mentioned that she was the daughter of Sultan Iltutmish.
- This was in contrast to the queen Rudramadevi (1262- 1289), of the Kakatiya



dynasty of Warangal, part of modern Andhra Pradesh.

- Rudramadevi changed her name on her inscriptions and pretended she was a man.
- Another queen, Didda, ruled in Kashmir (980- 1003). None of the pairs are correctly matched.

**76. Ans: b**

**Exp :** The term kathak is derived from katha, a word used in Sanskrit and other languages for stories.

- The kathaks were originally a caste of story-tellers in temples of north India, who embellished their performances with gestures and songs.
- Kathak began evolving into a distinct mode of dance in the fifteenth and sixteenth centuries with the spread of the bhakti movement.
- The legends of Radha-Krishna were enacted in folk plays called rasa lila, which combined folk dance with the basic gestures of the kathak story-tellers.
- Under the Mughal emperors and their nobles, Kathak was performed in the court, where it acquired its present features and developed into a form of dance with a distinctive style.
- Under the patronage of Wajid Ali Shah, the last Nawab of Awadh, it grew into a major art form.
- Hence, statement 3 is incorrect.

**77. Ans : a**

**Exp :** Once the Portuguese arrived in India in about 1500, a number of them wrote detailed accounts regarding Indian social customs and religious practices.

- Jesuit Roberto Nobili, even translated Indian texts into European languages.
- Among the best known of the Portuguese writers is Duarte Barbosa, who wrote a detailed account of trade and society in south India.

- One of the most famous French jeweler Jean-Baptiste Tavernier, who travelled to India at least six times.
- He was particularly fascinated with the trading conditions in India, and compared India to Iran and the Ottoman empire.
- Some of these travellers, like the Italian doctor Manucci, never returned to Europe, and settled down in India.
- Hence, both statement 3 and 4 are incorrect.

**78. Ans: b**

**Exp :** Hoysalas

- Hoysalas were feudatories of chalukyas of Kalyana.
- Dwarasamudra (Halebeedu) was their capital. Sala was the founder of this dynasty. Hence, option (b) is correct.
- Vishnuvardhana(Bittideva) was greatest in Hoysala dynasty.
- He completely routed Cholas from Gangavadi in battle of Talakadu, for this he got the title Talkadugonda.
- In commemoration of this victory he built kirtinarayana temple at Talakadu and Chennakesavar temple at Beluru.

**79. Ans : a**

**Exp :** Senas of Bengal

- The Sena Dynasty ruled Bengal for the period c. 1097 – 1225 CE. The Sena dynasty ruled most of the northeast region of the Indian sub-continent.
- According to the Deopara inscription, they had their origin in the south Indian region of Karnataka.

**Vijaya Sena (c. 1095 – 1158 CE)**

- Founder of the Sena dynasty who ruled for over 60 years and brought peace and prosperity to Bengal.

### Lakshmana Sena (c. 1178 – 1207 CE)

- His court was adorned by poets like Jayadeva (the famous Vaishnava poet of Bengal and author of Geeta Govinda), Umapati Dhar, Dhoyi, etc. Hence, statement 3 is incorrect.
- By the middle of the 13th century, the Deva dynasty overthrew the Sena and with it, the Sena rule declined completely. Hence, statement 2 is incorrect.

### 80. Ans: c

**Exp:** Al - Masudi, a native of Baghdad, who visited Gujarat in 915–16, testifies to the great power and prestige of the Pratihara rulers and the vastness of their empire.

- He calls the Gurjara Pratihara kingdom 'al-Juzr' (a corrupt form of Gurjara), and the king 'Baura', probably a mispronunciation of Adivaraha, the title used by Bhoja, although Bhoja had died by that time.
- During the eighth and the ninth centuries, many Indian scholars went with embassies to the court of the Caliph at Baghdad. These scholars introduced Indian sciences, especially mathematics, algebra and medicine to the Arab world.
- The Pratiharas were the patrons of learning and literature. The great Sanskrit poet and dramatist, Rajashekhar, lived at the court of Mahipala, a grandson of Bhoja. The Pratiharas also embellished Kanauj with many fine buildings and temples.

### 81. Ans: a

**Exp:** Razia Sultan was a daughter of Iltutmish and served for a brief period of 3 years.

- Chahalgani under her rule was a group of 40 Turkish chiefs. This institution was already in place prior to Razia Sultan and continued after her.
- These chiefs were very powerful in influencing the role of a ruler. She

discarded the female apparel and started holding court with her face unveiled.

- She even hunted and led the army in war. This was against the Islamic traditions.

**Note:** Chahalgani was the system of nobles introduced by Iltutmish in India during Mamluk rule.

### 82. Ans: d

**Exp:** Balban died in 1287, after 20 years of rule as a General and Minister, and 20 years as a Sultan of Delhi.

- Balban was the first king who understood the conditions and requirements of being a Sultan of Delhi and fulfilled them practically.
- He is known as one of the severest kings of India.
- He introduced Sijda or Zaminbosi and Paibosi practices of the Persian courts in India.
- People would kneel down and touch the ground with their head to greet the Sultan (Sijda/Zaminbosi) and kiss the feet of the Sultan (Paibosi).
- He forwarded the Iranian Theory of Divine Rights, that the Sultan is the representative of God on the Earth.
- He executed the "Corp of Forty" and ended its influence.
- To counter the Mongols, he organized his military. For this he made some changes, like abolition of the post of the Naik and creating a new Department of Military Affairs, known as Diwan-i-arz. The in-charge of Diwan-i-arz was Ariz-i-Mumalik.

### 83. Ans: a

**Exp:** Golconda was the intellectual resort of literary men.

- Sultan Muhammad Quli Qutb Shah, a contemporary of Akbar, was very fond of literature and architecture. The Sultan was not only a great patron of art and

literature, but was a poet of no mean order.

- He wrote in Dakhini 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.
- The growth of Urdu in its Dakhini form was a significant development during the period.
- The successors of Muhammad Quli Qutb Shah, and many other poets and writers of the time adopted Urdu as a literary language. In addition to Persian, these writers drew on Hindi and Telugu for forms, idioms and themes, as well as vocabulary.
- Urdu was patronized at the Bijapuri court also. The poet laureate Nusrati, who flourished during the middle of the seventeenth century, wrote a romantic tale about Prince Manohar, ruler of Kanak Nagar, and Madhu Malati. From the Deccan, Urdu came to north India in the eighteenth century.

**84. Ans: d**

**Exp:** The title of Sher Khan was given to him by his patron for killing a tiger (Sher).

- Sher Shah restored the old imperial road, called the Grand Trunk Road, from river Indus in the west to Sonargaon in Bengal.
- For the convenience of the travellers, Sher Shah built a Sarai at a distance of every two Kos (about 8 km) on these roads.
- Separate lodgings for the Hindus and the Muslims were provided in these Sarais. The currency reforms of Sher Shah also helped in the growth of commerce and handicrafts.
- He struck fine coins of gold, silver and copper of uniform standard, in place of the earlier debased coins of mixed metal.

- Sher Shah was not a bigot in the religious sphere, as is evident from his social and economic policy. He did not, however, initiate any new liberal policies.
- Jizyah continued to be collected from the Hindus, while his nobility was drawn almost exclusively from the Afghans.
- He set up a strong army in order to administer his vast empire. Every soldier had his descriptive roll (Chehra) recorded and his horse branded with the imperial sign so that the horses of inferior quality may not be substituted.
- He seems to have borrowed this system, known as the Dagh (branding) system, from the military reforms of Alauddin Khalji.
- He apparently continued the central machinery of administration, which had been developed during the Sultanate period.
- His excessive centralization of authority in his hands was a source of weakness and its harmful effects became apparent when a masterful sovereign like him ceased to sit on the throne.

**Note:** Alauddin Khalji introduced the Dagh (branding) system.

**85. Ans: b**

**Exp:** While taking his stand on the Hanafi school of Muslim law which had been traditionally followed in India, Aurangzeb did not hesitate in issuing secular decrees, called zawabit.

- A compendium of his decrees, and government rules and regulations had been collected in a work called Zawabit-i-Alamgiri.
- Theoretically, the zawabits supplemented the sharia. In practice, however, they sometimes modified the sharia, in view of the conditions obtaining in India which were not provided for in the sharia.

- He discontinued the festival of Nauroz as it was considered a Zoroastrian practice favoured by the Safavid rulers of Iran.
- Muhtasibs were appointed in all the provinces. These officials were asked to see that people lived their lives in accordance with the sharia.
- Thus, it was the business of these officials to see that wine and intoxicants such as bhang were not consumed in public places.
- They were also responsible for regulating the houses of ill repute, gambling dens, etc., and for checking weights and measures.
- In other words, they were responsible for ensuring that things forbidden by the sharia and the zawabits (secular decrees) were, as far as possible, not flouted openly.
- In appointing muhtasibs, Aurangzeb emphasised that the state was also responsible for the moral welfare of the citizens, especially the Muslims. But these officials were instructed not to interfere in the private lives of citizens.

**86. Ans: d**

**Exp:** Sikander Lodhi was the son of Bahlol Lodhi who conquered Bihar and Western Bengal.

- He shifted his capital from Delhi to Agra, a city founded by him.
- He introduced the Gaz-i-Sikandari for measuring cultivated fields.
- He was a poet and composed poems in the pen-name of 'Gulrukhi'.

**87. Ans: c**

**Exp:** Statements 1 correct. Muhammad Tughluq used to pay his soldiers' salaries in cash.

- But instead of controlling prices, he introduced a "token" currency, somewhat like present-day paper currency.
- Statement 2 is incorrect. The "token" currency was made out of cheap metals, not gold and silver.

- Statement 3 is also correct. People in the fourteenth century did not trust these coins.
- They were very smart: they saved their gold and silver coins and paid all their taxes to the state with this token currency.
- Thus, this cheap currency could also be counterfeited easily.

**88. Ans: c**

**Exp:** Option (c) is the correct answer.

- Fortifications were significant in Vijayanagara as it was to protect from outsiders and they were unique as they enclosed agricultural tracts.
- Statement 1 is correct. Often, the objective of medieval sieges was to starve the defenders into submission. These sieges could last for several months and sometimes even years.
- Rulers tried to be prepared for such situations by building large granaries within fortified areas and agricultural tracts.
- The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.
- A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls.
- Statement 2 is correct. Abdur Razzaq noted that between the first, second and third walls there were cultivated fields, gardens and houses.
- Domingo Paes observed that there was a great distance from the first circuit until the entrance of the city. There were fields for sowing rice, many gardens and a lot of water, in which water came from two lakes.
- Present-day archaeologists, who have also found evidence of an agricultural tract

between the sacred centre and the urban core, have corroborated these statements.

- An elaborate canal system drawing water from the Tungabhadra serviced this tract.

**89. Ans: d**

**Exp:** Option (d) is the correct answer.

- Statement 1 is correct. An expanding trade brought in huge amounts of silver bullion into Asia to pay for goods procured from India, and a large part of that bullion gravitated towards India.
- Statement 2 is correct. The Mughal Empire was among the largest territorial empires in Asia that had managed to consolidate power and resources during the sixteenth and seventeenth centuries.
- The other empires were the Ming (China), Safavid (Iran) and Ottoman (Turkey).
- The political stability achieved by all these empires helped create vibrant networks of overland trade from China to the Mediterranean Sea.
- Voyages of discovery and the opening up of the New World resulted in a massive expansion of Asia's (particularly India's) trade with Europe.
- This resulted in a greater geographical diversity of India's overseas trade as well as an expansion in the commodity composition of this trade.
- Statement 3 is correct. As a result, the period between the sixteenth and eighteenth centuries was also marked by a remarkable stability in the availability of metal currency, particularly the silver rupa in India.
- Statement 4 is correct. This was good for India as it did not have natural resources of silver.
- This facilitated an unprecedented expansion of minting of coins and the circulation of money in the economy as well as the ability of the Mughal state to extract taxes and revenue in cash.

**90. Ans: b**

**Exp:** Option (b) is the correct answer.

- Statement 1 is incorrect: Though, majorly food crops were grown, the rulers encouraged production of commercial crops like cotton, sugarcane and oilseeds.
- Statement 2 is correct: The agriculture remained largely rain-fed, though many nahrs were also built.
- Statement 3 is incorrect: Cultivation was based on the principle of individual ownership.
- Peasant lands were bought and sold in the same way as the lands of other property owners.

**91. Ans: b**

**Exp:** Option (b) is the correct answer.

Terms	Meaning	Explanation
Subadar	Provincial governor	'Subah' was used for a province in the Mughal empire. The ruler or governor of a subah was called as Subadar.
Nayakas	Independent Telugu warrior chiefs	Nayakas were an Indian dynasty based from Keladi in Shimoga district of Karnataka.  They were subordinate to Vijayanagara Empire until 1565 and after the fall of the latter, they gained independence and ruled till 1763 AD (defeat to Hyder Ali and got absorbed into the kingdom of Mysore).

Misl	A band of Sikh warriors	<p>Under a number of able leaders in the 18th century, the Sikhs organized themselves into a number of bands called jathas, and later on misls.</p> <p>Their combined forces were known as the grand army (dal khalsa).</p> <p>A system called 'rakhi' was introduced, offering protection to cultivators on the payment of a tax of 20% of the produce.</p>
Kunbis	Maratha peasant warriors	Kunbis, a group of highly mobile peasant-pastoralists, provided the backbone of the Maratha army.

**92. Ans: c**

**Exp:** Option (c) is the correct answer.

- Statement 1 is incorrect. Abu osman Minhajuddin bin Sirajuddin or Minhaj-i-siraj was a 13th century Persian Historian who came to India with Qutubuddin aibak who set up the Mamluk dynasty in Delhi. He was a chronicler who wrote in Persian.
- Mihaj-i-siraj was the principal historian of Mamluk dynasty. In the 13th century Minhaj-i-siraj used the term 'Hindustan' by which he meant areas of Punjab, Haryana and the land between the Ganga and Yamuna.
- Statement 2 is correct. He also used the term in a political perspective for areas

which were part of the dominions of Delhi Sultan of Mamluk dynasty.

- Statement 3 is correct. In early 16th century Babur used the term Hindustan in a similar way it was used by 14th century poet Amir khusrau, who used the word 'Hind' to describe the geography, the fauna and the culture of the inhabitants of the subcontinent.

**93. Ans: c**

**Exp:** Option (c) is the correct answer.

- As Societies evolved, people were grouped into "Jatis" or Sub-Castes and ranked on the basis of their backgrounds and occupations. Ranks were not permanently fixed, it varied according to the Influence, Power and resources controlled by members of jati.
- The status of the same Jati could vary from area to area. Jatis framed their own rules and regulation for their conducted which were enforced by an assembly of elders known as Jati Panchayat. Jatis also followed the rules of their village which were governed by a chieftain.
- Statement 1 is correct. During those time, A group of people who performed a specific work or we can say were in the same occupation, formed a Jati. These Jatis were ranked on the basis of the Importance of occupation they were involved in and how much power, influence and resources they hold.
- Statement 2 is incorrect. Ranks of Jatis varied according to the power source and influence exerted by members of the Jati.
- Statement 3 is correct. Every Jati framed their own rules and regulations to manage the conduct of their people and these rules were enforced by an assembly of elders of the Jati which was known as Jati Panchayat. Statement 4 is correct. People from every Jati lived in a village and every member of each Jati had to follow the rules and

regulations of the Village also which was governed by a Chieftain.

**94. Ans: d**

**Exp:** Iltutmish was a great statesman. He received the Mansur, the letter of recognition, from the Abbasid Caliph in 1229, by which he became the legal sovereign ruler of India.

- Later, he nominated his daughter Raziya as his successor.
- Thus, the hereditary succession to the Delhi Sultanate was initiated by Iltutmish.
- He patronized many scholars and a number Sufi saints came to India during his reign. Minhaj-us-Siraj, Taj-ud-din., Nizam-ul-mulk Muhammad Janaidi, Malik Qutb-ud-din Hasan and Fakhrul-Mulk Isami were his contemporary scholars who added grandeur to his court.
- Apart from completing the construction of Qutb Minar at Delhi, the tallest stone tower in India (238 ft.), he built a magnificent mosque at Ajmer.
- Iltutmish introduced the Arabic coinage into India and the Silver Tanka weighing 175 grams became a standard coin in medieval India. The Silver Tanka remained the basis of the modern Rupee. Iltutmish had also created a new class of ruling elite of 40 powerful military leaders, the Forty.

**95. Ans: d**

**Exp:** Jalaluddin Khalji was the first ruler of the Delhi Sultanate to clearly put forward the view that the state should be based on the willing support of the governed, and that since the large majority of the people in India were Hindus, the state in India could not be a truly Islamic state.

- He also tried to gain the goodwill of the nobility by a policy of tolerance and avoiding harsh punishments.
- Alauddin framed a series of regulations to prevent the nobles from conspiring against him.

- They were forbidden to hold banquets or festivities, or to form marriage alliances without the permission of the Sultan. To discourage festive parties, he banned the use of wines and intoxicants.
- He also instituted a spy service to inform the Sultan of all that the nobles said and did.
- He also brought market reforms through price control with punishment for falsification and maintained a permanent standing army.

**96. Ans: d**

**Exp:** 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, Toghhan 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**

**Exp:** 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.

**98. Ans: c**

**Exp:** Malik Ambar tried to improve the administration of the Nizam Shahi state by introducing Todarmal's system of land revenue.

- He abolished the old system of giving land on contract (Ijara), which was ruinous for the peasants, and adopted the Zabti system.

**99. Ans: c**

**Exp:** Many of the Indian traders settled down in the south-Asian countries.

- Some of them took wives from the local population. The priests followed the traders. In this way, both the Buddhist and the Hindu religious ideas were introduced in the area.
- The Buddhist temple of Borobudur in Java and the Hindu temple of Angkor Wat in

Cambodia testify to the spread of both these religions there.

- On account of its prosperity, China had become the main focus of trade in the Indian Ocean.
- The Chinese consumed enormous quantities of spices, which were imported from South-east Asia and India.

**100. Ans: c**

**Exp:** During the decade following the conquest of Gujarat, Akbar found time to look at the administrative problems of the empire.

- The system of administration elaborated by Sher Shah had fallen into confusion after the death of Islam Shah. Akbar, therefore, had to start afresh.
- One of the most important problems facing Akbar was the system of land revenue administration.
- Sher Shah had instituted a system by which the cultivated area was measured and a crop rate (ray) was drawn up, fixing the dues of the peasant crop-wise on the basis of the productivity of land. This schedule was converted every year into a central schedule of prices.
- Akbar adopted Sher Shah's system. But it was soon found that the fixing of a central schedule of prices often led to considerable delays, and resulted in great hardships to the peasantry since the prices fixed were generally those prevailing at the imperial court, and were higher than those in the countryside.
- The peasants, therefore, had to part with a larger share of their produce. At first, Akbar reverted to a system of annual assessment.
- The qanungos, who were hereditary holders of land as well as local officials conversant with local conditions, were ordered to report on the actual produce, state of cultivation, local prices, etc.



- But in many areas the qanungos were dishonest and concealed the real produce. Annual assessments also resulted in great difficulty for the peasants and for the state.
- After returning from Gujarat (1573), Akbar paid personal attention to the land revenue system. Officials called karoris were appointed all over north India.
- They were responsible for the collection of a crore of dams, and also checked the facts and figures supplied by the qanungos.
- On the basis of the information provided by them regarding the actual produce, local prices, productivity, etc., 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.
- Thus, the produce of a bigha of land under share was given in maunds. But on the basis of average prices, the state demand was fixed in rupees per bigha.
- Later, a further improvement was made. Not only were local prices taken into account, parganas having the same type of productivity were grouped into separate assessment circles. Thus, the peasant was required to pay on the basis of local productivity as well as local prices.
- There were a number of advantages of this system. As soon as the area sown by the peasant had been measured by means of the bamboos linked with iron rings, the peasants as well as the state knew what the dues were. The peasant was given remission in the land revenue if crops failed on account of drought, floods, etc.
- The system of measurement and the assessment based upon it is called the zabti system.
- Akbar introduced this system in the area from Lahore to Allahabad, and in Malwa and Gujarat.
- The dahsala system was a further development of the zabti system.