

Q1. Answer: a) 4, 2, 3, 1

Explanation (option-wise):

- **4 (Balaji Vishwanath) — Correct position (earliest).** He was the first of the listed Peshwas (appointed Peshwa by Shahu early 18th century) and established the hereditary Peshwa line.
- **2 (Balaji Baji Rao / “Nana Saheb”) — Correct next.** He was the grandson/descendant in the Balaji Vishwanath line and served as Peshwa after Baji Rao I (1740–1761).
- **3 (Narayanrao) — Comes later.** Narayanrao became Peshwa briefly in 1773 (he was murdered the same year).
- **1 (Raghunath Rao / Raghoba) — Latest of the four.** Raghunathrao (uncle/contender) put forward claims after 1761/1772 and for a short period asserted Peshwa authority (c.1773–74), hence he is the latest in the chronological order.  
(Thus earliest→latest: Balaji Vishwanath → Balaji Baji Rao → Narayanrao → Raghunath Rao.)

Qus 2 Answer: b) 1 – 2 – 3 (Iqta → Shiq → Pargana)

Explanation (option-wise):

- **Iqta — Largest.** An *iqta* was a large revenue/military assignment (province or major district granted to nobles/commanders); it functioned as the top-level revenue/military unit in Sultanate administration.
- **Shiq — Intermediate.** *Shiq* (shiqq) denotes subdivisions under larger revenue units — an intermediate territorial/administrative division beneath an *iqta*.
- **Pargana — Smallest.** *Pargana* was the basic fiscal unit consisting of a group of villages; it is the smallest of the three listed.
- **Why other choices are wrong:** any ordering that places *pargana* above *shiq* or places *shiq* above *iqta* reverses the real hierarchy used in Sultanate practice.

Q3. Answer: d) Amil

Explanation (option-wise):

- **Muqaddam — Village headman.** A local, hereditary village intermediary who liaised with state revenue officers (village-level functionary).
- **Patwari — Village accountant/registrar.** Kept records of cultivation and land (village-level official).
- **Khut / Khot — Village landowner/zamindar type.** A local landholder/land-proprietor (village-level social/economic actor).
- **Amil — Revenue officer (not a village-level official).** An *amil* was a state revenue official (district/pargana level or in the treasury apparatus) responsible for assessment/collection and administration; therefore **Amil** does **not** belong to the same village-level category as the other three.

Q4. Answer: b) Military units deployed at various locations

Explanation (option-wise):

- **hashm-i qalb / afwaj-i qalb — Central royal troops.** *Hashm-i-qalb* (and *afwaj-i-qalb*) referred to the Sultan’s household/central regiments (*khasa khel*, royal slaves, guards) stationed at the capital.
- **hashm-i atraf — Troops posted outside the capital.** Denoted forces deployed in the provinces/territories beyond the capital.
- **Why other options are wrong:** these terms are **not** names of fabrics, taxes or land grants; they classify categories of military forces in Sultanate/Muslim military terminology.

Q5. Answer: a) Hasan Nizami – Taj-ul-Maasir

Explanation (option-wise):

- **a) Hasan Nizami – Taj-ul-Maasir — Correct.** Sadr-ud-Din Hasan Nizami wrote *Taj-ul-Ma’asir*, one of the earliest Persian chronicles dealing with the early Delhi Sultanate (Ghurid/early Slave dynasty period).
- **b) Tughlaq Nama – Alberuni — Incorrect.** *Tughlaq Nama* is attributed to **Amir Khusrau** (an early 14th-century masnavi/chronicle on the Tughlaqs); Al-Biruni was an 11th-century

scholar who wrote *Ta'rikh Al-Hind/Kitab al-Hind* — unrelated.

- **c) Tabaqat-i Nasiri – Ziauddin Barani — Incorrect.** *Tabaqat-i Nasiri* was authored by **Minhaj-i-Siraj Juzjani** (13th century). Ziauddin Barani wrote *Tarikh-i-Firoz Shahi* and other works.
- **d) Tarikh-i-Firoz Shahi – Minhaj-us-Siraj — Incorrect.** *Tarikh-i-Firoz Shahi* is associated chiefly with **Ziyauddin Barani** (and another chronicle of the same title exists by Shams-i-Siraj Afif); it was **not** written by Minhaj-i-Siraj.

**Q6. Answer: c) An agricultural loan provided to farmers**

**Explanation of options:**

- **a) A barren type of land — Incorrect.** This is not the meaning of *takkavi*; barren land was described differently in medieval revenue texts.
- **b) A ground used for games and sports — Incorrect.** No such meaning is attached to the term in medieval sources.
- **c) An agricultural loan provided to farmers — Correct.** *Takkavi* (or *taqavi*) referred to state loans given to cultivators, often during famines, droughts, or to purchase seeds, implements, and cattle, with repayment made after the harvest.
- **d) A martial art form from Northern India — Incorrect.** This is unrelated; *takkavi* is purely an administrative/economic term, not martial art.

**Q7. Answer: d) 1, 2, 3 and 4**

**Explanation of options:**

- **1. Introduced new ragas such as ghora and sanam — Correct.** Khusrau is credited with innovations in Indian classical music, introducing new ragas and blending Persian and Indian styles.
- **2. Played role in development of qawwali — Correct.** He is traditionally regarded as one of the earliest contributors to the qawwali tradition, associating Sufi devotional music with Indian musical modes.

- **3. Created a poetic style Sabaq-i-Hind — Correct.** Khusrau developed a distinctive Indo-Persian poetic idiom blending Persian with local linguistic and cultural elements.
- **4. Regarded as inventor of the sitar — Correct.** Though debated, he is often credited with modifying the veena to create the sitar, symbolizing fusion of Persian and Indian music.

Thus, **all four statements are true.**

**Q8. Answer: d) Only 2**

**Explanation of options:**

- **1. In civil cases, both Hindus and Muslims were governed under the same laws — Incorrect.** Judicial practice was religion-based: Muslims were governed by Shariat (Islamic law), while Hindus generally followed their own customary or dharmashastric laws in personal/civil matters.
- **2. The Sultan acted as the final court of appeal — Correct.** The Sultan was the supreme judicial authority. Appeals could be escalated up to him, and his word was final in both civil and criminal cases.

Hence, only statement 2 is correct.

**Q9. Answer: b) 1 and 2 only**

**Explanation of options:**

- **1. Banned alcohol and intoxicants — Correct.** Alauddin Khilji prohibited wine and intoxicants, enforcing strict discipline among his nobles and soldiers.
- **2. First Sultan to pay soldiers in cash — Correct.** Before him, soldiers were often assigned *iqta* (land revenue assignments) instead of salaries. Alauddin innovated by paying in cash, enabling better central control over the army.
- **3. Empowered village headmen to collect taxes — Incorrect.** On the contrary, Alauddin limited the powers of local chiefs (*khuts*, *muqaddams*) to curb their dominance. His officers directly supervised revenue collection to ensure peasants bore the tax burden without mediation.

Thus, **statements 1 and 2 are correct.**

**Q.10. Answer: c) Qutb-ud-din Aibak****Explanation:**

Qutb-ud-din Aibak, the founder of the Slave Dynasty (Mamluk Dynasty), died in 1210 CE in Lahore. He fell from his horse while playing *chaugan* (horse polo) and was fatally injured.

- **a) Jalal-ud-din Khalji – Incorrect.** He was murdered by his nephew Alauddin Khalji.
- **b) Iltutmish – Incorrect.** He died a natural death in 1236 CE.
- **c) Qutb-ud-din Aibak – Correct.** Death occurred in an accident while playing *chaugan*.
- **d) Balban – Incorrect.** He died of natural causes in 1287 CE.

**Q.11. Answer: c) Shahjahan****Explanation:**

Kavindra Acharya Saraswati of Banaras was a distinguished Sanskrit and Hindi scholar. Shahjahan extended patronage to him. He was known for his literary contributions and as part of the intellectual and cultural exchanges of the Mughal court.

- **a) Jahangir – Incorrect.** Jahangir's reign was more focused on Persian literature and painting.
- **b) Humayun – Incorrect.** He had patronized Persian scholars, but not Kavindra Acharya.
- **c) Shahjahan – Correct.** Kavindra Acharya Saraswati was patronized by him.
- **d) Akbar – Incorrect.** Akbar supported scholars like Abul Fazl, Faizi, and Raja Todar Mal but not Kavindra Acharya.

**Q.12. Answer: d) None****Explanation:**

Firoz Shah Tughlaq (1351–1388 CE) is remembered for his **conservative policies** and dependence on Ulema, not for reforms like those listed.

- **1. He discontinued Ulema's advice – Incorrect.** On the contrary, he increased the role of Ulema and made Sharia central in governance.
- **2. He removed Jizya – Incorrect.** Instead, he made *Jizya* more strictly enforced, even imposed it on Brahmins.

- **3. He ended hereditary appointments – Incorrect.** He encouraged hereditary **succession** to offices, allowing sons of nobles and officials to inherit positions.

Thus, **none of the given statements are correct.**

**Q.13. Answer: c) 2 – 1 – 3 – 4****Explanation with chronology:**

1. **Formation of Turkan-i-Chahalgani** – During Iltutmish's reign (early 13th century). A group of 40 Turkish nobles acted as the Sultan's advisors.
2. **Introduction of Nauroz festival** – Introduced by Balban (mid-13th century), adopting Persian courtly practices.
3. **First imposition of irrigation tax** – By Firoz Shah Tughlaq (14th century), who levied *haqiqat-i-sharb* (water tax) for use of canals.
4. **Introduction of token currency** – Muhammad bin Tughlaq (early 14th century, 1329–1330 CE).

**Q.14. Answer: c) Women were granted the right to divorce their husbands****Explanation:**

During the Delhi Sultanate, women had certain rights under Islamic law:

- **Inheritance:** Muslim women had rights to inherit property (though only a limited share, typically half of a male's share). Hence, option (a) is incorrect.
- **Purdah:** Elite/upper-class women generally observed purdah, they could not appear freely in public. Hence, option (b) is incorrect.
- **Divorce rights:** Islamic law allowed women to seek *khula* (divorce initiated by the wife). Hence, option (c) is correct.
- **Education:** Lower-class women were not formally barred from education; many participated in productive work. Hence, option (d) is incorrect.

**Q.15. Answer: c) Khalji – Tughlaq – Sayyid – Lodi****Explanation:**

The Delhi Sultanate dynasties in correct chronological order:

1. **Khalji dynasty (1290–1320 CE)** – founded by Jalal-ud-din Khalji.
2. **Tughlaq dynasty (1320–1414 CE)** – founded by Ghiyasuddin Tughlaq.
3. **Sayyid dynasty (1414–1451 CE)** – founded by Khizr Khan.
4. **Lodi dynasty (1451–1526 CE)** – founded by Bahlul Lodi.

Hence, the correct order is **Khalji** → **Tughlaq** → **Sayyid** → **Lodi**.

#### Q.16. Answer: b) 2 and 3

##### Explanation:

Economic life of Vijayanagara Kingdom:

- **Statement 1 – Incorrect.** Taxes differed by crop type; land revenue was around 1/6th of the produce, but commercial crops were taxed at higher rates.
- **Statement 2 – Correct.** Temples functioned as centers of economic activity, involved in both **internal and external trade**, controlling granaries, markets, and even banking.
- **Statement 3 – Correct.** People had knowledge of **shipbuilding and navigation**, aiding overseas trade with Arabia, Persia, and Southeast Asia.
- **Statement 4 – Incorrect.** No evidence of a uniform system of weights and measures across the entire empire; local variations existed.

#### Q.17. Answer: b) Coins

##### Explanation:

In Medieval India:

- **Varaha** (gold coin) – issued during Vijayanagara rule.
- **Pon** (Tamil name for gold coin).
- **Honnu** (Kannada term for gold coin).

All these terms referred to **coins**, not weapons, land grants, or clothing.

#### Q.18. Answer: a) A-1, B-3, C-4, D-2

##### Explanation (Matching):

- **Allasani Peddanna** → *Harivilasam* (1). He was titled *Andhra Kavita Pitamaha*.
- **Tenali Ramakrishna** → *Panduranga Mahatyam* (3). Famous Telugu poet in Krishnadevaraya's court.
- **Tirumalaainatha** → *Chidambara Puranam* (4).
- **Srinatha** → *Manucharitam* (2).

#### 19. Answer: d) Both 1 and 2 are true.

##### Explanation (detailed):

- The Amara / Nayaka (nayankara) system of the Vijayanagara state made **military chiefs (nayakas)** the principal agents of local administration: they were granted revenue-rights over territories called *amaram* and were expected to maintain contingents of soldiers for the king. In practice they **collected revenue and local dues** from their areas to sustain their troops and administration.
- Concerning heredity: although the grants were ideally revocable and the system was framed as an appointment in return for service, **in practice many amaram/nayaka holdings became hereditary** over time and the nayakas acted as de-facto landed hereditary lords obliged to supply soldiers to the crown. That is why both statements—(1) that they collected taxes and (2) that they were (effectively) hereditary land-holders obliged to provide troops—are accepted as true (with the usual caveat about original theoretical non-hereditary character).

#### 20. Answer: d) Only 2 is true.

##### Explanation (detailed):

- **Statement 2 (True):** The growth of Vijayanagara is closely linked to the spiritual/ideological patronage of **Vidyaranya** (the Sringeri seer). Medieval accounts and later tradition record Vidyaranya as an inspirer/mentor who encouraged and legitimized Harihara I and Bukka I's establishment of the kingdom; he is traditionally regarded as a guiding saint for the Sangama founders.

- **Statement 1 (Not accepted as strictly true):** The claim that Harihara and Bukka “originated under the Kakatiyas of Warangal” is **controversial** and not securely established. Early sources and modern scholars offer several competing hypotheses (Hoysala/Kampili/Kakatiya/tresury-officer theories). Epigraphic and narrative evidence supports links with Hoysala/Kampili/Hoysala service and there are also traditions pointing to Kakatiya connections—but historians treat the question as **debated** rather than settled. Because statement (1) asserts a single, certain origin “under the Kakatiyas,” it cannot be accepted as an unqualified truth. See scholarly discussions summarising competing theories.

21. **Answer: c) 2, 4, 3, 1.**

**Explanation (detailed chronology and option analysis):**

- **Defeat of Shuja near Banaras (2)** — this engagement (Shuja’s setback near Banaras / Bahadurpur) occurred **early in 1658** (around February 1658) during the widening war of succession.
- **Victory at Dharmat (4)** — the **Battle of Dharmat** (Dharmatpur, near Ujjain) was fought on **15 April 1658**, where Aurangzeb defeated the imperial force (Jaswant Singh’s contingent allied to Dara).
- **Battle of Samugarh (3)** — the decisive **Battle of Samugarh** followed on **29 May 1658**, when Aurangzeb routed Dara Shikoh’s main army; this secured Aurangzeb’s effective control of the throne.
- **Battle of Deorai (1)** — final mopping-up operations against Dara and his supporters continued into 1659, and **the battle near Deorai (Deorai/Deori, Ajmer region)** where Dara’s position collapsed is placed in **early 1659** (March 1659 in many accounts). Thus Deorai comes last among the four listed events.

So the chronological order is: **Defeat of Shuja near Banaras** → **Dharmat** → **Samugarh** → **Deorai** (i.e., 2 → 4 → 3 → 1).

22. **Answer: a) A–3, B–4, C–1, D–2.**

**Explanation (matching & why):**

- **A. Abdur Razzak** → **3. Devaraya II**. The Persian envoy/ambassador Abdur Razzak visited Vijayanagara during the reign of **Deva Raya II** (early-to-mid 15th century) and left detailed Persian accounts.
- **B. Ibn Battuta** → **4. Harihara I**. The Moroccan traveller **Ibn Battuta** records observations relevant to southern India and his *Rihla* contains references used for the period of the early Vijayanagara founders—his materials are associated with the era of **Harihara I** in later historical usage of his accounts.
- **C. Niccolò de’ Conti** → **1. Devaraya I**. The Italian merchant-traveller **Niccolò de’ Conti** visited Vijayanagara ca. **c.1420** and his account is linked with the period of **Deva Raya I**.
- **D. Domingo Paes** → **2. Krishnadeva Raya**. The Portuguese traveller **Domingo Paes** described Vijayanagara at its height under **Krishnadevaraya** (early 16th century) — his chronicle is a principal contemporary European account of Krishnadevaraya’s reign.

23. **Answer: a) Tuluva**

**Explanation:**

- **Krishnadeva Raya (1509–1529 CE)** was the greatest ruler of the **Tuluva dynasty** of Vijayanagara.
- The Vijayanagara empire saw four dynasties in succession: **Sangama** → **Saluva** → **Tuluva** → **Aravidu**.
- He is remembered for military successes (against Bahmani successors, Gajapati rulers, and Portuguese alliances), efficient administration, and flourishing literature/art.
- Other options:
  - **Sangama dynasty** – the founding line (Harihara, Bukka).
  - **Saluva dynasty** – interim dynasty (Narasimha Saluva).

- **Aravidu dynasty** – last Vijayanagara dynasty after 1565.

**24. Answer: b) Neither 1 nor 2**

**Explanation:**

- **Statement 1 is false:** The title **Khan-i-Khanan** (“Lord of Lords”) was **not given to Bairam Khan**. It was later given to **Abdur Rahim Khan-i-Khanan**, a different Mughal noble (son of Bairam Khan).
- **Statement 2 is also false:** Since he never held this title, the point about its timing is irrelevant.
- Bairam Khan was Akbar’s **guardian and regent** (1556–1560) and held the post of Wazir. He helped consolidate Akbar’s position in the Second Battle of Panipat (1556).

**25. Answer: b) Raichur Doab**

**Explanation:**

- The fertile region **Raichur Doab** (between Krishna and Tungabhadra rivers) was a constant source of conflict between **Vijayanagara rulers and the Bahmani Sultanate**.
- Its rich black cotton soil was agriculturally productive and strategically important.
- Conflicts continued under Krishnadeva Raya, who captured Raichur fort in 1520 from the Bijapur Sultan.
- Other options:
  - **Royalaseema** – part of core Vijayanagara territory.
  - **Saurashtra** – western India, outside their contest.
  - **Malwa** – northern Deccan/central India, contested among Delhi Sultanate, Mughals, and Malwa Sultans, not mainly Vijayanagara–Bahmani.

**26. Answer: a) He served as Prime Minister under Bahmani ruler Bahman Shah.**

**Explanation:**

- **Incorrect statement:** Mohammed Gawan did **not** serve under Bahman Shah (the first ruler). He was **Prime Minister under Muhammad Shah III** (1463–1481).
- Correct facts:
  - He was a Persian immigrant who rose to power in the Bahmani court.
  - He built a **madrassa (college) at Bidar** in Persian architectural style.
  - His reforms reduced the autonomy of provincial governors (*tarafdars*) to strengthen central authority.
  - He was executed in 1481 on false charges by order of his king.

**27. Answer: c) Srirangam copper plate inscription**

**Explanation:**

- The **Srirangam copper plate inscriptions** of Krishnadeva Raya provide details of the **genealogy and achievements** of Vijayanagara rulers.
- They record endowments to temples and glorify the kings.
- Other options:
  - **Pugalur inscription** – Sangam Age Tamil inscription (Velir chiefs).
  - **Banskhera copper plate** – Harshavardhana’s inscription (7th century).
  - Hence, only the **Srirangam plates** are relevant.

**28. Answer: d) Administrative divisions**

**Explanation:**

- In medieval South India, terms like **Mandal, Araga, Barakuru, and Muluvay** referred to **administrative units or divisions** under local chieftains and Vijayanagara rulers.

- They denoted territorial jurisdictions, often linked to revenue and local governance.
- Other options:
  - **Shaivism cults** – not related.
  - **Tamil plays** – literary, unrelated.
  - **Guilds of merchants** – terms like *Manigramam* or *Ayyavole* were used, not these.

**Q29 — Answer: d)**

**Explanation:**

- **d) Berar Sultanate — Correct.** The Berar (Imad Shahi) kingdom emerged as one of the Deccan successor states after the fragmentation of the Bahmani Sultanate (late 15th/early 16th century).
- **a) Khandesh Sultanate — Incorrect.** The Faruqi rulers of Khandesh established their polity earlier (late 14th century) and are not a product of the Bahmani breakup.
- **b) Malwa Sultanate — Incorrect.** Malwa was founded (c. 1401) after the Tughlaq collapse, well before the Bahmani disintegration.
- **c) Jaunpur Sultanate — Incorrect.** Jaunpur (Sharqi) was an earlier independent kingdom (15th century) formed after Tughlaq decline, not after the Bahmani breakup.

**Q30 — Answer: c)**

**Explanation:**

- **c) Charminar — Correct.** Built in 1591 by Muhammad Quli Qutb Shah as the ceremonial and urban centerpiece of the new city of Hyderabad.
- **a) Qutub Minar — Incorrect.** Early medieval Delhi minaret (Qutb al-Din Aibak / Iltutmish), centuries earlier.
- **b) Gol Gumbaz — Incorrect.** Mausoleum of Muhammad Adil Shah of Bijapur (Adil Shahi dynasty), 17th century—unrelated to Qutb Shahi patron.
- **d) Golconda Fort — Incorrect as “original” Qutb Shahi foundation.** Golconda is an ancient fortress complex that was significantly expanded and modified by later Qutb Shahi rulers, but the **Charminar** is the signature monument directly attributed to Muhammad Quli Qutb Shah.

**Q31 — Answer: b)**

**Explanation (chronological order with dates):**

- **1 Purana Qila (mid-16th century)** — fortress with foundations/works by Humayun and more

substantially built/modified by Sher Shah Suri (c.1540s).

- **2 Buland Darwaza (1601)** — Akbar’s victory gateway at Fatehpur Sikri.
  - **3 Tomb of Itimad-ud-Daula (c.1622–1628)** — built by Nur Jahan (Jahangir’s period).
  - **4 Bibi-ka-Maqbara (c.1660s)** — commissioned by Aurangzeb’s son (in memory of his mother), mid-17th century.
- Sequence: **Purana Qila** → **Buland Darwaza** → **Itimad-ud-Daula** → **Bibi-ka-Maqbara** (1–2–3–4).

**Q32 — Answer: b)**

**Explanation (chronology of battles):**

- **2 First Battle of Panipat (1526)** — Babur defeats Ibrahim Lodi.
  - **3 Battle of Khanwa (1527)** — Babur defeats Rana Sanga/Rajput confederacy.
  - **1 Battle of Chanderi (1528)** — Babur captures Chanderi from Medini Rai (Rana Sanga’s ally).
  - **4 Battle of Ghaghra (1529)** — Babur defeats Afghan confederates on the Ganges (consolidating his rule).
- Chronological order: **First Panipat** → **Khanwa** → **Chanderi** → **Ghaghra** (2–3–1–4).

**Q33 — Answer: b)**

**Explanation:**

- **2 Surdas — Correct.** Traditional datings place Surdas in the 15th–16th century with activity extending into the 16th century, making him broadly **contemporary with Akbar** (Akbar’s reign 1556–1605). He is the only figure among the four who overlaps Akbar’s period.
- **1 Guru Nanak — Incorrect.** Lived c.1469–1539; died before Akbar’s birth (1542). Not a contemporary.
- **3 Śrī Chaitanya Mahāprabhu — Incorrect.** Lived c.1486–1534; died before Akbar’s time.
- **4 Madhvacharya — Incorrect.** Lived in the 13th century (c.1238–1317); far earlier than Akbar.

34. **Answer: c)**

**Explanation:**

- **a) Incorrect.** Writing *abhangas* in Marathi is associated with the Varkari poets like Tukaram and Namdev, not Vallabhacharya.

- **b) Incorrect.** *Prabattimarga* is not the sect founded by Vallabhacharya.
  - **c) Correct.** Vallabhacharya founded the **Pushtimarga** (the Path of Grace), a Krishna-centred Vaishnava devotional tradition emphasizing *seva* and personal devotion to Krishna.
  - **d) Incorrect.** He did not author a commentary titled *Gnaneswar* on the Gita; this option confuses him with other commentators.
35. **Answer: b)**  
**Explanation:**
- **A — True.** Kabir Das emphasized **bhakti (devotion)** to God as the primary and efficacious means to attain salvation, rejecting ritualism and caste barriers.
  - **R — True and explanatory.** Kabir indeed viewed devotion as the way to liberation (moksha); his poems repeatedly link sincere devotion to direct experience of the Divine.
  - **Relationship:** R precisely explains A — Kabir's theology locates liberation in devotion and inward transformation rather than external rites. Hence both true and R explains A.
36. **Answer: b)**  
**Explanation:**
- **a) Incorrect.** Repeating prayers (dhikr) is a Sufi practice but *ziyārat* is not primarily the repetitive prayer itself.
  - **b) Correct.** *Ziyārat* denotes **pilgrimage or visitation to the tombs/shrines of Sufi saints**, a devotional practice involving homage, prayer and seeking barakah (blessings).
  - **c) Incorrect.** It is not a form of divorce.
  - **d) Incorrect.** It is not a food-related term.
37. **Answer: c)**  
**Explanation:**
- **a) True.** *Iqta* was essentially a revenue-assignment arrangement whereby revenue of a district was granted to an officer for maintenance of military and administrative responsibilities.
  - **b) True (contextual).** Works like **Nizam al-Mulk's *Siyasatnama*** and other Persian administrative treatises describe *iqta*-like delegatory systems and provide conceptual background used by medieval Muslim states; historians often reference them for institutional comparison.
  - **c) Incorrect (not a feature).** Revenue from an *iqta* was **not** deposited directly into the Sultan's treasury; instead the *muqti/iqtadar* retained revenue to maintain troops and meet fiscal-military obligations. Direct deposit into the royal treasury was not the normal practice for an *iqta*.
  - **d) True.** The *muqti* (holder of an *iqta*) was expected to maintain troops (and horses) from the revenues of the *iqta*.
38. **Answer: a)**  
**Explanation:**
- **Statement 1 — True. Maize (and other American crops like chillies, tobacco)** reached India with the Columbian Exchange in the 16th century and became integrated into Indian agriculture during the Mughal period.
  - **Statement 2 — True (with nuance).** The Mughal period witnessed increasing **commercialization of agriculture**: improved law-and-order, market integration, state support for irrigation and trade, and expanding internal and export markets encouraged peasants to cultivate cash crops (cotton, indigo, sugarcane, etc.). While the state did not always *directly* coerce peasant cropping patterns, imperial policies and market incentives facilitated the growth of cash-crop cultivation.
  - **Therefore:** Both statements are correct.
39. **Answer: a) A-2, B-3, C-1, D-4**  
**Explanation:**
- **A — Tuzuk-i-Baburi → Babur (2).** *Tuzuk-i-Baburi* (Baburnama) is the autobiography of Zahir-ud-din Muhammad Babur.
  - **B — Padmavat → Malik Muhammad Jayasi (3).** *Padmavat* is the Awadhi epic poem by Malik Muhammad Jayasi (c.1540).

- **C – Humayun Nama → Gulbadan Begum**  
(1). *Humayun-nama* was written by Gulbadan Begum (Babur's daughter) as a princess's account of Humayun's life.
- **D – Padshah Nama → Abdul Hamid Lahori**  
(4). Abdul Hamid Lahori authored a *Padshahnama* (an official chronicle) covering Shah Jahan's reign.

40. **Answer: a) Both 1 and 2**

**Explanation:**

- **Statement 1 — True.** Agriculture was the dominant occupation in Mughal India; the vast majority of the population were cultivators and land revenue (zabt/land revenue) formed the fiscal base of the empire.
- **Statement 2 — True.** Indigo (along with cotton textiles, saltpetre, opium in later periods) was an important export commodity from Mughal India to European and other foreign markets; indigo cultivation and trade grew under Mughal-era commercial links.

41. **Answer: c) Banjara**

**Explanation:**

- **a) Banik — Merchant caste/communities (e.g., in Bengal) engaged in trade, but the question asks for the group associated specifically with long-distance transport/trade caravans.**
- **b) Hundi — Not a group; a financial instrument (bill of exchange) used in medieval/early modern trade.**
- **c) Banjara — Correct.** Banjaras (also called Laman, Lamanis, or other regional names) were itinerant pastoral-cum-merchant/transport communities who specialized in long-distance carriage of goods (pack animals, bullock trains, caravans) and hence are closely associated with long-distance trade.
- **d) None — Incorrect.**

42. **Answer: b) Equivalent to Sarkar**

**Explanation:**

- **a) Equivalent to Pargana — Incorrect.** A *pargana* was the basic fiscal unit consisting of villages; *chakla* was larger.
- **b) Equivalent to Sarkar — Correct.** In many Mughal and later regional usages a **chakla**

denoted an intermediate revenue/administrative division (a district or revenue circle) roughly equivalent to the *sarkar* — i.e., a grouping of parganas under an administrative centre.

- **\*\*c) An administrative unit between Subah and Pargana — Partly true in sense (chakla/sarkar does lie between subah and pargana), but the precise equivalence generally used in records is with *sarkar*, so option (b) is the best, most accurate choice.**
- **d) None — Incorrect.**

**Q.43 Solution:**

**Answer: c) Only 1**

**Explanation:**

- Under the Mansabdari system, a **Mansabdar** was an officer in the Mughal administration who held a rank (mansab) and was obliged to maintain a specified number of cavalry and soldiers according to his rank. This was **not hereditary**; it was assigned by the emperor and could be changed.
- Statement 1 is correct because maintaining a fixed number of horses and troops was mandatory.
- Statement 2 is incorrect because the mansab rank was **not hereditary**; it was transferable and dependent on the emperor's discretion.

**Q.44 Solution:**

**Answer: b) Both (A) and (R) are true, and (R) correctly explains (A)**

**Explanation:**

- Sher Shah Suri defeated **Humayun** at the **Battle of Chausa** (1539) and later at **Bilgram (1540)**, which allowed him to capture Delhi and establish the **Sur Empire**.
- Assertion (A) is true: he became the ruler of Delhi in 1540.
- Reason (R) is true and **directly explains why he became the ruler**, making it the correct explanation.

**Q.45 Solution:**

**Answer: b) II and III**

**Explanation:**

- Statement 1: Partially true — Akbar abolished **Jizya** in 1564, but there is no separate “Pilgrimage tax on Hindus” mentioned; this makes statement 1 incorrect.
- Statement 2: True — Akbar prohibited forced religious conversions of prisoners.
- Statement 3: True — Akbar banned the practice of **sati** in the Mughal empire.
- Statement 4: Partially true — Akbar founded **Din-i-Ilahi**, but it was more of a syncretic ethical system than a sect within Islam, so in context of “Islamic sect,” it is incorrect.
- Correct statements: **II and III**.

**Q.46 Solution:**

**Answer:** b) Only 1

**Explanation:**

- **Dahsala system:** Introduced by Akbar with the help of Raja Todar Mal, it involved **reassessing land revenue every 10 years** based on the **average crop yield** over 10 years. Statement 1 is correct.
- **Batai system:** This was a sharecropping system where peasants paid a **portion of the crop** (in kind) to the state, not in cash. Statement 2 is incorrect because taxes were **paid in kind**, not cash.

**Q.47 Solution:**

**Answer:** a) Both (A) and (R) are true and (R) explains (A)

**Explanation:**

- Assertion (A) is correct: Shivaji faced resistance from powerful **Deshmukhs**, who were local chieftains.
- Reason (R) is also correct: the **Deshmukhs opposed an independent Maratha state** because they wished to retain their traditional privileges under the **Bijapur Sultanate**.
- Reason explains the Assertion, making option a correct.

**Q.48 Solution:**

**Answer:** b) Only 1

**Explanation:**

- Shivaji divided his kingdom into **provinces called ‘Pranths’**, which were further subdivided into **Sazas** and **Parganas**, each administered by appointed officials.
- Officials were **paid salaries in cash or through temporary jagirs**, not through hereditary jagir assignments. Therefore, statement 2 is incorrect.

**Q.49 Solution:**

**Answer:** d) Commander of a military unit

**Explanation:**

- In the Maratha army, a **Silahdar** was a military officer responsible for commanding troops and managing arms (silah means weapon).
- They were **not nobles maintaining cavalry** or foot soldiers, nor was it a land grant.

**Q.50 Solution:**

**Answer:** b) Both (A) and (R) are true and (R) correctly explains (A)

**Explanation:**

- **Sardeshmukhi** was a **tax levied by the Maratha rulers** in addition to Chauth.
- It was imposed on lands over which the Marathas claimed **hereditary rights**, so the Reason directly explains the Assertion.

**Q.51 Solution:**

**Answer:** c) Qutb-ud-din Aibak — the first Sultan who made Delhi the capital of his empire

**Explanation:**

- **Alauddin Khalji** — known for market reforms and military campaigns, not as the “most learned ruler.”
- **Iltutmish** — remembered as a capable ruler who consolidated Delhi Sultanate, not as “a slave of a slave.”
- **Qutb-ud-din Aibak** — founder of the **Slave Dynasty** and **established Delhi as the capital**. Correct match.
- **Firoz Shah Tughlaq** — known for public works, canal building, and cities like Firozabad, not the founder of Agra.

**(Q52-100)**

1. Which among the following Buddhist Councils resulted in the division of Buddhism into Sthaviravadins and Mahasanghikas?

- a) First at Rajagriha
- b) Second at Vaisali
- c) Third at Pataliputra
- d) Fourth at Kashmir
- 
- **Answer: b) Second at Vaishali**
- **Explanation:**
- **a) First Council at Rajagriha (c. 483 BCE, immediately after Buddha's death)**  
Presided by Mahakassapa, patronized by Ajatashatru. Purpose: compilation of *Vinaya Pitaka* and *Sutta Pitaka*. No division occurred.
- **b) Second Council at Vaishali (c. 383 BCE, under King Kalasoka)**  
Main issue: monks of Vaishali accepting donations of gold and practicing 10 questionable rules. Division: *Sthaviravadins* (elders, orthodox) vs *Mahasanghikas* (majority, more liberal). This marks the **first schism** in Buddhism.
- **c) Third Council at Pataliputra (c. 250 BCE, patron Ashoka)**  
Presided by Moggaliputta Tissa. Purpose: expel heretics, compile *Kathavatthu* (Abhidhamma). No schism here.
- **d) Fourth Council at Kashmir (c. 72 CE under Kanishka, presided by Vasumitra & Ashvaghosha)**  
Led to division between **Hinayana (Sarvastivada)** and **Mahayana**, but not the first split.

2. Which inscription gives detailed account of Samudragupta's conquests?

- a) Mehrauli Iron Pillar inscription
- b) Hathigumpha inscription
- c) Allahabad Pillar inscription
- d) Junagarh Rock inscription
- 
- **Answer: c) Allahabad Pillar inscription**
- **Explanation:**
- **a) Mehrauli Iron Pillar inscription**  
Associated with **Chandragupta II Vikramaditya**, not Samudragupta. Mentions his conquests, but not Samudragupta's career.
- **b) Hathigumpha inscription (Khandagiri, Odisha)**  
Issued by **Kharavela of Chedi dynasty**, detailing his military campaigns (1st c. BCE). Not related to Guptas.
- **c) Allahabad Pillar inscription (Prayag Prashasti)**  
Composed by Harisena, Samudragupta's court poet. Lists four categories of rulers subdued:

Aryavarta kings, Dakshinapatha rulers, frontier states, and forest tribes. Main source for Samudragupta's "Napoleon of India" title.

- **d) Junagarh Rock inscription (Saurashtra)**  
By Rudradaman (c. 150 CE, Western Kshatrapa). Refers to Sudarshana lake repairs. No link with Guptas.
- 
- 3. Which Indus site is archaeologically best known for an engineered dockyard indicative of organized maritime trade?
- a) Mohenjo-daro
- b) Harappa
- c) Dholavira
- d) Lothal
- 
- **Answer: d) Lothal**
- **Explanation:**
- **a) Mohenjo-daro**  
Known for Great Bath, citadel, drainage, granary, dancing girl figurine, but not a dockyard.
- **b) Harappa**  
Famous for granaries, burials, workmen's quarters, and "male torso" sculpture. No dockyard.
- **c) Dholavira (Kutch, Gujarat)**  
Known for unique water management, giant reservoirs, and stadium-like structure. Not a dockyard.
- **d) Lothal (Gujarat)**  
Excavated dockyard connected to Sabarmati's tributary; provided evidence of Harappan maritime trade with Mesopotamia. Also known for bead-making factory and chess-like board.
- 
- 4. Which of the following is NOT a securely attested Harappan craft specialization?
- a) Carnelian bead-making with heat treatment
- b) Steatite seal engraving
- c) Systematic iron-smelting and widespread iron tools
- d) Bronze casting using lost-wax technique
- 
- **Answer: c) Systematic iron-smelting and widespread iron tools**
- **Explanation:**
- **a) Carnelian bead-making** attested at Chanhudaro and Lothal. Heat treatment used to give luster and red color.
- **b) Steatite seal engraving** distinctive of Harappan culture, with script and animal motifs (e.g., unicorn).
- **c) Systematic iron-smelting** is incorrect. Mature Harappan culture (2600–1900 BCE) was **Chalcolithic (copper-bronze)**, iron came

much later (~1000 BCE onwards in PGW/NBPW phase).

- **d) Bronze casting (lost-wax technique)** confirmed by artifacts like “Dancing Girl” of Mohenjo-daro.
- 
- 5. Which Neolithic site in (South) Asia provides earliest continuous evidence for farming and animal domestication?
  - a) Mehrgarh
  - b) Bhimbetka
  - c) Langhnaj
  - d) Didwana
- 
- **Answer: a) Mehrgarh**
- **Explanation:**
- **a) Mehrgarh (Baluchistan, Pakistan)** is correct  
Dates back to ~7000 BCE. Earliest farming of barley, wheat, and domestication of sheep, goat, cattle. Evidence of mud-brick houses and burials. Considered South Asia’s “cradle of agriculture.”
- **b) Bhimbetka (Madhya Pradesh)**  
Famous for rock shelters and cave paintings (Mesolithic). Not earliest farming site.
- **c) Langhnaj (Gujarat)**  
Mesolithic site; evidence of hunting-gathering with animal bones. Not farming-based.
- **d) Didwana (Rajasthan)**  
Chalcolithic site; more advanced than Neolithic but not earliest farming evidence.
- 
- 6. Which Vedic assembly is primarily associated with deliberation among elders and later with aristocratic counsel?
  - a) Sabha
  - b) Samiti
  - c) Gana
  - d) Sangha
- 
- **Answer: a) Sabha**
- **Explanation of options:**
- **a) Sabha – Correct.** In the Rigvedic period, *Sabha* referred to a small assembly of select elders who deliberated on political and judicial matters. By the Later Vedic age, it evolved into an aristocratic body of nobles and chiefs that advised the king. It is often contrasted with *Samiti*.
- **b) Samiti – Incorrect.** The *Samiti* was a popular assembly, larger than the Sabha, and more representative of the tribal community. It had a role in ratifying kingship.
- **c) Gana – Incorrect.** Refers to tribal or clan groups, often associated with republics (*Gana-sanghas*) rather than monarchical assemblies.

- **d) Sangha – Incorrect.** In later times, the term denotes republics or confederacies (like Vajji Sangha), and in Buddhism/Jainism, it refers to the monastic community.
- 
- 7. The Late Vedic period witnessed the expansion of agriculture primarily because of:
  - a) Widespread iron tools facilitating forest clearance and plough agriculture
  - b) Introduction of gunpowder technology
  - c) State-sponsored irrigation canals beginning in Rigvedic times
  - d) Urbanization forcing people into farming
- 
- **Answer: a) Widespread iron tools facilitating forest clearance and plough agriculture**
- **Explanation of options:**
- **a) Correct.** Iron technology (1000–600 BCE) revolutionized agriculture. Iron ploughshares enabled cultivation of heavy alluvial soils of the Ganga plains, leading to surplus production and settlements.
- **b) Incorrect.** Gunpowder came to India much later (medieval period via Arabs).
- **c) Incorrect.** While irrigation was practiced, organized canal irrigation begins prominently in later Mauryan/Satavahana times, not Rigvedic.
- **d) Incorrect.** Urbanization is a result of agricultural surplus, not its initial cause in the Late Vedic period.
- 
- 8. Megasthenes’ ‘Indica’ is significant for Indian history because:
  - a) It is a native Indian chronicle written in Prakrit
  - b) It provides a Greek outsider’s account of Mauryan polity, society and economy
  - c) It is the earliest Sanskrit epic describing Ashoka
  - d) It Contains the treaties of Arthashastra verbatim
- **Answer: b) It provides a Greek outsider’s account of Mauryan polity, society and economy**
- **Explanation of options:**
- **a) Incorrect.** *Indica* was written by Megasthenes, a Greek ambassador at Chandragupta Maurya’s court, in Greek, not in Prakrit.
- **b) Correct.** His *Indica* describes administration, military organization, social divisions (famous description of “seven classes”), and city life in Pataliputra. Though parts are exaggerated, it’s an invaluable foreign account.

- **c) Incorrect.** Ashoka is not mentioned in *Indica*. It predates him.
- **d) Incorrect.** Arthashastra is a separate text, not quoted in *Indica*.
- 
- 9. Which feature is NOT associated with Ashokan dhamma policy?
  - a) Welfare works like hospitals, wells, and roads
  - b) Abolition of all taxes and cessation of state administration
  - c) Tolerance towards all religious sects
  - d) Emphasis on moral instruction and restraint in warfare
- 
- **Answer: b) Abolition of all taxes and cessation of state administration**
- **Explanation of options:**
- **a) Correct (Associated).** Ashoka promoted welfare by establishing hospitals, planting trees, digging wells, and building roads.
- **b) Correct Answer (NOT Associated).** Nowhere did Ashoka abolish taxes or end state administration; instead, he strengthened the bureaucracy to spread dhamma.
- **c) Correct (Associated).** His edicts stress respect for all religious sects (Samanas, Brahmanas, Ajivikas, etc.).
- **d) Correct (Associated).** His edicts emphasize non-violence, restraint in war, and compassion for animals and humans
- 
- 11. Which council is traditionally associated with the formal organization of the Theravada (Hinayana) textual tradition and the sending of missionaries abroad?
  - a) First Council at Rajagriha
  - b) Second Council at Vaishali
  - c) Third Council under Ashoka at Pataliputra
  - d) Fourth Council at Kashmir
- **Answer: c) Third Council under Ashoka at Pataliputra**
- **Explanation of options:**
- **a) First Council – Incorrect.** Convened at Rajagriha under Mahakassapa after Buddha's death to compile the Vinaya and Sutta Pitakas. No missionary activity.
- **b) Second Council – Incorrect.** Held at Vaishali ~100 years later to settle disputes over monastic discipline. Resulted in split into *Sthaviravadins* and *Mahasanghikas*, not missionary expansion.
- **c) Third Council – Correct.** Convened at Pataliputra under Ashoka, presided by Moggaliputta Tissa. It authenticated the Theravada canon and sent Buddhist missions to Sri Lanka, Central Asia, and beyond.
- 
- **d) Fourth Council – Incorrect.** Held in Kashmir under Kanishka (Kushan ruler). It systematized Mahayana texts, not Theravada.
- 
- 12. Which Mauryan administrative post was directly responsible for supervision of agriculture and irrigation?
  - a) Shulkaadhyaksha
  - b) Sitaadhyaksha
  - c) Panyadhyaksha
  - d) Dandanayaka
- 
- **Answer: b) Sitaadhyaksha**
- **Explanation of options:**
- **a) Shulkaadhyaksha – Incorrect.** Superintendent of tolls and customs.
- **b) Sitaadhyaksha – Correct.** Superintendent of agriculture. Managed cultivation, irrigation, seeds, land distribution. Mentioned in Kautilya's *Arthashastra*.
- **c) Panyadhyaksha – Incorrect.** Superintendent of commerce and markets.
- **d) Dandanayaka – Incorrect.** Chief of the army or commander, not agriculture.
- 
- 13. Which early historic dynasty is known for the inscriptions at Sanchi, Bharhut, and for promoting Buddhist stupas in central India?
  - a) Satavahanas
  - b) Shungas
  - c) Kushanas
  - d) Guptas
- 
- **Answer: b) Shungas**
- **Explanation of options:**
- **a) Satavahanas – Incorrect.** Known for patronage in Deccan (Nasik, Karle caves, Amaravati stupa).
- **b) Shungas – Correct.** After Mauryas, Shunga rulers (2nd–1st c. BCE) promoted Buddhist and Brahmanical monuments. Inscriptions at Bharhut and Sanchi stupa enhancements are linked to them.
- **c) Kushanas – Incorrect.** Associated with Gandhara–Mathura schools of art, not Bharhut/Sanchi.
- **d) Guptas – Incorrect.** Known for temple architecture and classical art, not primarily stupas.
- 
- 14. Which of the following is true about the Satavahanas?
  - a) They were based primarily in the Ganges valley and were contemporaries of Samudragupta in the north.
  - b) They were Deccan-based rulers who played a mediating commercial role between north

and south and issued inscriptions in Prakrit.  
 c) They were only maritime merchants with no political power.  
 d) They were Kushan tributaries from the start.

- 
- **Answer: b) They were Deccan-based rulers who played a mediating commercial role between north and south and issued inscriptions in Prakrit.**
- **Explanation of options:**
- **a) Incorrect.** Their base was in Deccan (Maharashtra, Andhra), not Ganges valley. They preceded Gupta Samudragupta.
- **b) Correct.** Satavahanas controlled Deccan trade routes, acted as intermediaries in Indo-Roman trade, and issued Prakrit inscriptions.
- **c) Incorrect.** They were a major political dynasty, not just traders.
- **d) Incorrect.** They fought with Kushans and Western Kshatrapas; not tributaries initially.
- 
- 15. Which of the following best characterizes Gandharan art under Kushan patronage?
  - a) Purely indigenous Indian motifs with no foreign influence
  - b) Hellenistic/Roman stylistic elements (naturalism, drapery) combined with Indian Buddhist iconography
  - c) Chinese-influenced scrollwork and pagoda motifs
  - d) Predominantly rock-cut Brahmanical temple sculptures
- **Answer: b) Hellenistic/Roman stylistic elements (naturalism, drapery) combined with Indian Buddhist iconography**
- **Explanation of options:**
- **a) Incorrect.** Gandhara art shows clear Greco-Roman influence.
- **b) Correct.** Gandhara school fused Indian Buddhist themes (Buddha, Bodhisattvas) with Greco-Roman features (curly hair, realistic drapery, muscular physique).
- **c) Incorrect.** Chinese influence is not dominant in Gandhara.
- **d) Incorrect.** Gandhara is Buddhist, not Brahmanical.
- 
- 16. Which of the following is an important contribution of the Kushan period to Buddhist institutional history?
  - a) Closure of all Buddhist monasteries
  - b) Royal patronage of monasteries, monumental stupas, and the propagation of Mahayana forms
  - c) Complete replacement of Buddhist art by Jain art

d) Introduction of Sanskrit as exclusively the liturgical language of Buddhism

- 
- **Answer: b) Royal patronage of monasteries, monumental stupas, and the propagation of Mahayana forms**
- **Explanation (option-wise):**
- **a) Closure of all Buddhist monasteries — Incorrect.** The Kushan period (notably under Kanishka) is known for patronage and expansion of Buddhist institutions, not closure. Monasteries and monastic networks grew under Kushan support.
- **b) Royal patronage... — Correct.** Kushan rulers (especially Kanishka) sponsored large-scale Buddhist establishments (monasteries, stupas) and supported the spread of Mahayana currents. Gandharan and Mathura art, monumental stupas, and the growth of monastic centres are characteristic developments.
- **c) Complete replacement by Jain art — Incorrect.** Jain art continued in some regions but was not responsible for replacing Buddhist art under the Kushans. Buddhism remained prominent and visibly patronized.
- **d) Introduction of Sanskrit as exclusively liturgical language — Incorrect.** While Sanskrit began to be used increasingly for Mahayana texts later, the Kushan period featured multiple languages (Gandhari/Prakrit, Bactrian, early Sanskrit works); Sanskrit was not made the exclusive liturgical language of Buddhism at this time.
- 
- Q17. Which dynasty is credited with extensive rock-cut architecture at Ellora and patronage of Hindu, Buddhist and Jain monuments (8th–10th c.)?
  - a) Chola
  - b) Rashtrakuta
  - c) Pallava
  - d) Chera
- 
- **Answer: b) Rashtrakuta**
- **Explanation (option-wise):**
- **a) Chola — Incorrect.** Cholas are famous for grand structural (stone) temples (e.g., Brihadeeswarar) in South India, but not for the Ellora rock-cut programme.
- **b) Rashtrakuta — Correct.** The Rashtrakutas (8th–10th c. CE) are the primary patrons associated with Ellora's major rock-cut achievements (notably the Kailasa temple, excavated top-down) and with multi-religious patronage (Hindu, Buddhist, Jain caves).

- **c) Pallava — Incorrect.** Pallavas (earlier, 7th–8th c.) are linked to the Mahabalipuram group of monuments, not Ellora’s Kailasa.
- **d) Chera — Incorrect.** Cheras were South Indian rulers but are not the principal patrons of Ellora.
- 
- Q18. Which one of the following inscriptions mentions Ashoka’s concept of Dhamma most comprehensively?
  - a) Maski inscription
  - b) Rock Edict XIII
  - c) Kalsi inscription
  - d) Bhabru-Bairat inscription
- 
- **Answer: b) Rock Edict XIII**
- **Explanation (option-wise):**
- **a) Maski inscription — Partly related but not the best answer.** Maski is important epigraphically because it helped identify “Devanampiya Priyadarshi” with Ashoka (it names Ashoka explicitly). But Maski does not contain Ashoka’s fullest exposition of dhamma.
- **b) Rock Edict XIII — Correct.** Rock Edict XIII is the most famous single edict in which Ashoka describes the Kalinga war, his remorse over its carnage, and the subsequent propagation of dhamma as a moral policy — it is the most direct and comprehensive statement of his dhamma ideal.
- **c) Kalsi inscription — Incorrect as the best choice.** Kalsi contains Major Rock Edicts (some of Ashoka’s edicts are found there), but Rock Edict XIII is the canonical, most explicit statement about Kalinga and dhamma.
- **d) Bhabru–Bairat inscription — Incorrect.** These inscriptions record Ashoka’s religious concerns and support to sects but do not rival Rock Edict XIII in its comprehensive account of dhamma and the Kalinga experience.
- 
- Q19. With reference to the Rigvedic period, consider the following pairs:
 

| Term      | Meaning   |
|-----------|---|
| Vrajapati | Leader of the pastoral community                            |
| Vis       | A clan or tribal unit                                       |
| Bali      | Tax collected by the king in the form of cattle and produce |
| Sabha     | Assembly of common people without participation of women    |
- How many pairs are correctly matched?
  - a) One only
  - b) Two only
  - c) Three only
  - d) All four
- 
- **Answer: c) Three only**
- **Explanation (pair-wise):**
- **Pair 1: Vrajapati – Leader of the pastoral community — CORRECT.** *Vrajapati* literally connects to *vraja* (cattle fold); in Rigvedic terms it denotes a leader associated with pastoral groups.
- **Pair 2: Vis – A clan or tribal unit — CORRECT.** *Vis* denotes a social unit, tribe or people; often used for the basic political/tribal unit in Vedic texts.
- **Pair 3: Bali – Tax collected by the king in the form of cattle and produce — CORRECT (in sense).** *Bali* originally meant gift/tribute/oblation and in early contexts could denote offerings/tributes (often in cattle or produce) paid to chiefs — a proto-tax/tribute.
- **Pair 4: Sabha – Assembly of common people without participation of women — INCORRECT.** *Sabha* in early Vedic context was an assembly/council of elders and nobles but not strictly excluding women — Rigvedic literature and later Upanishads record women (e.g., Gargi) participating in intellectual and ritual life. The idea that Sabha was wholly male-only is not supported for the early period. Thus **3 pairs** (1,2,3) are correctly matched.
- 
- Q20. Which of the following inscriptions/literary sources are correctly matched with their significance?
  1. Junagadh Inscription – Construction of Sudarshana Lake during Mauryan period
  2. Prayag Prashasti – Achievements of Samudragupta
  3. Hathigumpha Inscription – Military campaigns of Kharavela of Kalinga
  4. Allahabad Pillar Inscription – Mention of Ashoka as ‘Devanampiya Piyadasi’
- a) 1 and 2 only
- b) 1, 2 and 3 only
- c) 2, 3 and 4 only
- d) 1, 2, 3 and 4
- 
- **Answer: b) 1, 2 and 3 only**
- **Explanation (item-wise):**
- **1. Junagadh Inscription – Construction of Sudarshana Lake during Mauryan period — Correct (in context).** Rudradaman’s Junagadh inscription (2nd c. CE) praises the repair of the Sudarshana lake and notes that the lake’s original construction dates to earlier times (Mauryan period/Governor Pushyagupta). So the Junagadh inscription is associated with Sudarshana lake’s history.
- **2. Prayag Prashasti – Achievements of Samudragupta — Correct.** The Allahabad

Pillar also bears the *Prayaga Prashasti* (by Harisena), which eulogizes Samudragupta's conquests and is the primary source for his military record.

- **3. Hathigumpha Inscription – Military campaigns of Kharavela of Kalinga — Correct.** The Hathigumpha inscription (Udayagiri) records the deeds and campaigns of King Kharavela.
- **4. Allahabad Pillar Inscription – Mention of Ashoka as 'Devanampiya Piyadasi' — Incorrect as a primary matching.** The Allahabad pillar is famous primarily for the *Prayaga Prashasti* (Samudragupta). While Ashokan edicts exist on other pillars/rocks and the phrase *Devanampiya Priyadarshi* occurs in Ashokan inscriptions, the Maski inscription and other Ashokan edicts are the key texts that explicitly tie that epithet to "Ashoka." Therefore Pair 4 is not a correct primary match in the intended sense. Hence **1, 2 and 3** are correct matches.
- Q21. Assertion (A): The Mahayana texts emphasize the Bodhisattva ideal. Reason (R): Mahayana texts promoted the use of local languages over Sanskrit for religious instruction.
  - a) A and R true, R explains A
  - b) A and R true, R not explanation
  - c) A true, R false
  - d) A false, R true
- **Answer: c) A true, R false**
- **Explanation:**
- **A — True.** Mahayana Buddhism elevated the **Bodhisattva** ideal (the altruistic vow to postpone final nirvana until all beings are liberated). This is a defining theological and devotional emphasis of Mahayana literature and practice.
- **R — False.** Mahayana literature extensively circulated in **Sanskrit** (and later in Tibetan, Chinese, etc.). It did not, as a defining policy, promote local languages *instead* of Sanskrit; translations into local languages happened later, but Sanskrit remained a primary medium for Mahayana doctrinal texts. Therefore R is not a correct claim and does not explain A.
- Q22. Which of the following chronological sequences of rulers/dynasties is correct (earliest → latest)?
  - a) Maurya → Shunga → Kushan → Gupta
  - b) Gupta → Maurya → Kushan → Shunga
  - c) Kushan → Maurya → Gupta → Shunga
  - d) Shunga → Maurya → Gupta → Kushan

- **a) Maurya → Shunga → Kushan → Gupta — Correct.** Chronologically: Maurya (c. 322–185 BCE) → Shunga (c. 185–73 BCE) → Kushan (approximately 1st–3rd c. CE) → Gupta (c. 4th–6th c. CE).
- **b, c, d) Incorrect.** These permutations place dynasties out of their historical chronological order.
- Q23. Which of the following social practices are attested in Sangam literature?
  - Patronage of poets by chieftains and kings
  - Mention of organized port trade and guilds
  - Rigidity of caste system identical to Manusmriti prescriptions
  - a) 1 and 2 only
  - b) 2 and 3 only
  - c) 1 and 3 only
  - d) 1, 2 and 3
- **Answer: a) 1 and 2 only**
- **Explanation (statement-wise):**
- **1 — True.** Sangam poems frequently record patronage of poets by kings and chieftains (court poetry, praise songs).
- **2 — True.** Sangam texts, together with archaeological evidence and the *Periplus*, indicate active maritime trade (ports like Puhar, Arikamedu) and organized merchant groups/guilds.
- **3 — False.** The rigid Brahmanical caste prescriptions as codified in Manusmriti are a later development and do not map directly onto Sangam social formations; Sangam society had its own social norms and divisions that were regionally distinct and less rigidly identical to Manusmriti prescriptions. Hence **1 and 2 only** are attested.
- Q.24) Among the following animals, which one is absent in the seals and terracotta figures of Harappan culture?
  - a) Rhinoceros
  - b) Lion
  - c) Bull
  - d) Elephant
- **Answer: b) Lion**
- **Explanation (option-wise):**
- **a) Rhinoceros — Present.** Indus seals and motifs include representations that are interpreted as rhinoceros (and other wild fauna).
- **b) Lion — Correct (absent/rare).** Lions are notably absent or extremely rare in the standard corpus of Harappan seals and

terracotta figurines; the animal repertoire of Harappan iconography typically emphasizes bulls (including the so-called “unicorn” motif), elephants, buffalo, rhinoceros, deer, and various wild and domestic species. The later symbolic prominence of the lion (e.g., Mauryan lion capitals) is not a hallmark of Harappan iconography.

- **c) Bull — Present.** The humped bull and unicorn-bull motif are among the most common Harappan seal images.
- **d) Elephant — Present.** Elephants are depicted on seals and terracottas and are attested archaeologically.
- 
- Q.25) Which of the following is a Samhita of the Shukla Yajurveda?
  - a) Vajasanami
  - b) Maitrayani
  - c) Taittiriya
  - d) Kathak
- 
- **Answer: a) Vajasanami** (*i.e., Vajasaneyi / Vajasaneya Samhita*)
- **Explanation (option-wise):**
- **a) Vajasanami (Vajasaneyi) — Correct.** The **Shukla (White) Yajurveda** is represented by the **Vajasaneyi Samhita** (often cited as Vajasaneyi/Madhyandina or Kanva recensions). This is the Samhita associated with the Shukla recension.
- **b) Maitrayani — Incorrect.** *Maitrayani Samhita* is associated with the **Krishna (Black) Yajurveda** (Maitrayanins).
- **c) Taittiriya — Incorrect.** *Taittiriya Samhita* also belongs to the **Krishna Yajurveda** (Taittiriya branch).
- **d) Kathak — Incorrect.** *Kathaka* (or *Katha*) Samhita is associated with another Vedic school (often linked to the *Katha/ Kathaka* branch), not the Shukla Yajurveda.
- 
- 
- Q.26) With reference to the script of the Indus Valley Civilization, consider the following statements:
  - 1. The oldest examples of Indus script symbols were discovered at Mohenjodaro.
  - 2. John Marshall was the first to decipher it.
 Which of the statements given above is/are correct?
  - a) Only 1
  - b) Only 2
  - c) Both 1 and 2
  - d) Neither 1 nor 2
- **Answer: d) Neither 1 nor 2**
- 

- **Explanation (option-wise):**
- **Statement 1 (False).** The *earliest* Indus inscriptions come from Early/Pre-Harappan contexts (Kot Diji / Early Harappan phases) and appear at several early Harappan sites — not uniquely or earliest at Mohenjo-daro (Mohenjo-daro represents the Mature Harappan phase). In short: Mohenjo-daro is a major site with many inscriptions, but it is not where the **oldest** Indus signs were first found.
- **Statement 2 (False).** Sir John Marshall (Director-General of ASI) led/oversaw the early 20th-century excavations that brought the Indus cities to light, but he **did not decipher** the script. The Indus script remains undeciphered (numerous attempts but no universally accepted decipherment). Marshall is credited with the discovery/publication, not with decipherment.
- 
- 
- Q.27) Which of the following statements about the prehistoric site of Hathnora is incorrect?
  - a) Fossils of ‘Narmada Man’ were unearthed here.
  - b) It is situated in Madhya Pradesh.
  - c) Excavation at Hathnora was conducted by Arun Sonakia.
  - d) It is famous for its prehistoric cave paintings.
- 
- **Answer: d) It is famous for its prehistoric cave paintings.** (*This statement is incorrect.*)
- **Explanation (option-wise):**
- **a) True.** The partial skull (the so-called “Narmada Man” / Narmada Human) was discovered from the Hathnora area; it is one of India’s important Middle–Late Pleistocene hominid finds.
- **b) True.** Hathnora is located on the banks of the Narmada River in Madhya Pradesh (central India).
- **c) True.** The fossil was discovered and reported by Dr. Arun Sonakia (Geological Survey of India) in the early 1980s; subsequent studies were carried out by GSI and other researchers.
- **d) False — Correct choice.** Hathnora is noted for palaeoanthropological finds (fossils, stone tools) **not** for prehistoric cave paintings. Prehistoric cave-paintings in India are recorded at sites such as Bhimbetka (Madhya Pradesh) and various rock-shelters — but Hathnora’s fame is fossil-based, not rock-art.
- 
- Q.28) Which one of the following pairs is incorrectly matched?

- a) Harappa – Ravi river
- b) Dholavira – Bhogava river
- c) Mohenjodaro – Indus river
- d) Kalibangan – Ghaggar river
- 
- **Answer: b) Dholavira – Bhogava river** (*this pair is incorrectly matched*)
- **Explanation (option-wise):**
- **a) Harappa – Ravi river — Correct.** Harappa lies in the Punjab region on the bank of the Ravi (ancient Ravi/Hakra system area).
- **b) Dholavira – Bhogava river — Incorrect pairing.** Dholavira is located on Khadirbet in the Great Rann of Kutch and is situated between seasonal streams (commonly named Mansar and Manhar in site reports). The **Bhogava** (or Bhogava/Bhogava creek) is associated with **Lothal**, not Dholavira. Thus the Dholavira–Bhogava pair is wrongly matched.
- **c) Mohenjodaro – Indus river — Correct.** Mohenjo-daro is on the Indus (in present-day Sindh).
- **d) Kalibangan – Ghaggar river — Correct.** Kalibangan is situated on the now-ephemeral Ghaggar–Hakra channel (often correlated with the ancient Sarasvati/Ghaggar).
- 
- Q.29) In which Jain text are 63 great beings (Salakapurusas) described?
- a) Uttaradhyayana Sutra
- b) Kalpasutra
- c) Jambudvipa Prajnapti
- d) Trisastisalakapurusacaritra
- 
- **Answer: d) Trisastisalakapurusacaritra**
- **Explanation (option-wise):**
- **a) Uttaradhyayana Sutra — Incorrect.** An important Jain text (mainly ethics and narratives) but not the classic compendium of the 63 illustrious persons.
- **b) Kalpasutra — Incorrect.** Kalpa-sūtra contains Jain biographies (notably lives of Tirthankaras, including Mahavira) and monastic rules, but the specific canonical work that compiles and narrates the **63 Salakapurusas** is different.
- **c) Jambudvipa Prajnapti — Incorrect.** A Jain cosmographic/ descriptive text; not the standard narrative collection of the lives of the 63 illustrious persons.
- **d) Trisastisalakapurusacaritra — Correct.** The title literally means “Lives of the Sixty-Three Illustrious Persons” (Trishashti-Shalaka-Purusha-Charita). The famous version by Hemachandra (medieval, 12th c.) is the standard narrative account of the 63 Salakapurusas in Jain tradition.
- 
- 
- 
- Q.30) The well-known Gayatri Mantra occurs in which Mandala of the Rigveda?
- a) First
- b) Second
- c) Third
- d) Tenth
- 
- **Answer: c) Third**
- **Explanation (option-wise):**
- **a) First — Incorrect.** The First Mandala contains hymns mainly to Agni, but the canonical Gayatri verse is not there.
- **b) Second — Incorrect.** The Second Mandala also contains family hymns, but not the famous Gayatri verse.
- **c) Third — Correct.** The classical Gāyatrī Mantra is preserved in the **Rigveda, Mandala 3, hymn 62, verse 10 (RV 3.62.10)** — addressed to the solar deity Savitr and traditionally attributed to the sage Viśvāmītra.
- **d) Tenth — Incorrect.** The Tenth Mandala contains late hymns (including philosophical pieces) but the standard Gayatri mantra is in Mandala 3.
- 
- Q.31) In the Rigveda, the Purusha Sukta explains the origin of:
- a) Four Varnas
- b) Four Ashramas
- c) Six Vedangas
- d) Four Vedas
- 
- **Answer: a) Four Varnas**
- **Detailed explanation (option-wise):**
- **a) Four Varnas — Correct.** The *Purusha-sukta* (RV 10.90) describes the cosmic being Purusha whose mouth, arms, thighs and feet correspond to Brahman (priests), Kshatriya (warriors), Vaishya (producers/merchants) and Shudra (servants) respectively. This hymn is the canonical Vedic text that mythologizes the origin of the four-varna social ordering.
- **b) Four Ashramas — Incorrect.** The four āśramas (student, householder, forest-dweller, renunciate) are later social/ethical divisions discussed in Smṛiti and later Upanishadic literature; the Purusha Sukta does not formulate the āśrama system.
- **c) Six Vedangas — Incorrect.** The Vedāṅgas (śikṣā, kalpa, vyākaraṇa, nirukta, chandas, jyotiṣa) are auxiliary disciplines for Vedic

study; these are not derived from the Purusha Sukta.

- **d) Four Vedas — Incorrect.** The Purusha Sukta does not explain the origin of the four Vedas; it is primarily concerned with the cosmic person and social ordering (varnas).
- 
- Q.32) The renowned sculpture of the fasting Buddha belongs to which school of art?
- a) Gandhara
- b) Sarnath
- c) Mathura
- d) Amaravati
- 
- **Answer: a) Gandhara**
- **Detailed explanation (option-wise):**
- **a) Gandhara — Correct.** The famous *Fasting (Emaciated) Buddha* — showing the Buddha during his period of extreme asceticism — is a hallmark of the Gandharan (Greco-Buddhist) school. Gandhara sculptures (1st–4th century CE) display Hellenistic naturalism, realistic anatomy and detailed modeling that perfectly suit the emaciated/realistic depiction of a fasting ascetic.
- **b) Sarnath — Incorrect.** Sarnath school (next phase of early Buddha image) is characterized by idealized, serene forms with soft modeling and spiritual emphasis rather than the Hellenistic realism of the fasting figure.
- **c) Mathura — Incorrect.** Mathura style produced robust, fleshy anthropomorphic Buddhas with indigenous features; it is not known for the Greco-Roman naturalism seen in the Fasting Buddha.
- **d) Amaravati — Incorrect.** Amaravati art (Andhra) is known for dynamic narrative reliefs and ornate drapery but not for the specific emaciated-figure iconography characteristic of Gandhara.
- 
- Q.33) The phrase “Satyameva Jayate” (“Truth alone triumphs”), which is also India’s national motto, is derived from which ancient Indian text?
- a) Brihadaranyaka Upanishad
- b) Taittiriya Upanishad
- c) Mundaka Upanishad
- d) Chandogya Upanishad
- 
- **Answer: c) Mundaka Upanishad**
- **Detailed explanation (option-wise):**
- **a) Brihadaranyaka Upanishad — Incorrect.** A principal Upanishad (Yajurveda tradition) with many sayings, but *Satyameva Jayate* is not from here.

- **b) Taittiriya Upanishad — Incorrect.** Part of the Krishna Yajurveda; contains ethical and metaphysical teachings, but not the source of the motto.
- **c) Mundaka Upanishad — Correct.** The phrase “*Satyameva jayate nanritam*” occurs in the **Mundaka Upanishad** (3.1.6). The Government of India adopted “**Satyameva Jayate**” (truth alone triumphs) from this Upanishadic verse as the national motto.
- **d) Chandogya Upanishad — Incorrect.** A major Upanishad of the Sama Veda; important but not the source of the motto.
- 
- Q.34) With reference to the Later Vedic Age, consider the following:
  - 1. The practice of gotra began during this period.
  - 2. Iron use became common in this period.
  - 3. Women were not permitted to attend political gatherings in this era.
- Which of the above statements is/are correct?
- a) 1 and 2 only
- b) 1 and 3 only
- c) 1, 2 and 3
- d) 2 and 3 only
- 
- **Answer: a) 1 and 2 only**
- **Detailed explanation (statement-wise):**
- **Statement 1 — Correct.** The *gotra* system (clan/lineage identification) becomes prominent in later Vedic literature; while its roots may be older, its social/legal formalization is a hallmark of the Later Vedic period.
- **Statement 2 — Correct.** Iron (krishna-ayas / iron implements) becomes widely used in the Later Vedic age (c.1000–600 BCE), enabling forest clearance and more intensive agriculture — a key reason for social and settlement expansion.
- **Statement 3 — Incorrect.** It is true that women’s public and ritual roles show a **decline** in the Later Vedic age compared with the early Rigvedic period, but to state that women were categorically **not permitted** to attend political gatherings is too absolute and not supported as a blanket rule. Evidence (e.g., earlier female seers like Gargi, Lopamudra in Upanishadic contexts) suggests some female participation continued in intellectual/ritual life; Later Vedic sources indicate reduced status, not a total ban. Thus statement 3 is not strictly correct.  
→ therefore **1 and 2 only**.
-

- Q.35) Which of the following Vedas is correctly matched with its primary content or purpose?
- a) Sama Veda – Collection of sacrificial formulas
- b) Yajur Veda – Melodic chants and hymns for rituals
- c) Atharva Veda – Philosophical discourses and metaphysics
- d) Rig Veda – Collection of hymns in praise of various deities
- 
- **Answer: d) Rig Veda – Collection of hymns in praise of various deities**
- **Detailed explanation (option-wise):**
- **a) Sama Veda – Collection of sacrificial formulas — Incorrect.** The Sama Veda is primarily a collection of **melodic chants** and musical renderings of Rigvedic hymns—meant to be sung by the udgātṛ (singer) during sacrifices. The *Yajurveda* contains the sacrificial formulas/mantras used by the officiating priests.
- **b) Yajur Veda – Melodic chants and hymns for rituals — Incorrect.** This is essentially reversed: the Yajurveda contains the **procedural mantras and sacrificial formulas** recited by the adhvaryu (the ritual officiant). Melodic chants characterize the Sama Veda.
- **c) Atharva Veda – Philosophical discourses and metaphysics — Incorrect.** The Atharva Veda contains spells, charms, incantations, folk remedies, and pragmatic ritual material (and some cosmogonic/reflective hymns), not primarily philosophical discourses; philosophical exposition is more characteristic of the Upanishads.
- **d) Rig Veda – Collection of hymns in praise of various deities — Correct.** The Rigveda is the oldest Veda and is primarily a corpus of hymns addressed to gods like Indra, Agni, Varuna, etc., used in early Vedic ritual contexts.
- 
- Q.36) In Vedic administration, which officer was referred to as Sangrahitā?
- a) Tax collector
- b) Treasurer
- c) Commander-in-chief
- d) Messenger
- 
- **Answer: a) Tax collector**
- **Explanation (option-wise):**
- **a) Tax collector — Correct.** *Sangrahitā* literally means “one who collects” (Sangraha = collection). In Vedic/early historic administrative vocabulary the term is used for officials responsible for collecting revenue/tributes — i.e., a tax/tribute collector. The semantic root and administrative usage point to collection rather than custodial or military roles.
- **b) Treasurer — Incorrect.** A treasurer (custodian of the state treasury) is usually denoted by terms derived from *kośa* (kosadhyaksha) rather than *sangrahitā*. The treasurer looks after storage and disbursement; the collector’s function (sangrahitā) is to gather revenues.
- **c) Commander-in-chief — Incorrect.** Military commander titles in ancient texts are different (e.g., *dandanayaka*, *senapati*). *Sangrahitā* does not denote a military office.
- **d) Messenger — Incorrect.** Messengers are called *duta* or related terms. The root meaning of *sangrahitā* (collector/assembler) does not fit a courier/messenger role.
- 
- Q.37) Which of the following statements about Buddhism is incorrect?
- a) It denied the authority of the Vedas.
- b) It was based on the Law of Karma.
- c) It affirmed the existence of the soul.
- d) It neither accepts nor rejects the existence of God.
- 
- **Answer: c) It affirmed the existence of the soul. (This statement is incorrect.)**
- **Explanation (option-wise):**
- **a) It denied the authority of the Vedas — True.** One of Buddhism’s hallmark positions is rejection of the infallibility/ritual supremacy of the Vedas and the authority of Brahmanical ritual specialists.
- **b) It was based on the Law of Karma — True.** Buddhism accepts karma (the law of moral causation) and rebirth as central doctrinal elements; ethical conduct shapes future states.
- **c) It affirmed the existence of the soul — Incorrect.** Buddhism teaches **anātman** (no-self): it denies an eternal, unchanging soul (ātman). Instead, it analyses personhood as a changing aggregation of skandhas (form, feeling, perception, mental formations, consciousness). Thus the claim that Buddhism affirms a permanent soul is false.
- **d) It neither accepts nor rejects the existence of God — True (in nuance).** Classical Buddhism is non-theistic: it does not posit a creator-God as central to liberation. It focuses on karma, dependent origination and personal effort. The statement is a broadly accurate characterization (some devas exist in

Buddhist cosmology, but no omnipotent creator deity).

- 
- Q.38) The Battle of the Ten Kings (Dasharajna Yuddha) took place on the banks of which river?
- a) Sarasvati
- b) Yamuna
- c) Ganga
- d) Parushni

• **Answer: d) Parushni**

• **Explanation (option-wise):**

- **a) Sarasvati — Incorrect.** The Sarasvati is central in many Rigvedic hymns, but the Dasharajna is specifically located at the Parushni, not the Sarasvati.
- **b) Yamuna — Incorrect.** Yamuna is later prominent in Vedic and post-Vedic texts, but not the site of the Ten Kings battle.
- **c) Ganga — Incorrect.** Ganga is important historically but the Rigvedic Battle of Ten Kings is not placed on its banks.
- **d) Parushni — Correct.** The Rigveda records the Battle of the Ten Kings fought by King Sudas of the Bharatas against a confederation of tribes at the river **Parushni**. Classical scholarship identifies **Parushni** with the **modern Ravi** river (in the north-west subcontinent). The victory of Sudas was a major event in early Vedic polity consolidation.

•

• Q.39) Which one of the following pairs of Buddhist Councils and their presiding leaders is not correctly matched?

- a) 1st Buddhist Council – Mahakassapa
- b) 2nd Buddhist Council – Sabbakami
- c) 3rd Buddhist Council – Mogaliputta Tissa
- d) 4th Buddhist Council – Ashvaghosa

• **Answer: d) 4th Buddhist Council – Ashvaghosa (not correctly matched)**

•

• **Explanation (option-wise):**

- **a) 1st Buddhist Council – Mahakassapa — Correct.** Tradition records the First Council at Rājagṛha soon after the Buddha's parinirvāṇa, presided over by Mahākāśyapa (Mahakassapa) to recite and fix the Vinaya and Sutta material.
- **b) 2nd Buddhist Council – Sabbakami — Correct.** The Second Council at Vaiśālī (about a century later) is traditionally associated with disputes over monastic discipline; some traditional lists name *Sabbakama/Sabbakami* (or equivalent orthographic forms in

Pali/Sanskrit chronicles) among presiding senior monks associated with that council. (Different chronicles use slightly varying names/transliterations.)

- **c) 3rd Buddhist Council – Moggaliputta Tissa — Correct.** The Third Council (Pāṭaliputra, under Emperor Aśoka) is traditionally associated with Moggallāna / Moggaliputta Tissa who led the purification of the Sangha and compilation of Abhidhamma and doctrinal texts; this is the classical association.
- **d) 4th Buddhist Council – Ashvaghosa — Incorrect.** Multiple traditions mention a Fourth Council (Kushan era at Kuṇḍalavana/Kashmir under Kanishka). The presiding figures commonly named are **Vasumitra** or other Sarvāstivādin elders in northern traditions. **Āśvaghōṣa** is an eminent Mahayana poet and philosopher associated with the Kushan period, but he is not authenticated as the presiding chair of the Fourth Council in standard canonical lists. Therefore the pairing of “Fourth Council – Āśvaghōṣa” is not a correct historical match.

•

- Q.40) Consider the following statements regarding the Ajanta caves:
- 1. Both Hinayana and Mahayana forms of Buddhist art and architecture are represented in the caves.
- 2. The caves were rediscovered in the 19th century by a British officer named John Smith.
- Which of the statements given above is/are correct?
- a) Only 1
- b) Only 2
- c) Both 1 and 2
- d) Neither 1 nor 2

•

• **Answer: c) Both 1 and 2**

• **Explanation (statement-wise):**

- **Statement 1 — True.** The Ajanta complex represents a long chronological span. The earlier caves (earlier centuries BCE–early CE) primarily reflect Hinayana/early Buddhist forms (simple chaitya and vihara architecture, narrative emphasis). The later caves (5th–6th century CE) show fully developed Mahayana iconography — richly painted Jataka scenes, Bodhisattva images, and narrative panels. Thus both Hinayana and Mahayana artistic traditions are present.
- **Statement 2 — True.** The Ajanta caves were **re-discovered in 1819** by a British officer/forest official (often named **John Smith**) who is credited in colonial records

with reporting the site to the authorities. This rediscovery led to later documentation and conservation by archaeologists.

→ Therefore **both statements are correct.**

- 
- Q.41) Which of the following cities was an important port under the Satavahanas?
- a) Bharuch
- b) Kaveripattinam
- c) Tamralipti
- d) Arikamedu
- 
- **a) Bharuch — Correct.** Ancient **Bharukaccha / Barygaza (modern Bharuch)** on the western coast was a major port in Indo-Roman trade and came under the influence/control of Deccan powers including the Satavahanas at various points. The Periplus and other classical sources mention Barygaza as a principal western emporium; archaeological and epigraphic evidence indicate its long use through Maurya–Satavahana–later periods.
- **b) Kaveripattinam — Incorrect.** **Kaveripattinam (Puhar/ Kaveripoompattinam)** was an important early historic port of the Chola/Pandya cultural sphere on the Coromandel coast, not a primary Satavahana port.
- **c) Tamralipti — Incorrect.** **Tamralipti** (near modern Tamluk) was a major eastern port (Bengal/Bay of Bengal) associated with eastern polities (Magadha, later Guptas and others), not principally with Satavahanas of the Deccan.
- **d) Arikamedu — Incorrect.** **Arikamedu** (near modern Pondicherry) is a south-eastern emporium with strong Roman trade ties and local South Indian patronage (early Chola/Chera connections), not typically cited as a Satavahana port.
- 
- Q.42) The Bodhisattva Avalokiteshvara is regarded as the embodiment of:
- a) Compassion
- b) Wisdom
- c) Knowledge
- d) Power
- 
- **Answer: a) Compassion**
- **Explanation (option-wise):**
- **a) Compassion — Correct.** **Avalokiteśvara (Skt.) / Avalokiteshvara** is the quintessential Bodhisattva of **compassion** in Mahayana Buddhism — “the one who looks down (avalokita) with mercy upon the world.” In Tibetan Buddhism he is Chenrezig; his activity

and iconography represent boundless compassion for sentient beings.

- **b) Wisdom — Incorrect.** **Mañjuśrī** is the Bodhisattva specifically associated with transcendent **wisdom** (*prajñā*).
- **c) Knowledge — Incorrect (closely related but not precise).** While Buddhists value knowledge, the Bodhisattva most closely identified with *prajñā* or wisdom is Mañjuśrī; Avalokiteśvara’s primary attribute is compassion, not epistemic knowledge as such.
- **d) Power — Incorrect.** **Vajrapāṇi** is commonly the representation of power/strength in Buddhist iconography, not Avalokiteśvara.
- 
- Q.43) Regarding the Gurjara-Pratihara kingdom, which of the following statements is/are correct?
- 1. Mihira Bhoja I founded their kingdom.
- 2. They were contemporaries of the Imperial Cholas.
- Select the correct answer using the codes below:
- a) Only 2
- b) Both 1 and 2
- c) Only 1
- d) Neither 1 nor 2
- 
- **Answer: a) Only 2**
- **Explanation (statement-wise):**
- **Statement 1 — Incorrect.** The **founder** of the Gurjara-Pratihara power is conventionally identified as **Nagabhata I** (8th century CE), who established Pratihara ascendancy and resisted Arab incursions. **Mihira Bhoja (also called Bhoja I or Mihir Bhoja)** was a later, prominent and powerful Pratihara king (9th century) who greatly expanded their influence, but he did **not** found the dynasty.
- **Statement 2 — Correct.** The Gurjara-Pratiharas (c. 8th–11th centuries CE) **overlapped chronologically** with the period of the **Imperial Cholas** (roughly 9th–13th centuries CE). Thus for a substantial period both polities were contemporary (even though they were geographically separate and their direct interactions were limited). So statement 2 is true.  
→ therefore **Only 2** is correct.
- 
- Q.44) Which Gupta ruler gave his daughter Prabhavati in marriage to the Vakataka ruler Rudrasena II?
- a) Chandragupta I
- b) Samudragupta
- c) Chandragupta II

- d) Kumara Gupta I
- 
- **Answer: c) Chandragupta II**
- **Explanation (option-wise):**
- **a) Chandragupta I — Incorrect.**  
Chandragupta I (early Gupta founder) preceded the political alliance with the Vakatakas by a generation or two; the marriage alliance in question belongs to the later Gupta phase.
- **b) Samudragupta — Incorrect.**  
Samudragupta (reigned c. 335–375 CE) was earlier; Prabhavatigupta is associated with the next generation.
- **c) Chandragupta II — Correct.**  
**Prabhavatigupta** is historically recorded as a Gupta princess married into the Vakataka family — she was the daughter of **Chandragupta II (Vikramaditya)**. Her marriage to **Rudrasena II** of the Vakatakas cemented a powerful inter-dynastic alliance; after Rudrasena's death she acted as regent for her sons and issued inscriptions in the Deccan region.
- **d) Kumara Gupta I — Incorrect.**  
Kumaragupta I is a later Gupta ruler (reign c. 415–455 CE) and is not commonly identified as Prabhavatigupta's father.
- 
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- Q.45) In the context of Indian stupa architecture, the term torana refers to which of the following?
  - a) An entrance gateway to the stupa
  - b) A platform that serves as the stupa's base
  - c) A spire rising from the top of the dome of a stupa
  - d) A railing-like enclosure surrounding the dome of a stupa
- 
- **Answer: a) An entrance gateway to the stupa**
- **Explanation (option-wise):**
- **a) An entrance gateway to the stupa — Correct.** A **torana** is the ornate **gateway** or ceremonial arch (often in a pair on the east and west) that provides approach and symbolic access to a stupa complex (classic examples: the four toranas at **Sanchi**). Toranas are elaborately carved with narrative reliefs.
- **b) A platform that serves as the stupa's base — Incorrect.** The circular **platform** or plinth on which a stupa stands is usually called the **medhi** or *plinth* (and sometimes the drum); not a torana.
- 
- **c) A spire rising from the top of the dome of a stupa — Incorrect.** The spire or chhatra/umbrella-like element crowning a stupa is often referred to as the **chhatra** (or the harmika above the dome supporting chhatra), not a torana.
- **d) A railing-like enclosure surrounding the dome of a stupa — Incorrect.** The **vedika** or railing surrounding the stupa and its circumambulatory path is the railing structure; torana is the gateway in that railing.
- 
- Q.46) Consider the following Assertion (A) and Reason (R):
  - • Assertion (A): In early medieval India, the Gurjara-Pratihara, Rashtrakuta, and Pala dynasties frequently fought with each other.
  - • Reason (R): During early medieval India, rulers struggled to gain control over Kannauj.
- **Choose the correct option from the codes given below:**
- a) (A) is true but (R) is false
- b) Both (A) and (R) are true and (R) correctly explains (A)
- c) (A) is false but (R) is true
- d) Both (A) and (R) are true but (R) does not correctly explain (A)
- 
- **Answer: b) Both (A) and (R) are true and (R) correctly explains (A)**
- **Explanation:**
- **A – True:** The Gurjara-Pratihara (northwest/central India), Rashtrakuta (Deccan), and Pala (Bengal) were collectively known as the **tripartite struggle powers** of early medieval India. They frequently fought over influence in north India.
- **R – True:** The main cause of these frequent conflicts was control over **Kannauj**, a politically and economically strategic city in the Gangetic plains.
- **Relationship:** The reason given directly explains the assertion; the battles were fought specifically for Kannauj.
- 
- Q.47) In which of the following caves is the depiction of Jain Samavasarana found?
  - a) Ellora Caves
  - b) Bagh Caves
  - c) Sittanavasal Caves
  - d) Ajanta Caves
- 
- **Answer: c) Sittanavasal Caves**
- **Explanation:**
- **Sittanavasal Caves** (Tamil Nadu, 7th–9th century CE) contain **Jain frescoes** including

depictions of **Samavasarana**, the preaching assembly of a Tirthankara.

- **Ellora Caves** – Multifaith (Hindu, Buddhist, Jain), but the most famous Jain caves are structural, not specifically with Samavasarana depictions.
- **Bagh Caves** – Buddhist rock-cut caves in Madhya Pradesh, no Jain Samavasarana paintings.
- **Ajanta Caves** – Buddhist murals; Jain imagery not present.
- 
- Q.48) With reference to Chandragupta II, which of the following is/are correct?
  1. The most important evidence of his victory over the Shakas is his silver coins.
  2. These coins usually weighed about 33 grains.
- Select the correct answer using the codes below:
  - a) Both 1 and 2
  - b) Only 1
  - c) Neither 1 nor 2
  - d) Only 2
- **Answer: a) Both 1 and 2**
- **Explanation:**
- Chandragupta II's **victory over the Western Kshatrapas (Shakas)** is commemorated in **silver coinage**, especially the **“Vikramaditya” type** coins.
- **Weight:** These coins are about **33 grains (~2.14 grams)**, a standard weight for Gupta silver coins.
- Both statements are historically accurate.
- 
- Q.49) Arrange the following Pallava rulers in the correct chronological sequence:
  1. Simhavarman
  2. Aparajitavarman
  3. Simhavishnu
  4. Narasimhavarman I
- Select the correct code:
  - a) 3 – 1 – 4 – 2
  - b) 1 – 3 – 4 – 2
  - c) 3 – 4 – 1 – 2
  - d) 1 – 4 – 2 – 3
- 
- **Answer: b) 1 – 3 – 4 – 2**
- **Explanation:**
- **Chronology of Pallava rulers:**
- **Simhavarman** – Early Pallava ruler.
- **Simhavishnu** – Re-established Pallava power, early 6th century CE.
- **Narasimhavarman I** – Famous for conquest of Mahendravarman II of Chalukyas; 7th century CE.

- **Aparajitavarman** – Later Pallava ruler, last ruler before Chola dominance.
- Sequence: **Simhavarman** → **Simhavishnu** → **Narasimhavarman I** → **Aparajitavarman**.
- 
- Q.50) Which one of the following pairs (Tax during Gupta Period – Meaning) is not correctly matched?
  - a) Sulka – A type of customs duty charged from traders
  - b) Halivakara – A plough tax paid by farmers
  - c) Klipta – A tax levied on gold jewellery
  - d) Vata-Bhuta – A cess for maintaining rites performed for spirits
- 
- **Answer: d) Vata-Bhuta**
- **Explanation:**
- **a) Sulka** — **Correct.** Customs duty collected from merchants for trade.
- **b) Halivakara** — **Correct.** Tax related to ploughing/agriculture, imposed on farmers.
- **c) Klipta** — **Correct.** Tax on gold ornaments or luxury goods.
- **d) Vata-Bhuta** — **Incorrect.** Vata-bhuta was a **tax associated with land or tree-based levy**, not for performing ritual rites; the description given in the option is wrong.