

CUET UG History (314) - 2025 Question Paper with Solutions

Time Allowed :1 Hour	Maximum Marks :250	Total Questions :50
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General Instructions

Read the following instructions very carefully and strictly follow them:

1. The test is of 1 hour duration.
2. The question paper consists of 50 questions. The maximum marks are 250.
3. 5 marks are awarded for every correct answer, and 1 mark is deducted for every wrong answer.

1. Arrange the major developments in Harappan Archaeology in chronological order:

- (A) Report of Alexander Cunningham on Harappan seal.
- (B) S.R. Rao begins excavations at Lothal.
- (C) Daya Ram Sahni begins excavations at Harappa.
- (D) Vasant Shinde begins archaeogenetic research at Rakhigarhi.

Choose the correct answer from the options given below:

- (1) (A), (B), (C), (D)
- (2) (A), (C), (B), (D)
- (3) (B), (A), (D), (C)
- (4) (C), (B), (D), (A)

Correct Answer: (2) (A), (C), (B), (D)

Solution:

Step 1: Understanding the Concept:

The task is to arrange four important milestones in the field of Harappan archaeology in the correct chronological order. These events have shaped the way we understand the Harappan Civilization, which is one of the world's oldest urban cultures.

Step 2: Detailed Explanation:

We need to place each of the given events on a timeline, starting from the earliest to the most recent. Here's the breakdown:

- **(A) Report of Alexander Cunningham on Harappan seal:** In 1875, Alexander Cunningham, often called the father of Indian archaeology, made a significant contribution when he reported the discovery of a Harappan seal. This was one of the first recognitions of the Harappan civilization's existence. Cunningham's report was based on findings from

his exploration of ancient sites like Harappa, but it wasn't until much later that these would be recognized as part of the Indus Valley Civilization. Cunningham's identification of the seal marked the earliest significant event in Harappan archaeology.

- **(C) Daya Ram Sahni begins excavations at Harappa:** The first formal and systematic excavation at Harappa was carried out by Daya Ram Sahni in **1921**. This marked the beginning of serious archaeological investigation into the Harappan Civilization. Sahni, working under the British Raj, uncovered the city's layout, its brick structures, and numerous seals, figurines, and tools, which led to the recognition of Harappa as one of the principal sites of the Indus Valley Civilization.
- **(B) S.R. Rao begins excavations at Lothal:** S.R. Rao, a prominent archaeologist, took on the excavation of the important Harappan port city of Lothal, located in present-day Gujarat. Between **1955 and 1960**, Rao's team uncovered the city's dockyard and related maritime structures, establishing Lothal as a major site of trade and commerce in the Harappan world. This work was instrumental in highlighting the advanced nature of Harappan maritime trade.
- **(D) Vasant Shinde begins archaeogenetic research at Rakhigarhi:** One of the most cutting-edge developments in Harappan archaeology has been the application of archaeogenetics, a field that combines genetics with archaeology to understand ancient populations. Vasant Shinde, leading research at Rakhigarhi, a key Harappan site in Haryana, began archaeogenetic studies around **2018-2019**. His work, which includes the extraction and analysis of ancient DNA from human remains, has provided new insights into the population structure, health, and migration patterns of the Harappan people.

Step 3: Final Answer:

The correct chronological sequence is: Cunningham's report (A), Sahni's excavations (C), Rao's excavations (B), and Shinde's research (D). Therefore, the correct order is (A), (C), (B), (D).

Quick Tip

To remember the key milestones: Start with Cunningham's discovery in the 1870s, followed by Sahni's excavation of Harappa in the 1920s. Next, Rao's excavation at Lothal in the 1950s and 60s, and lastly, modern genetic research by Shinde in the 2010s. These events showcase the development of Harappan archaeology from basic discovery to advanced scientific analysis.

2. Traces of canals have been found at the Harappan site of _____.

- (1) Shortughai in Afghanistan
- (2) Banawali in Haryana
- (3) Harappa
- (4) Mohenjodaro

Correct Answer: (1) Shortughai in Afghanistan

Solution:

Step 1: Understanding the Concept:

The question asks us to identify a Harappan site where evidence of canal irrigation has been discovered. The Harappan civilization was well-known for its sophisticated water management systems, such as wells, drains, and reservoirs, but large-scale irrigation canals were not commonly found at major urban centers within the Indus Valley.

Step 2: Detailed Explanation:

Let's look at the different options and their archaeological significance:

- **(1) Shortughai in Afghanistan:** This site is a key Harappan trading outpost located in the northwestern region, which played an essential role in controlling trade routes, particularly for valuable items like lapis lazuli. Being located in a semi-arid area, Shortughai's agriculture would have been heavily dependent on irrigation systems. Archaeological findings at Shortughai have revealed clear traces of canals, which suggests that this site had advanced water management practices. The presence of these canals sets it apart from most other Harappan cities.
- **(2) Banawali in Haryana:** Banawali is known for its unique radial street plan and for the discovery of a terracotta plough model, which indicates agricultural activity. However, no significant evidence of canals or irrigation systems has been uncovered here. The site primarily focuses on the city's layout and agricultural tools rather than advanced irrigation techniques.
- **(3) Harappa:** The Harappa site, one of the primary urban centers of the Indus Valley Civilization, is known for its complex drainage system and wells. However, no direct evidence of irrigation canals has been found here. The Harappans likely relied on the seasonal flooding of the Indus River for their agriculture rather than canals.
- **(4) Mohenjodaro:** Like Harappa, Mohenjodaro was another significant city that had well-developed drainage systems and wells. However, there is no evidence of large-scale irrigation canals at this site. The reliance on the seasonal river flood for irrigation seems to have been the primary method for agricultural practices in the region.

Step 3: Final Answer:

The correct answer is Shortughai in Afghanistan, as it is the only Harappan site where traces of irrigation canals have been discovered. These canals were crucial for the agricultural economy of this semi-arid region.

💡 Quick Tip

To aid in remembering unique archaeological findings at Harappan sites, associate them with key features: - Dockyard at Lothal - Terracotta Plough at Banawali - Great Bath at Mohenjodaro - Canals at Shortughai. This can help you link significant discoveries to their respective sites.

3. Which of the following rulers adopted the title devaputra, or “son of god”?

- (1) Kushanas
- (2) Sakas
- (3) Mauryas
- (4) Satavahanas

Correct Answer: (1) Kushanas

Solution:

Step 1: Understanding the Concept:

The question asks us to identify the ruler or dynasty that adopted the title “devaputra,” which translates to “son of god.” This title is a royal epithet denoting divine status for the king, commonly used by rulers who sought to present themselves as divinely ordained or directly descended from deities.

Step 2: Detailed Explanation:

Let’s go through each of the options:

- **(1) Kushanas:** The Kushan kings, most notably King Kanishka, adopted the title ‘Devaputra,’ which means “Son of God.” This title symbolized their divine right to rule. The Kushan Empire, which spanned much of Central Asia and northern India, had strong cultural and political influences from both the Greco-Bactrian and Indian traditions. The use of the term ‘devaputra’ was likely inspired by similar titles used by Chinese emperors, who were known as the “Sons of Heaven.” Kanishka’s adoption of this title was a deliberate attempt to elevate his status and consolidate his power, particularly as he expanded the empire across vast regions.
- **(2) Sakas:** The Saka rulers in India, who were a group of Indo-Scythian people, used titles such as ‘Rajan’ (king) and ‘Mahakshatrapa’ (great satrap), which emphasized their role as local rulers or satraps under larger empires. The title ‘devaputra’ was not associated with the Sakas.
- **(3) Mauryas:** The Mauryan emperors, particularly Ashoka, used the title ‘Devanampiya Piyadasi,’ which translates to “Beloved of the Gods, He who looks on with affection.” While this title reflects a ruler’s connection with divine favor, it does not imply divine parentage like the title ‘devaputra.’ Ashoka’s reign was more focused on spreading the moral and ethical teachings of Buddhism, rather than claiming divine lineage.
- **(4) Satavahanas:** The Satavahana dynasty, known for its long rule in southern India, often used metronymic titles, such as ‘Gotami-puta’ (son of Gotami). These titles emphasized their maternal ancestry rather than any claim to divine parentage, distinguishing them from the Kushans’ use of ‘devaputra.’

Step 3: Final Answer:

The title ‘devaputra’ was specifically adopted by the Kushana rulers, most famously by Kanishka, to assert their divine status. Therefore, the correct answer is (1) Kushanas.

💡 Quick Tip

To quickly recall royal titles and their associated dynasties, associate them with notable figures or events: - 'Devanampiya' -> Ashoka (Maurya); - 'Gotami-puta' -> Satavahanas; - 'Devaputra' -> Kanishka (Kushana). This will help in quickly linking the correct titles with their respective rulers.

4. The Gandatindu Jataka describes:

- (A) Cordial relationship between a king and his subjects.
 - (B) The plight of the subjects of a wicked king.
 - (C) The strained relationship, especially with the rural population.
 - (D) That, kings frequently fill their coffers by demanding high and oppressive taxes.
- Choose the correct answer from the options given below:

- (1) (A), (B) and (D) only
- (2) (A), (B) and (C) only
- (3) (A), (B), (C) and (D)
- (4) (B), (C) and (D) only

Correct Answer: (4) (B), (C) and (D) only

Solution:

Step 1: Understanding the Concept:

The question asks about the themes described in the Gandatindu Jataka. Jataka tales are Buddhist stories about the former lives of the Buddha, often used to impart moral lessons and sometimes offering glimpses into contemporary social and political conditions.

Step 2: Detailed Explanation:

The Gandatindu Jataka tells the story of a king named Panchala. The tale describes how the king, disguised as a commoner, learns about the suffering of his people.

- **(A) Cordial relationship...:** This is incorrect. The story's premise is the lack of a cordial relationship and the king's ignorance of his subjects' misery.
- **(B) The plight of the subjects of a wicked king:** This is a central theme. The people are depicted as suffering under the king's rule.
- **(C) The strained relationship, especially with the rural population:** The story highlights that the rural folk were particularly oppressed and feared the king's officials.
- **(D) ...demanding high and oppressive taxes:** This is the primary cause of the subjects' plight mentioned in the story. The king's tax collectors were ruthless, leading people to flee their villages.

Step 3: Final Answer:

Statements (B), (C), and (D) accurately describe the contents of the Gandatindu Jataka. Statement (A) is the opposite of what is described. Therefore, the correct option includes (B), (C), and (D) only.

💡 Quick Tip

Jataka tales often served as a form of social critique. They frequently depict the tension between rulers and the common people, especially concerning issues like unjust taxation and corrupt officials.

5. Match List-I with List-II:

List-I Meanings	List-II Terms
(A) When descent is traced through the mother	(I) Adi-Parvan
(B) Barbarians or outsiders of the Brahmanical order	(II) Endogamy
(C) The first section of Mahabharata	(III) Matriliney
(D) Marriage within a kin group, caste, or a group living in the same locality	(IV) Mlechchhas

Choose the correct answer from the options given below:

- (1) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
- (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
- (3) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
- (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Solution:

Step 1: Understanding the Concept:

The question requires matching historical and sociological terms with their correct definitions.

Step 2: Detailed Explanation and Matching:

- **(A) When descent is traced through the mother:** This system of kinship is known as **(III) Matriliney**.

- **(B) Barbarians or outsiders of the Brahmanical order:** In ancient Sanskrit texts, people considered as foreigners or those outside the varna system were referred to as **(IV) Mlechchhas**.
- **(C) The first section of Mahabharata:** The Mahabharata is composed of 18 sections or books called Parvans. The very first book is the **(I) Adi-Parvan** (The Book of the Beginning).
- **(D) Marriage within a kin group, caste, or a group...:** The social practice of marrying within one's own specific group is called **(II) Endogamy**.

Step 3: Final Answer:

The correct pairings are: A-III, B-IV, C-I, and D-II. This combination corresponds to option (4).

💡 Quick Tip

In 'match the following' questions, start by pairing the terms you are most confident about. This can help you quickly eliminate incorrect options and find the right answer. For example, knowing Adi-Parvan is the first book of the Mahabharata (C-I) significantly narrows down the choices.

6. In play the Mrichchhakatika, the hero Charudatta was described as both a Brahmana and a _____.

- (1) Nishada
- (2) Kshatriya
- (3) Sarthavaha
- (4) Mlechchha

Correct Answer: (3) Sarthavaha

Solution:

Step 1: Understanding the Concept:

The question asks about the dual identity of the protagonist, Charudatta, in the Sanskrit play *Mrichchhakatika* ("The Little Clay Cart").

Step 2: Detailed Explanation:

Charudatta, the hero of the play, is a man of great virtue who has fallen into poverty due to his excessive generosity. The play clearly establishes his social identity in two ways:

- By birth, he is a **Brahmana**.
- By profession, he was a wealthy merchant and the leader of a trade guild or caravan. The term for such a merchant is a **Sarthavaha**.

The other options are incorrect:

- **Nishada** refers to a forest-dwelling tribal community.
- **Kshatriya** is the warrior or ruling varna.
- **Mlechchha** refers to a foreigner or an outsider.

Step 3: Final Answer:

Charudatta was described as a Brahmana by birth and a Sarthavaha (merchant) by profession.

💡 Quick Tip

Remembering the main characters and their social contexts from famous classical literature like the *Mrichchhakatika* is important. Charudatta's unique position as a Brahmana-merchant is a key element of the play's social commentary.

7. Which ruler of the Satavahana dynasty claimed to be a unique Brahmana (eka bamhana)?

- (1) Gotami-puta Siri-Satakani
- (2) Gotami-puta Siri-Vijay -Satakani
- (3) Vashisti-puta Pulmayi
- (4) Madhari-puta-Svami Sakasena

Correct Answer: (1) Gotami-puta Siri-Satakani

Solution:

Step 1: Understanding the Concept:

The question asks to identify the Satavahana king who took on the title 'eka bamhana', signifying his supreme status as a Brahmana and a protector of the varna system.

Step 2: Detailed Explanation:

The claim to be an 'eka bamhana' (the unique Brahmana) is famously associated with **Gotami-puta Siri-Satakani**, one of the most powerful rulers of the Satavahana dynasty. This claim is recorded in the Nashik inscription of his mother, Gautami Balasri. The inscription praises him for destroying the pride of the Kshatriyas and for stopping the intermixture of the four varnas. He is portrayed as a champion of the Brahmanical order who defeated foreign rulers like the Sakas, Yavanas (Greeks), and Pahlavas (Parthians).

Step 3: Final Answer:

Gotami-puta Siri-Satakani is the ruler who claimed the title 'eka bamhana'.

 Quick Tip

Associate Gotami-puta Siri-Satakani with two key things: the use of a metonymic ('Gotami-puta' or 'son of Gotami') and his powerful assertion of Brahmanical identity ('eka bamhana').

8. The Buddha regarded the 'social world' as the creation of:

- (1) Humans
- (2) Planets
- (3) Lord Brahma
- (4) Lord Vishnu

Correct Answer: (1) Humans

Solution:

Step 1: Understanding the Concept:

The question asks about the Buddhist perspective on the origin of the social world, including its institutions and structures like the state and social classes.

Step 2: Detailed Explanation:

Early Buddhist philosophy, particularly as found in texts like the *Aggañña Sutta* of the Digha Nikaya, offers a non-theistic explanation for the origin of the social world. It rejects the Brahmanical view that the social order (varna system) was created by a divine being (Brahma). Instead, the Buddhist tradition posits that the social world evolved over a long period due to the actions and needs of **humans**. According to this narrative, institutions like private property, family, and kingship arose out of human needs and as a response to growing problems like greed, theft, and conflict. The social world is therefore a human construct, not a divine creation.

Step 3: Final Answer:

The Buddha regarded the social world as a creation of humans.

 Quick Tip

A core tenet of Buddhism is its rejection of a creator God and divine sanction for social hierarchies. Buddhist thought emphasizes causality and human agency in shaping the world.

9. Who persuaded Buddha to allow women into the sangha?

- (1) Ajatasattu
- (2) Makkhali Gosala
- (3) Mahapajapati Gotami
- (4) Ananda

Correct Answer: (4) Ananda

Solution:

Step 1: Understanding the Concept:

The question asks to identify the person who successfully convinced the Buddha to establish an order of nuns (*bhikkhunis*) and admit women into the monastic community (*sangha*).

Step 2: Detailed Explanation:

According to Buddhist scriptures, the Buddha was initially hesitant to ordain women. His foster mother, **Mahapajapati Gotami**, was the first to request ordination for herself and a group of followers, but she was refused multiple times.

It was **Ananda**, the Buddha's devoted cousin and personal attendant, who intervened on their behalf. Ananda approached the Buddha and presented a logical argument, asking if women were capable of attaining enlightenment just like men. When the Buddha affirmed that they were, Ananda urged him to allow their ordination. Persuaded by Ananda's reasoning and persistence, the Buddha finally agreed to establish the Bhikkhuni Sangha, albeit with eight additional rules (the *Garudhammas*) for the nuns.

Therefore, while Mahapajapati Gotami was the primary seeker, Ananda was the successful persuader.

Step 3: Final Answer:

Ananda persuaded the Buddha to allow women into the sangha.

 Quick Tip

Distinguish between the person who made the initial request (Mahapajapati Gotami) and the person who acted as the successful intermediary (Ananda). In this story, Ananda's role as the advocate was crucial.

10. If you are reading the traveller's accounts, which of the following would be of Al-Biruni:

- (1) Explanation of the caste system by looking for parallels in ancient Persia.
- (2) Description of Delhi and Daulatabad (in Maharashtra) as vast cities.
- (3) Finding the lack of private property in India.
- (4) Description of the coconut and the paan, two kinds of plant produced in Medieval India.

Correct Answer: (1) Explanation of the caste system by looking for parallels in ancient Persia.

Solution:

Step 1: Understanding the Concept:

The question asks to identify a description that is characteristic of the writing style and content of Al-Biruni, a renowned 11th-century Persian scholar who wrote a detailed account of India called *Kitab-ul-Hind*.

Step 2: Detailed Explanation:

Let's analyze the options and associate them with the correct travelers:

- **(1) Explanation of the caste system by looking for parallels in ancient Persia:** This is a hallmark of Al-Biruni's methodology. To explain the Indian varna system to his non-Indian audience, he tried to find analogies, such as the four social classes that were said to have existed in ancient Persia. This comparative and analytical approach is unique to him among medieval travelers.
- **(2) Description of Delhi and Daulatabad as vast cities:** This description is famously from the account of **Ibn Battuta**, a 14th-century Moroccan traveler who visited India during the reign of Muhammad bin Tughlaq.
- **(3) Finding the lack of private property in India:** The observation that all land in India was owned by the king, leading to a lack of private property among the nobility, is a central theme in the account of **François Bernier**, a 17th-century French physician at the Mughal court.
- **(4) Description of the coconut and the paan:** Detailed and fascinated descriptions of the coconut (which he compared to a human head) and the betel leaf (*paan*) are prominent in the travelogue of **Ibn Battuta**.

Step 3: Final Answer:

The explanation of the caste system using parallels from Persia is a distinctive feature of Al-Biruni's account.

💡 Quick Tip

Create a small table to remember the key observations of major travelers to India: - Al-Biruni (11th c.): Comparative study of caste, Sanskrit, Indian philosophy. - Ibn Battuta (14th c.): Delhi/Daulatabad, postal system, coconut/paan. - François Bernier (17th c.): Lack of private property, urban decay, Mughal court.

11. Which of the following is not true about the Lingayats?

- (1) On death, the devotee will be united with Vishnu.
- (2) They ceremonially bury their dead.
- (3) They worship Shiva in his manifestation as a 'linga'.
- (4) Lingayats wear a small linga in a silver case on a loop strung over the left shoulder.

Correct Answer: (1) On death, the devotee will be united with Vishnu.

Solution:

Step 1: Understanding the Concept:

The question asks to identify the incorrect statement about the beliefs and practices of the Lingayats, a distinct Shaivite tradition prominent in Southern India.

Step 2: Detailed Explanation:

- **Statement (1):** This statement is incorrect. Lingayats are ardent devotees of Shiva. Their ultimate goal is the union of their soul (*atma*) with the supreme reality, which they identify as Shiva. They do not worship Vishnu, who is the central deity of the Vaishnava tradition.
- **Statement (2):** This statement is correct. Lingayats do not cremate their dead. They believe that on death, a true devotee is united with Shiva and therefore does not need the ritual of fire to be released from the body. They practice ceremonial burial instead.
- **Statement (3):** This statement is correct. Lingayats worship Shiva in the form of the *Ishtalinga*, a personal, portable linga which symbolizes the divine reality.
- **Statement (4):** This statement is correct. This is the most characteristic practice of the Lingayats, from which their name is derived. Every member of the community wears an *Ishtalinga*, usually in a small silver case, on a thread over their shoulder.

Step 3: Final Answer:

The statement that is not true is that the devotee will be united with Vishnu upon death. Lingayats are Shaivites, and their goal is union with Shiva.

💡 Quick Tip

The name "Lingayat" itself is a major clue, meaning "wearer of the linga." This immediately connects the tradition to the worship of Shiva, making any statement about Vishnu highly suspect.

12. Match List-I with List-II:

List-I	List-II
Meaning/ Characteristics	Sufi-Terms
(A) Sufi lineages	(I) Zi-yarat
(B) Established rules for spiritual conduct and interaction between inmates/laypersons and the master	(II) Langar
(C) The practice of pilgrimage to the grave of the Shaikh	(III) Silsila
(D) Open kitchen which runs on futuh (unasked-for charity)	(IV) Murshid

Choose the correct answer from the options given below:

- (1) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
- (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
- (3) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
- (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Solution:

Step 1: Understanding the Concept:

This question requires matching key terms from the Sufi tradition with their correct meanings.

Step 2: Detailed Explanation and Matching:

- **(A) Sufi lineages:** The spiritual chain or lineage of Sufi masters, tracing back to the Prophet Muhammad, is called a **(III) Silsila**.
- **(B) Established rules for spiritual conduct...:** The spiritual master or guide who establishes these rules and guides the disciples is known as the **(IV) Murshid**. The question links the rules to the authority figure who sets them.
- **(C) The practice of pilgrimage to the grave of the Shaikh:** Visiting the tomb of a Sufi saint (Shaikh or Pir) to seek blessings is known as **(I) Ziyarat**.
- **(D) Open kitchen which runs on futuh...:** The community kitchen in a Sufi hospice (khanqah) that provides free food to all, is called a **(II) Langar**.

Step 3: Final Answer:

The correct pairings are A-III, B-IV, C-I, and D-II. This corresponds to option (4).

Quick Tip

Focus on the most direct matches first. 'Ziyarat' for pilgrimage to a grave and 'Langar' for a community kitchen are very specific terms. Matching these correctly can often eliminate most of the incorrect options.

13. Why were agricultural tracts incorporated within the fortified area of the Vijayanagara Empire?

- (1) To protect the agricultural belt itself.
- (2) To beautify the capital with greenery.
- (3) To provide fresh fruits and vegetables to the royal family.
- (4) To use agricultural fields as line of defense.

Correct Answer: (1) To protect the agricultural belt itself.

Solution:

Step 1: Understanding the Concept:

The question asks for the primary reason behind the unique feature of Vijayanagara's urban planning, where extensive agricultural lands were enclosed within the city's massive fortification walls.

Step 2: Detailed Explanation:

The rulers of Vijayanagara built a series of concentric fortification walls that enclosed not only the urban core and the royal center but also vast areas of agricultural land, fields, gardens, and forests. Foreign travelers like the Persian ambassador Abdur Razzaq noted this feature with wonder.

The primary reason for this design was strategic and military. In medieval warfare, sieges were a common tactic where an attacking army would cut off the supply lines of a fortified city. By incorporating a large agricultural belt within the walls, the rulers of Vijayanagara ensured that the city's population and army would have a secure supply of food and water even during a prolonged siege. This made the capital remarkably self-sufficient and difficult to conquer through starvation tactics.

While providing food for the royal family (3) or beautification (2) might have been secondary benefits, the main purpose was the protection of the food supply for the entire city during wartime.

Step 3: Final Answer:

The agricultural tracts were incorporated within the fortified area primarily to protect the food source and ensure the city could withstand long sieges.

 Quick Tip

When analyzing historical architectural or urban planning choices, always consider the military and strategic context of the time. For a medieval capital, defense against sieges was a paramount concern.

14. In Vijayanagara, water from which one of the following structures was conducted through the channel to the "royal centre"?

- (1) Lotus tank
- (2) Hiriya canal
- (3) Vijaya canal
- (4) Kamalapuram tank

Correct Answer: (4) Kamalapuram tank

Solution:

Step 1: Understanding the Concept:

The question asks to identify the specific source of water for the royal centre of the Vijayanagara capital, which was a well-planned enclosure with numerous palaces, audience halls, and temples.

Step 2: Detailed Explanation:

The rulers of Vijayanagara developed a sophisticated hydraulic system to manage water for both agricultural and urban needs.

- The **Hiriya canal** was one of the most significant canals, drawing water from a dam across the Tungabhadra river. Its primary purpose was to irrigate the agricultural valleys.
- The **Kamalapuram tank**, a large reservoir located just south of the royal centre, was a crucial part of the urban water supply. Archaeological evidence has clearly shown that channels were laid out from this tank to carry water into the royal centre. This water was used to supply various tanks, baths (like the Queen's Bath), and gardens within the elite enclosure.
- The Lotus Tank is likely a reference to a smaller ornamental tank and was a recipient of water, not a primary source for the entire centre.

Step 3: Final Answer:

Water from the Kamalapuram tank was specifically channeled to supply the needs of the royal centre in Vijayanagara.

💡 Quick Tip

Differentiate between the large-scale irrigation canals (like Hiriya) and the local urban reservoirs (like Kamalapuram) in Vijayanagara. The Kamalapuram tank's proximity to the royal centre makes it the logical source for its water supply.

15. Which of the following is not true about the Ain-i Akbari?

- (1) It was completed in 1598.
- (2) This is a view of the regions from the centre.
- (3) It provides quantitative information of various provinces.
- (4) Undertaken at the order of Emperor Akbar and completed at the time of Shah Jahan.

Correct Answer: (4) Undertaken at the order of Emperor Akbar and completed at the time of Shah Jahan.

Solution:

Step 1: Understanding the Concept:

The question asks to identify the incorrect statement about the *Ain-i Akbari*, the famous administrative manual and gazetteer of the Mughal Empire.

Step 2: Detailed Explanation:

- **Statement (1):** The *Ain-i Akbari*, as the third volume of Abul Fazl's larger work, the *Akbarnama*, was completed in the 42nd regnal year of Akbar, which corresponds to **1598**. This statement is correct.
- **Statement (2):** The entire project was an imperial enterprise, commissioned by Akbar to compile a comprehensive picture of his empire. It therefore reflects an imperial or central perspective on the provinces. This statement is correct.
- **Statement (3):** A key feature of the *Ain-i Akbari* is its detailed statistical or quantitative data. The section on the twelve provinces (*subas*) provides figures on revenue, administrative divisions, local customs, and more. This statement is correct.
- **Statement (4):** The project was indeed undertaken at the order of Emperor Akbar and authored by his court historian, Abul Fazl. However, it was also completed during Akbar's reign (in 1598). Shah Jahan's reign was much later (1628-1658). Therefore, the claim that it was completed at the time of Shah Jahan is historically inaccurate. This statement is incorrect.

Step 3: Final Answer:

The statement that is not true is the one claiming the work was completed during the reign of Shah Jahan.

 Quick Tip

The name of the text itself, *Ain-i Akbari* (The Institutes of Akbar), directly links it to Emperor Akbar. Any association of its creation or completion with a later Mughal emperor like Shah Jahan should be immediately recognized as an anachronism.

16. Match List-I with List-II:

List-I Revenue-Collection	List-II Terms
(A) The crops are reaped and stacked and divided by agreement in the presence of the parties	(I) bhaoli
(B) After the crops are cut and estimated in three lots; the good, the middling, and the inferior	(II) lang-batai
(C) After cutting the grain, heaps are divided among themselves	(III) kankut
(D) When the fields are divided after they are sown	(IV) khet-batai

Choose the correct answer from the options given below:

- (1) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
- (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
- (3) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
- (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)

Solution:

Step 1: Understanding the Concept:

The question requires matching different methods of Mughal land revenue assessment and collection with their specific Persian/Hindustani terms.

Step 2: Detailed Explanation and Matching:

- **(D) When the fields are divided after they are sown:** The division of the field itself with the standing crop is known as **(IV) khet-batai** ('khet' means field, 'batai' means division).
- **(C) After cutting the grain, heaps are divided...:** The division of the threshed grain into heaps is known as **(II) lang-batai**.
- **(B) After the crops are cut and estimated in three lots...:** The system of estimating the yield of the standing crop, rather than actually dividing it, is known as **(III) kankut**.
- **(A) The crops are reaped... and divided by agreement...:** This is a general description of the crop-sharing system, for which the overarching term was **(I) bhaoli** or ghalla-bakhshi.

Step 3: Final Answer:

Based on the definitions, the correct matches are: A-I, B-III, C-II, and D-IV. This corresponds to option (2).

💡 Quick Tip

Break down the terms to remember their meaning. "Khet" means field, so "Khet-batai" is the division of the field. "Batai" means division or sharing. "Kankut" comes from 'kan' (grain) and 'kut' (estimate), so it means grain estimation.

17. In the seventeenth-century agrarian society, women of Rajasthan could send petitions to _____ seeking justice.

- (1) Village panchayat
- (2) Amin
- (3) Diwan
- (4) Subedar

Correct Answer: (1) Village panchayat

Solution:

Step 1: Understanding the Concept:

The question asks about the accessible avenues for justice for women in 17th-century rural Rajasthan.

Step 2: Detailed Explanation:

In the agrarian society of pre-colonial and early modern India, the **village panchayat** (council of village elders) served as the primary body for local governance and justice. It was the most accessible institution for all villagers, including women, to resolve disputes, address grievances, and seek justice on a wide range of civil and social matters. Historical records from Rajasthan confirm that women actively participated in and petitioned the village panchayats.

The other options were state officials with specific, higher-level functions:

- **Amin:** A revenue official responsible for assessing land revenue.
- **Diwan:** The head of the revenue and finance department of a province or state.
- **Subedar:** The governor of a province (*suba*).

While one could theoretically appeal to these higher authorities, the first and most common resort for local justice was the village panchayat.

Step 3: Final Answer:

Women of Rajasthan could send petitions to the village panchayat to seek justice.

💡 Quick Tip

For questions concerning local-level administration and justice in pre-modern Indian society, the village panchayat is almost always the key institution. Higher officials like the Diwan or Subedar dealt with state-level matters.

18. Arrange the following events in a chronological order:

- (A) Santhals begin to come and settle in the Rajmahal hills
- (B) Permanent Settlement in Bengal
- (C) Cotton boom begins
- (D) Santhal rebellion

Choose the correct answer from the options given below:

- (1) (A), (B), (C), (D)
- (2) (A), (C), (B), (D)
- (3) (B), (A), (D), (C)
- (4) (C), (B), (D), (A)

Correct Answer: (3) (B), (A), (D), (C)

Solution:

Step 1: Understanding the Concept:

The question requires arranging four significant events from the economic and social history of colonial India in their correct time sequence.

Step 2: Detailed Explanation:

Let's assign dates to each event:

- **(B) Permanent Settlement in Bengal:** Lord Cornwallis introduced this land revenue system in **1793**.
- **(A) Santhals begin to come and settle in the Rajmahal hills:** Following the Permanent Settlement, the British encouraged forest clearing for agriculture. The Santhals were settled in the Damin-i-Koh region of the Rajmahal hills in large numbers from the early **1800s**, with the area being formally demarcated in 1832. This event follows the Permanent Settlement.
- **(D) Santhal rebellion (Hul):** After suffering under the exploitative system of moneylenders (*mahajans*) and zamindars, the Santhals rose in a massive rebellion in **1855-56**.

- **(C) Cotton boom begins:** The demand for Indian cotton in Britain surged dramatically after the outbreak of the American Civil War in **1861**, which cut off supplies from the American South. This triggered a cotton boom in India, especially in the Deccan.

Step 3: Final Answer:

The correct chronological order is: Permanent Settlement (B), Santhal settlement (A), Santhal rebellion (D), and the Cotton boom (C). The sequence is (B), (A), (D), (C).

💡 Quick Tip

Memorizing a few anchor dates is essential for chronological questions: Permanent Settlement (1793), Santhal Rebellion (1855), Revolt of 1857, and the start of the American Civil War (1861).

19. Arrange the following events of 1857 chronologically:

- (A) Mutiny turned into a general revolt of the people
 - (B) Mutiny started in Meerut
 - (C) Delhi garrisons revolt
 - (D) British forces under Havelock and Outram entered the Residency in Lucknow
- Choose the correct answer from the options given below:

- (1) (A), (B), (C), (D)
- (2) (B), (C), (A), (D)
- (3) (B), (A), (D), (C)
- (4) (C), (B), (D), (A)

Correct Answer: (2) (B), (C), (A), (D)

Solution:

Step 1: Understanding the Concept:

The question asks for the correct chronological sequence of key events during the Indian Revolt of 1857.

Step 2: Detailed Explanation:

Let's establish the timeline for the events:

- **(B) Mutiny started in Meerut:** The revolt began on the evening of **10th May 1857**, when sepoys of the 3rd Native Cavalry in Meerut broke open the jail and mutinied.
- **(C) Delhi garrisons revolt:** The mutinous sepoys from Meerut marched overnight and reached Delhi on the morning of **11th May 1857**. They were joined by the local garrisons in Delhi, who also revolted and killed their European officers.

- **(A) Mutiny turned into a general revolt of the people:** Following the capture of Delhi and the proclamation of Bahadur Shah Zafar as the Emperor, the revolt spread like wildfire across North India. In **late May and June 1857**, the sepoy mutiny in various centers was accompanied by a general uprising of the civilian population.
- **(D) British forces under Havelock and Outram entered the Residency in Lucknow:** The British Residency in Lucknow was besieged by rebels. The first attempt to relieve the besieged garrison was successful when forces under Henry Havelock and James Outram fought their way into the Residency on **25th September 1857**.

Step 3: Final Answer:

The correct chronological order is: Mutiny in Meerut (B), Delhi revolt (C), Mutiny turns into a general revolt (A), and British entry into Lucknow Residency (D). The sequence is (B), (C), (A), (D).

💡 Quick Tip

The sequence of the outbreak of the 1857 Revolt is a classic topic. Remember the chain reaction: Meerut (May 10) → Delhi (May 11) → Spread across North India (late May/June).

20. Who was approached for leadership by the sepoys of Meerut who broke out in mutiny against the British in 1857?

- (1) Rani Lakshmi Bai
- (2) Nana Sahib
- (3) Mughal emperor Bahadur Shah
- (4) Kunwar Singh

Correct Answer: (3) Mughal emperor Bahadur Shah

Solution:

Step 1: Understanding the Concept:

The question asks who the rebellious sepoys from Meerut sought as their leader at the very beginning of the 1857 Revolt.

Step 2: Detailed Explanation:

After their uprising in Meerut on May 10, 1857, the sepoys marched directly to Delhi. Their immediate objective was to seek the sanction and leadership of the aged and largely powerless Mughal emperor, **Bahadur Shah Zafar**. They saw him as the legitimate, pre-British sovereign of Hindustan. By appealing to him and proclaiming him their leader on May 11, they transformed the sepoy mutiny into a broader political rebellion aimed at overthrowing British rule and restoring the Mughal empire. Although initially hesitant, Bahadur Shah eventually

accepted their leadership.

The other leaders mentioned were crucial figures but led the revolt in different regions:

- Rani Lakshmi Bai in Jhansi.
- Nana Sahib in Kanpur.
- Kunwar Singh in Arrah, Bihar.

Step 3: Final Answer:

The sepoys of Meerut approached the Mughal emperor Bahadur Shah for leadership.

💡 Quick Tip

The march to Delhi was the first strategic move of the Meerut rebels. Their goal was to capture the imperial capital and gain legitimacy by having the Mughal emperor as the symbolic head of the revolt.

21. Which movement was withdrawn by Gandhiji after a group of peasants attacked and torched a police station in the hamlet of Chauri Chaura (United Provinces)?

- (1) Non-Cooperation Movement
- (2) Civil Disobedience Movement
- (3) Quit India Movement
- (4) Ahmedabad Labour Strike

Correct Answer: (1) Non-Cooperation Movement

Solution:

Step 1: Understanding the Concept:

The question refers to a pivotal event in the Indian independence movement where Mahatma Gandhi called off a major national agitation due to an incident of violence, which violated his core principle of non-violence (Ahimsa).

Step 2: Detailed Explanation:

- The **Non-Cooperation Movement** was launched by Mahatma Gandhi in 1920. It was a nationwide campaign of non-violent civil disobedience against British rule.
- On February 4, 1922, a violent incident occurred at **Chauri Chaura** in the Gorakhpur district of the United Provinces (modern Uttar Pradesh). A large group of protestors participating in the Non-Cooperation Movement clashed with police, who opened fire. In retaliation, the demonstrators attacked and set fire to the police station, killing all of its occupants.

- Deeply disturbed by this act of violence, Mahatma Gandhi felt that the people were not yet ready for a non-violent struggle. He immediately decided to withdraw the Non-Cooperation Movement, a decision which was formally endorsed by the Congress Working Committee on February 12, 1922.
- The other movements listed occurred at different times: Civil Disobedience Movement (started 1930), Quit India Movement (1942), and Ahmedabad Mill Strike (1918).

Step 3: Final Answer:

The movement withdrawn by Gandhiji after the Chauri Chaura incident was the Non-Cooperation Movement.

💡 Quick Tip

Associate key events with their respective movements. The Chauri Chaura incident is intrinsically linked to the abrupt end of the Non-Cooperation Movement and is a classic example of Gandhi's unwavering commitment to non-violence.

22. Arrange the following events in a chronological order:

- (A) Ryots in Deccan villages rebel
- (B) Slow process of agrarian expansion in the Bombay Deccan
- (C) First revenue settlement in the Bombay Deccan
- (D) Regulating Act passed by the British Parliament

Choose the correct answer from the options given below:

- (1) (D), (C), (B), (A)
- (2) (A), (B), (C), (D)
- (3) (B), (A), (D), (C)
- (4) (C), (B), (D), (A)

Correct Answer: (1) (D), (C), (B), (A)

Solution:

Step 1: Understanding the Concept:

The question requires arranging events related to British administration and agrarian history, particularly in the Deccan, in the correct time sequence.

Step 2: Detailed Explanation:

Let's establish the dates for each event:

- **(D) Regulating Act passed by the British Parliament:** This was an early act by the British Parliament to overhaul the management of the East India Company's rule in India. It was passed in **1773**. This is the earliest event.

- **(C) First revenue settlement in the Bombay Deccan:** After the annexation of the Peshwa's territories in 1818, the British began to implement their land revenue policies. The first revenue settlement in the Bombay Deccan, a form of the Ryotwari system, was made in the **1820s**.
- **(B) Slow process of agrarian expansion in the Bombay Deccan:** Following the new revenue settlement, there was a period of agrarian expansion in the Deccan throughout the early and mid-19th century, though the revenue demands were high. This process took place **after the 1820s**.
- **(A) Ryots in Deccan villages rebel:** Over-assessment of revenue, falling agricultural prices, and the exploitative practices of moneylenders led to widespread rural debt. This culminated in the Deccan Riots, where ryots (peasants) rebelled against moneylenders and the revenue system in **1875**. This is the latest event.

Step 3: Final Answer:

The correct chronological order is: Regulating Act (D), First revenue settlement (C), Agrarian expansion (B), and the Deccan rebellion (A). The sequence is (D), (C), (B), (A).

💡 Quick Tip

For chronological questions, create a mental timeline. Start with the earliest known event (like the Regulating Act of 1773) and then place the other events in relation to it. The Deccan Riots of 1875 is another key date to remember.

23. Arrange the following events in a chronological order:

- (A) Babur defeats Ibrahim Lodi, the Delhi Sultan, at Panipat, and becomes the first Mughal emperor
- (B) Humayun is defeated by Sher Shah, in exile at the Safavid court
- (C) Nadir Shah invades India and sacks Delhi
- (D) The 'diwani' of Bengal was transferred to the English East India Company

Choose the correct answer from the options given below:

- (1) (A), (B), (C), (D)
- (2) (A), (C), (D), (B)
- (3) (B), (A), (D), (C)
- (4) (C), (B), (D), (A)

Correct Answer: (1) (A), (B), (C), (D)

Solution:

Step 1: Understanding the Concept:

The question requires arranging four pivotal events in Indian history, from the beginning of the Mughal Empire to the rise of the British East India Company, in their correct chronological

order.

Step 2: Detailed Explanation:

Let's assign dates to each event:

- **(A) Babur defeats Ibrahim Lodi...:** This event is the First Battle of Panipat, which marked the foundation of the Mughal Empire in India. It occurred in **1526**.
- **(B) Humayun is defeated by Sher Shah...:** Humayun was defeated by Sher Shah Suri at the Battle of Chausa (1539) and the Battle of Kannauj (1540). This led to Humayun's exile, during which he took refuge at the Safavid court in Persia in **1544**.
- **(C) Nadir Shah invades India and sacks Delhi:** The Persian ruler Nadir Shah invaded India and decisively defeated the Mughal army at the Battle of Karnal, subsequently sacking Delhi. This devastating event took place in **1739**.
- **(D) The 'diwani' of Bengal was transferred...:** Following their victory at the Battle of Buxar (1764), the English East India Company was granted the Diwani (the right to collect revenue) of Bengal, Bihar, and Orissa by the Mughal emperor Shah Alam II through the Treaty of Allahabad in **1765**.

Step 3: Final Answer:

The events are already listed in the correct chronological order: (A) 1526, (B) 1540s, (C) 1739, (D) 1765. Therefore, the correct sequence is (A), (B), (C), (D).

💡 Quick Tip

Remembering the dates of key battles is crucial for Indian history: First Panipat (1526), Khanwa (1527), Second Panipat (1556), Plassey (1757), Third Panipat (1761), and Buxar (1764). These dates act as anchors for sequencing events.

24. In the eighteenth-century, which of the following was not the reason for the defaults on payments by the zamindars?

- (1) The initial demands were very high.
- (2) The zamindars' were allowed to organise troops and "cutcheries", for increasing their authority in the rural areas.
- (3) High demand was imposed at a time when the prices of agricultural produce were depressed.
- (4) The revenue was invariable, regardless of the harvest, and had to be paid punctually.

Correct Answer: (2) The zamindars' were allowed to organise troops and "cutcheries", for increasing their authority in the rural areas.

Solution:

Step 1: Understanding the Concept:

The question asks to identify the incorrect reason for why many zamindars defaulted on their revenue payments to the East India Company after the implementation of the Permanent Settlement in 1793.

Step 2: Detailed Explanation:

Let's analyze the reasons for the defaults:

- **(1) The initial demands were very high:** This is a well-established reason. The Company fixed the revenue at a very high level to maximize its income, making it difficult for zamindars to pay. This is a valid reason.
- **(3) High demand was imposed at a time when the prices of agricultural produce were depressed:** This is also true. At the time of the settlement, agricultural prices were low, reducing the income of the ryots and making it harder for zamindars to collect the fixed high revenue. This is a valid reason.
- **(4) The revenue was invariable... and had to be paid punctually:** This refers to the "Sunset Law," which stipulated that if the payment did not come in by sunset of the specified date, the zamindari would be auctioned. This inflexibility was a major cause of default. This is a valid reason.
- **(2) The zamindars' were allowed to organise troops...:** This statement is false. In fact, the opposite was true. The Permanent Settlement severely restricted the power of the zamindars. Their troops were disbanded, their local courts (*cutcheries*) were brought under the supervision of the Company's Collector, and their power of local justice and police was taken away. This reduction in their authority made it even more difficult for them to assert pressure on the ryots to collect the revenue. Therefore, this was a cause of their problems, not something they were "allowed" to do to increase their authority.

Step 3: Final Answer:

The statement that is not a reason for default (and is factually incorrect) is that zamindars were allowed to organize troops and cutcheries to increase their authority.

💡 Quick Tip

Remember that a key goal of the Permanent Settlement, besides fixing revenue, was to subordinate the zamindars and establish the authority of the Company's Collector as the pre-eminent figure in the district. This involved taking away the zamindars' military and judicial powers.

25. What is the meaning of the term Benami?

(1) Transactions made in the name of a fictitious or relatively insignificant person, whereas the real beneficiary remains unnamed.

- (2) In the name of a person called 'Benam'.
- (3) Transaction is done by and in the name of the real owner.
- (4) The special transactions where the real beneficiary remains traceable and accountable.

Correct Answer: (1) Transactions made in the name of a fictitious or relatively insignificant person, whereas the real beneficiary remains unnamed.

Solution:

Step 1: Understanding the Concept:

The question asks for the definition of the term 'Benami', which is a term used in finance and law, particularly in India. The word literally translates from Persian as "without a name".

Step 2: Detailed Explanation:

- A 'Benami' transaction refers to a transaction or an arrangement where a property is transferred to one person, but the consideration (payment) for it is provided by another person. The property is held for the future benefit, direct or indirect, of the person who provided the payment. The person in whose name the property is held is called the 'benamidar', and they are essentially a front for the real owner.
- **Option (1)** accurately captures this essence. It describes a transaction made in the name of a proxy (fictitious or real but insignificant person) while the true owner/beneficiary remains hidden.
- **Option (2)** is a simplistic and incorrect literal translation.
- **Option (3)** describes a normal, legitimate transaction, the opposite of benami.
- **Option (4)** is also the opposite of a benami transaction, where the specific purpose is to make the real beneficiary untraceable.

Step 3: Final Answer:

The correct meaning of a Benami transaction is one made in a proxy's name while the real beneficiary remains hidden.

 Quick Tip

Break down the word: "Be" (without) + "nam" (name) = "without a name" or "nameless". This helps you remember that the key feature of a benami transaction is that the real owner's name is not on the official documents.

26. Match List-I with List-II:

List-I Leaders	List-II Regions
(A) Shah Mal	(I) Pargana Barout in Uttar Pradesh
(B) Gonoo	(II) Singhbhum in Chotanagpur
(C) Birjis Qadr	(III) Awadh
(D) Kunwar Singh	(IV) Arrah in Bihar

Choose the correct answer from the options given below:

- (1) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
- (2) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
- (3) (A) - (II), (B) - (I), (C) - (IV), (D) - (III)
- (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (2) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)

Solution:

Step 1: Understanding the Concept:

The question requires matching prominent leaders of the 1857 Revolt with the specific regions where they led the uprising.

Step 2: Detailed Explanation and Matching:

- **(A) Shah Mal:** He was a local Jat leader who led the peasants and villagers of **(I) Pargana Barout in Uttar Pradesh** against the British during the 1857 revolt. He mobilized the people and disrupted British communications.
- **(B) Gonoo:** He was a tribal leader of the Kol people who led a rebellion in the region of **(II) Singhbhum in Chotanagpur**.
- **(C) Birjis Qadr:** He was the young son of the deposed Nawab of Awadh, Wajid Ali Shah. He was proclaimed the new Nawab by the rebels in Lucknow, with his mother Begum Hazrat Mahal acting as regent. Thus, he is associated with **(III) Awadh**.
- **(D) Kunwar Singh:** He was an elderly Rajput zamindar from Jagdispur who became one of the most effective military leaders of the revolt in **(IV) Arrah in Bihar**.

Step 3: Final Answer:

The pairings are all correct as listed: A-I, B-II, C-III, and D-IV. This corresponds to option (2).

 Quick Tip

Creating a table of the key centers of the 1857 Revolt and their corresponding Indian leaders is an effective way to study for this topic. Key pairs to remember include Delhi (Bahadur Shah), Kanpur (Nana Sahib), Lucknow (Begum Hazrat Mahal), Jhansi (Rani Lakshmi Bai), and Arrah (Kunwar Singh).

27. The total time span of the Harappan Civilisation ranges:

- (1) From 2000 BCE to 1000 BCE
- (2) From 6000 BCE to 1300 BCE
- (3) From 1500 BCE to 900 BCE
- (4) From Post Vedic Civilisation

Correct Answer: (2) From 6000 BCE to 1300 BCE

Solution:

Step 1: Understanding the Concept:

The question asks for the total time span of the Harappan Civilization. This includes its early formative stages, the mature urban phase, and the late declining phase. It's important to note that the provided options are unusually broad and do not align perfectly with standard archaeological periodization, requiring the selection of the 'best fit' answer.

Step 2: Detailed Explanation:

The standard archaeological timeline for the Indus Valley (Harappan) Civilization is typically divided into three phases:

- **Early Harappan Phase:** c. 3300 BCE to 2600 BCE
- **Mature Harappan Phase:** c. 2600 BCE to 1900 BCE
- **Late Harappan Phase:** c. 1900 BCE to 1300 BCE

The total span is therefore roughly from 3300 BCE to 1300 BCE. Now let's evaluate the given options:

- (1) 2000 BCE to 1000 BCE: This range primarily covers the Late Harappan and post-Harappan periods, missing the crucial Mature and Early phases.
- (3) 1500 BCE to 900 BCE: This corresponds to the Rigvedic and Later Vedic periods, which came after the decline of the Mature Harappan phase.
- (4) From Post Vedic Civilisation: This is chronologically incorrect as the Harappan civilization predates the Vedic period.
- (2) 6000 BCE to 1300 BCE: This option is extremely broad. However, it is the only one that encompasses the entire Harappan timeline (3300-1300 BCE). The start date of 6000 BCE is likely intended to include the pre-Harappan agricultural settlements like Mehrgarh (which dates back to c. 7000 BCE) that are seen as precursors to the civilization. The end date of 1300 BCE correctly marks the end of the Late Harappan phase. Despite its wide range, it is the most plausible choice among the flawed options.

Step 3: Final Answer:

Given the imperfect options, "From 6000 BCE to 1300 BCE" is the best possible answer as it is the only one that fully contains the known duration of the civilization and its precursors.

💡 Quick Tip

Be prepared for questions with imperfect options. In such cases, use the process of elimination and select the option that is the "most correct" or the best fit. The standard dates for the *Mature* Harappan phase (c. 2600-1900 BCE) are the most important to remember.

28. Who deciphered 'Brahmi' and 'Kharosthi' scripts in 1838?

- (1) James Prinsep
- (2) Alexander Cunningham
- (3) D.C. Sircar
- (4) R.E.M. Wheeler

Correct Answer: (1) James Prinsep

Solution:

Step 1: Understanding the Concept:

The question asks to identify the scholar who was the first to decipher the two major ancient scripts of India, Brahmi and Kharosthi. This was a monumental breakthrough in the study of early Indian history.

Step 2: Detailed Explanation:

- **(1) James Prinsep:** He was an English scholar, orientalist, and antiquary who worked as an assay master at the mint of the British East India Company in Calcutta. In the 1830s, after years of painstaking work, he successfully deciphered the Brahmi script. The question mentions the year 1838, by which time his decipherment was complete and had been published. This allowed the edicts of Emperor Ashoka to be read for the first time, revolutionizing the understanding of the Mauryan period. He also made significant progress on the Kharosthi script.
- **(2) Alexander Cunningham:** He was a protégé of Prinsep and later became the first Director-General of the Archaeological Survey of India. He did extensive archaeological work but was not the one who deciphered the scripts.
- **(3) D.C. Sircar:** A renowned Indian epigraphist and historian of the 20th century.
- **(4) R.E.M. Wheeler:** A British archaeologist who also served as Director-General of the ASI and is known for his scientific approach to excavations, particularly at Harappan sites.

Step 3: Final Answer:

James Prinsep was the scholar who deciphered the Brahmi and Kharosthi scripts.

💡 Quick Tip

James Prinsep's name is fundamentally linked to Indian epigraphy. He is the key figure who "unlocked" ancient Indian history by enabling scholars to read Ashoka's edicts.

29. Identify the correct statements about the 'Inscriptions':

(A) Routine agricultural practices and events of daily life are the subject-matter of inscriptions.

(B) Record the achievements, activities or ideas of those who commissioned them.

(C) Writings are engraved on hard surfaces such as stone, metal or pottery.

(D) The earliest inscriptions were in Prakrit.

Choose the correct answer from the options given below:

(1) (A), (B) and (D) only

(2) (A), (B) and (C) only

(3) (A), (B), (C) and (D)

(4) (B), (C) and (D) only

Correct Answer: (4) (B), (C) and (D) only

Solution:

Step 1: Understanding the Concept:

The question asks to identify the true statements regarding the nature and content of ancient inscriptions, a primary source for historians.

Step 2: Detailed Explanation:

- **(A) Routine agricultural practices and events of daily life are the subject-matter of inscriptions:** This statement is generally incorrect. Inscriptions were costly to produce and were intended to be permanent records. Therefore, they were typically used to record important matters like royal edicts, donations to temples, land grants, or victories in war, not the mundane events of daily life.
- **(B) Record the achievements, activities or ideas of those who commissioned them:** This is correct. This was the primary purpose of most inscriptions. For example, Ashoka's inscriptions recorded his ideas on Dhamma, and the Prashastis (eulogies) recorded the achievements of kings.
- **(C) Writings are engraved on hard surfaces such as stone, metal or pottery:** This is the definition of an inscription (or epigraph). The use of durable materials ensured their longevity. This statement is correct.
- **(D) The earliest inscriptions were in Prakrit:** This is correct. The earliest substantial body of historical inscriptions in India, the edicts of Emperor Ashoka (3rd century

BCE), were composed in various dialects of Prakrit, which was the common language of the people at the time.

Step 3: Final Answer:

Statements (B), (C), and (D) are correct, while statement (A) is incorrect. Therefore, the correct option is (4).

💡 Quick Tip

Think about the purpose of inscriptions: permanence and public display. They were the official billboards and legal documents of the ancient world, meant to convey important messages from the powerful, not personal diaries of common folk.

30. In which language were the Ashokan inscriptions written in Afghanistan?

- (1) Sanskrit
- (2) Prakrit
- (3) Aramaic and Greek
- (4) Latin and Greek

Correct Answer: (3) Aramaic and Greek

Solution:

Step 1: Understanding the Concept:

The question asks about the specific languages used for Ashoka's edicts in the northwestern part of his empire, corresponding to modern-day Afghanistan.

Step 2: Detailed Explanation:

Emperor Ashoka's policy was to communicate his message of Dhamma in the language and script that were understood by the local population.

- In most of India, his inscriptions were in **Prakrit**, written in the Brahmi script.
- In the far northwestern parts of the Mauryan empire (modern Pakistan and Afghanistan), the population was diverse and included people of Greek and Persian descent due to centuries of interaction with the Achaemenid and Hellenistic worlds.
- To reach this audience, Ashoka had his edicts inscribed in languages and scripts familiar to them. Consequently, inscriptions found in Afghanistan, such as the famous Kandahar Edict, are bilingual or monolingual in **Aramaic** (the administrative language of the former Achaemenid Persian Empire) and **Greek**.

Step 3: Final Answer:

In Afghanistan, the Ashokan inscriptions were written in Aramaic and Greek.

💡 Quick Tip

Ashoka's inscriptions are a prime example of strategic communication. He used the local vernacular to ensure his message was widely understood: Prakrit for the Indian heartland, and Greek and Aramaic for the Hellenistic/Persian-influenced northwest frontier.

31. Match List-I with List-II:

List-I Meanings	List-II Terms
(A) Term used by the Sanskrit texts to designate families	(I) Kula
(B) Tracing descent from father to son	(II) Polygyny
(C) The practice of a man having several wives	(III) Patriliney
(D) The gift of a daughter in marriage	(IV) Kanyadana

Choose the correct answer from the options given below:

- (1) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
- (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
- (3) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
- (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)

Solution:

Step 1: Understanding the Concept:

The question requires matching Sanskrit and sociological terms related to family, kinship, and marriage with their correct definitions.

Step 2: Detailed Explanation and Matching:

- **(A) Term used by the Sanskrit texts to designate families:** The Sanskrit term for family or lineage is **(I) Kula**.
- **(B) Tracing descent from father to son:** This system of tracing lineage through the male line is known as **(III) Patriliney**.
- **(C) The practice of a man having several wives:** This form of marriage is known as **(II) Polygyny**. (Polyandry is when a woman has several husbands).
- **(D) The gift of a daughter in marriage:** This is a central ritual in a Hindu wedding and is known by the Sanskrit term **(IV) Kanyadana** ('kanya' means daughter, 'dana' means gift).

Step 3: Final Answer:

The correct pairings are: A-I, B-III, C-II, and D-IV. This combination corresponds to option (2).

💡 Quick Tip

Break down the terms to understand their meaning. "Patri-" refers to the father (patriline), while "Matri-" refers to the mother (matriline). "Poly-" means many, and "gyny" refers to women (polygyny).

32. In Sanskrit texts and inscriptions, the term 'Vanik' refers to:

- (1) Peasants
- (2) Merchants
- (3) Guilds
- (4) Kings

Correct Answer: (2) Merchants

Solution:

Step 1: Understanding the Concept:

The question asks for the meaning of the ancient Sanskrit term 'Vanik'.

Step 2: Detailed Explanation:

The term **Vanik** (or Vanij) is a Sanskrit word that has been used since ancient times to refer to a trader or a **merchant**. This term is closely associated with the Vaishya varna, whose traditional occupation was trade, commerce, and agriculture. The modern term 'Baniya' is a derivative of 'Vanik'.

- The term for guilds of merchants was often 'shreni' or 'nigama'.
- The term for peasants was 'karshaka' or 'krishaka'.
- The term for kings was 'raja' or 'nripa'.

Step 3: Final Answer:

The term 'Vanik' refers to merchants.

💡 Quick Tip

Remember the connection between the ancient term 'Vanik' and the modern term 'Baniya', both referring to the merchant community. This linguistic link can help you recall the meaning easily.

33. Match List-I with List-II:

List-I Origin-Country	List-II Thinker
(A) Iran	(I) Plato and Aristotle
(B) China	(II) Mahavira and Gautama Buddha
(C) Greece	(III) Zarathustra
(D) India	(IV) Kong Zi

Choose the correct answer from the options given below:

- (1) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
(2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
(3) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
(4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Solution:

Step 1: Understanding the Concept:

The question requires matching major ancient thinkers and religious figures with their country or region of origin.

Step 2: Detailed Explanation and Matching:

- **(A) Iran:** The ancient prophet of Iran (Persia) who founded the religion of Zoroastrianism was **(III) Zarathustra** (Zoroaster in Greek).
- **(B) China:** The most influential philosopher in Chinese history was **(IV) Kong Zi**, better known in the West as Confucius.
- **(C) Greece:** The foundational figures of Western philosophy were the ancient Greek thinkers, most famously **(I) Plato and his teacher Socrates, and Plato's student Aristotle**.
- **(D) India:** The 6th century BCE was a period of great intellectual and spiritual ferment in India, which saw the rise of many thinkers, including **(II) Mahavira** (the 24th Tirthankara of Jainism) and **Gautama Buddha** (the founder of Buddhism).

Step 3: Final Answer:

The correct pairings are: A-III, B-IV, C-I, and D-II. This combination corresponds to option (4).

💡 Quick Tip

Associate these key thinkers with their civilizations: Zarathustra with Persia (Iran), Confucius (Kong Zi) with China, Plato/Aristotle with Greece, and Buddha/Mahavira with India.

34. According to which Buddhist text, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them?

- (1) Ashokavadana
- (2) Sutta Pitaka
- (3) Vinaya Pitaka
- (4) Mahaparinibbana Sutta

Correct Answer: (1) Ashokavadana

Solution:

Step 1: Understanding the Concept:

The question asks to identify the specific Buddhist text that contains the legend of Emperor Ashoka's redistribution of the Buddha's relics and the construction of 84,000 stupas.

Step 2: Detailed Explanation:

- **(4) Mahaparinibbana Sutta:** This text, part of the Sutta Pitaka, describes the last days of the Buddha, his death (parinibbana), and the initial division of his relics into eight portions among different kings and clans, who then built the first eight stupas.
- **(1) Ashokavadana:** This is a much later Sanskrit text (c. 2nd century CE), part of a larger collection called the Divyavadana. It is not a canonical text but a collection of legends about Ashoka. It is this text that famously narrates the story of how Ashoka, after his conversion to Buddhism, gathered the relics from the original eight stupas, subdivided them into 84,000 portions, and had stupas built over them throughout his vast empire.
- **(2) Sutta Pitaka and (3) Vinaya Pitaka:** These are two of the three 'baskets' (Tripitaka) of the Pali Canon. They contain the Buddha's discourses and the rules for the monastic order, respectively, but not the story of Ashoka's redistribution of relics.

Step 3: Final Answer:

The story of Ashoka building 84,000 stupas over the Buddha's relics is found in the Ashokavadana.

💡 Quick Tip

Distinguish between the historical event and its later legend. The Mahaparinibbana Sutta describes the original division of relics after the Buddha's death. The Ashokavadana describes the legendary redistribution by Ashoka centuries later.

35. Match List-I with List-II:

List-I Incident/ Characteristics	List-II Traveller
(A) He arrived in Ghazni as a hostage, but gradually developed a liking for this city	(I) Al-Biruni
(B) He reached Sind in 1333 and was later appointed as the qazi of Delhi	(II) François Bernier
(C) Physician to Prince Dara Shukoh	(III) Ibn Battuta
(D) Wrote a detailed account of trade and society in South India	(IV) Duarte Barbosa

Choose the correct answer from the options given below:

- (1) (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
- (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
- (3) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
- (4) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (2) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)

Solution:

Step 1: Understanding the Concept:

The question requires matching prominent foreign travelers to medieval India with key events or characteristics associated with their lives and writings.

Step 2: Detailed Explanation and Matching:

- **(A) He arrived in Ghazni as a hostage...:** When his homeland of Khwarizm was conquered by Mahmud of Ghazni in 1017, **(I) Al-Biruni** was taken to Ghazni as a hostage. It was from there that he developed his interest in India and accompanied Mahmud's raids.
- **(B) He reached Sind in 1333 and was later appointed as the qazi of Delhi:** The Moroccan traveler **(III) Ibn Battuta** reached Sind in 1333. He traveled to Delhi where the Sultan, Muhammad bin Tughlaq, was impressed by his scholarship and appointed him the *qazi* (judge) of Delhi.
- **(C) Physician to Prince Dara Shukoh:** The French traveler **(II) François Bernier** came to India in the mid-17th century and worked for several years as a physician to Dara Shukoh, the eldest son of the Mughal emperor Shah Jahan.
- **(D) Wrote a detailed account of trade and society in South India:** The Portuguese writer and official **(IV) Duarte Barbosa** traveled to India in the early 16th century. He wrote a detailed account of the trade, social customs, and political systems of South India, including a valuable description of the Vijayanagara Empire.

Step 3: Final Answer:

The correct pairings are: A-I, B-III, C-II, and D-IV. This corresponds to option (2).

💡 Quick Tip

Associate each traveler with their patron or the ruler of their time: Al-Biruni with Mahmud of Ghazni, Ibn Battuta with Muhammad bin Tughlaq, and Bernier with the later Mughals (Shah Jahan, Aurangzeb).

36. Which of the following is not true about Ibn Battuta?

- (1) Wrote *Rihla*, book of travels, in Arabic.
- (2) He was born in Tangier, into an educated family known for its expertise in Islamic religious law or *shari'a*.
- (3) He describes that certain varieties of fine muslin were too expensive to be worn by ordinary people.
- (4) He was ordered in 1342 to proceed to Persia as the envoy of Muhammad bin Tughlaq.

Correct Answer: (4) He was ordered in 1342 to proceed to Persia as the envoy of Muhammad bin Tughlaq.

Solution:

Step 1: Understanding the Concept:

The question asks to identify the incorrect statement about the life and travels of the 14th-century Moroccan traveler, Ibn Battuta.

Step 2: Detailed Explanation:

- **Statement (1):** This is correct. Ibn Battuta's travelogue is called the *Rihla* (which simply means "The Journey"), and he wrote it in his native language, Arabic.
- **Statement (2):** This is correct. He was born in Tangier, Morocco, to a family of Islamic legal scholars (*ulama*), and he was himself an expert in *shari'a*.
- **Statement (3):** This is correct. In his account, Ibn Battuta provides detailed descriptions of Indian trade and products, and he mentions the high quality and cost of fine textiles like muslin from Bengal.
- **Statement (4):** This is incorrect. In 1342, after a period of falling out of favor, Sultan Muhammad bin Tughlaq appointed Ibn Battuta as his envoy not to Persia, but to the Mongol court of **China**. This journey to China forms a major part of the later sections of his *Rihla*.

Step 3: Final Answer:

The statement that is not true is the one claiming he was sent as an envoy to Persia. He was sent to China.

💡 Quick Tip

Remember the key stages of Ibn Battuta's career in India: Arrived in 1333, served as Qazi of Delhi, and was finally sent as an envoy to China by Muhammad bin Tughlaq.

37. The terms "great and little traditions" were coined by:

- (1) John Marshall
- (2) R.E.M. Wheeler
- (3) Robert Redfield
- (4) M. N. Srinivas

Correct Answer: (3) Robert Redfield

Solution:

Step 1: Understanding the Concept:

The question asks to identify the scholar who developed the influential conceptual framework of "great and little traditions" to analyze civilizations.

Step 2: Detailed Explanation:

- **(1) John Marshall** and **(2) R.E.M. Wheeler:** Both were prominent archaeologists and Director-Generals of the ASI, primarily known for their work on the Harappan Civilization.
- **(4) M. N. Srinivas:** A pioneering Indian sociologist, famous for coining concepts like "Sanskritization" and "dominant caste."
- **(3) Robert Redfield:** He was an American anthropologist and sociologist. In his studies of peasant societies and civilizations (like those of Mexico and India), he developed the concepts of the "great tradition" and the "little tradition." The **great tradition** refers to the formal, literate, and reflective tradition of the urban elites, priests, and philosophers, often found in scriptures and classical texts. The **little tradition** refers to the largely oral, informal, and local traditions of the rural peasantry. Redfield studied the constant interaction and flow between these two traditions.

Step 3: Final Answer:

The terms "great and little traditions" were coined by Robert Redfield.

💡 Quick Tip

Associate these sociologists with their key concepts: Robert Redfield - Great/Little Traditions; M. N. Srinivas - Sanskritization/Dominant Caste.

38. Saguna bhakti traditions do not include:

- (1) Traditions that focused on the worship of specific deities such as Shiva, Vishnu and his avatars (incarnations)
- (2) Forms of the goddess or Devi, all often conceptualized in anthropomorphic forms
- (3) Worship of an abstract form of god
- (4) Worship of a form of god with attributes

Correct Answer: (3) Worship of an abstract form of god

Solution:

Step 1: Understanding the Concept:

The question asks to identify which description does NOT fit the Saguna school of the Bhakti movement. The Bhakti movement had two main streams: Saguna (with attributes) and Nirguna (without attributes).

Step 2: Detailed Explanation:

- **Saguna Bhakti:** This tradition conceives of God as having a specific form (*rupa*), attributes (*guna*), and a name. Devotion is directed towards a personal deity.
- **Statement (1) and (2):** The worship of deities like Shiva, Vishnu, his avatars (like Rama and Krishna), and the Goddess (Devi) in their anthropomorphic (human-like) forms is the very essence of Saguna bhakti. These statements are correct descriptions.
- **Statement (4):** "Worship of a form of god with attributes" is the literal definition of Saguna. This is a correct description.
- **Statement (3):** "Worship of an abstract form of god" describes the **Nirguna** tradition. Nirguna bhakti conceives of God as formless, nameless, and without attributes. Saints like Kabir and Guru Nanak were proponents of Nirguna bhakti.

Therefore, the worship of an abstract God is what Saguna traditions explicitly do not include.

Step 3: Final Answer:

Saguna bhakti traditions do not include the worship of an abstract form of god.

💡 Quick Tip

Break down the Sanskrit terms: - ****Sa-guna**** = With attributes/form (e.g., Vishnu with his chakra). - ****Nir-guna**** = Without attributes/form (e.g., the abstract 'Brahman').

39. The rulers of Vijayanagara empire called themselves _____.

- (1) Rayas
- (2) Nayakas
- (3) Kudirais
- (4) Samrajyapatis

Correct Answer: (1) Rayas

Solution:

Step 1: Understanding the Concept:

The question asks for the title used by the supreme sovereigns of the Vijayanagara Empire.

Step 2: Detailed Explanation:

- **(1) Rayas:** This was the title adopted by the kings of Vijayanagara. The term 'Raya' is a Kannada/Telugu equivalent of the Sanskrit 'Raja' (king). The most famous ruler of the empire, for instance, was Krishnadeva Raya.
- **(2) Nayakas:** The Nayakas were powerful military chiefs or governors who administered territories on behalf of the Rayas. They were subordinates to the central authority, not the supreme rulers themselves.
- **(3) Kudirais:** This is the Tamil word for horses. 'Kudirai chettis' were horse merchants, an important group in the Vijayanagara economy, but it was not a royal title.
- **(4) Samrajyapatis:** While a generic term for 'emperor', 'Raya' was the specific and customary title used by the Vijayanagara monarchs.

Step 3: Final Answer:

The rulers of the Vijayanagara empire called themselves Rayas.

💡 Quick Tip

Associate the title 'Raya' with Vijayanagara, just as you would associate 'Sultan' with the Delhi Sultanate or 'Badshah' with the Mughals. Krishnadeva Raya is the most famous example.

40. Who was appointed as the first Surveyor General of India in 1815?

- (1) George Michell
- (2) John Marshall
- (3) R.E.M. Wheeler

(4) Colin Mackenzie

Correct Answer: (4) Colin Mackenzie

Solution:

Step 1: Understanding the Concept:

The question asks to identify the individual who became the first Surveyor General of India in 1815. This is a foundational position in the history of mapping and surveying in British India.

Step 2: Detailed Explanation:

- **(1) George Michell:** A modern-day art historian and archaeologist known for his extensive work on the architecture of the Deccan, including Vijayanagara.
- **(2) John Marshall** and **(3) R.E.M. Wheeler:** Both were Director-Generals of the Archaeological Survey of India (ASI) in the 20th century.
- **(4) Colin Mackenzie:** A Scottish army officer in the East India Company, Mackenzie was an antiquarian, surveyor, and cartographer. He conducted extensive surveys of southern India. In recognition of his monumental work, he was appointed the first **Surveyor General of India** in **1815**. His collections of maps, manuscripts, and historical records are an invaluable source for the history of the period.

Step 3: Final Answer:

Colin Mackenzie was appointed as the first Surveyor General of India in 1815.

 Quick Tip

Colin Mackenzie is a key figure in the early British documentation of India. Associate his name with three things: the first Surveyor General, the survey of Mysore after Tipu Sultan's defeat, and the initial documentation of the ruins of Hampi (Vijayanagara).

Read the following passage and answer the questions (41-45):

"The British element is gone, but they have left the mischief behind"

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united ... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

41. Who is the speaker of this passage?

- (1) Mahatma Gandhi
- (2) Sardar Vallabhbhai Patel
- (3) B. Pocker Bahadur
- (4) R.V. Dhulekar

Correct Answer: (2) Sardar Vallabhbhai Patel

Solution:

Step 1: Understanding the Concept:

The question asks to identify the speaker of this famous speech delivered in the Constituent Assembly of India during the debates on minority rights.

Step 2: Detailed Explanation:

This passionate appeal against the continuation of separate electorates was made by **Sardar Vallabhbhai Patel**. He was the chairman of the Advisory Committee on Fundamental Rights, Minorities and Tribal and Excluded Areas. During the debates on 27 August 1947, he argued forcefully that separate electorates were a "poison" introduced by the British that had ultimately led to the partition of the country, and that they must be abolished in a free India to build a united nation. B. Pocker Bahadur was a member from Madras who argued in favor of continuing separate electorates for Muslims, and this speech by Patel was a powerful rebuttal to that demand.

Step 3: Final Answer:

The speaker of this passage is Sardar Vallabhbhai Patel.

 Quick Tip

Sardar Patel was one of the strongest voices in the Constituent Assembly against any measure that could further divide the nation, including separate electorates, which he saw as the root cause of the partition.

42. According to the speaker, what was the consequence of the policy of a separate electorates?

- (1) Free and fair election
- (2) Increase in nationalism in India
- (3) Freedom for India
- (4) The partition of India

Correct Answer: (4) The partition of India

Solution:

Step 1: Understanding the Concept:

The question asks what the speaker identifies as the direct result of the long-standing policy of separate electorates.

Step 2: Detailed Explanation:

In the passage, the speaker states, "We have heard it for years, and **as a result of this agitation we are now a separate nation...**" The term "separate nation" is a direct reference to the creation of Pakistan, which happened through the partition of India. The speaker explicitly links the agitation for separate electorates to this outcome.

Step 3: Final Answer:

According to the speaker, the consequence of the policy of separate electorates was the partition of India.

 Quick Tip

In reading comprehension, look for cause-and-effect language. Phrases like "as a result of" are clear indicators of a stated consequence.

43. What is opposed by the speaker in the above passage?

- (1) The division of the country
- (2) The demand for separate electorate
- (3) The lapse of the British element

(4) The demand for easy administration

Correct Answer: (2) The demand for separate electorate

Solution:

Step 1: Understanding the Concept:

The question asks to identify the main point of opposition in the speaker's argument.

Step 2: Detailed Explanation:

The entire passage is a forceful argument against a specific policy. The speaker says, "It is no use saying that we ask for separate electorates...", "Can you show me one free country where there are separate electorates?", and "if this separate electorate is going to be persisted in... woe betide the country". The central theme is a passionate opposition to the continuation of the system of separate electorates in independent India. While the division of the country is mentioned as a consequence, the immediate policy being opposed is the demand for separate electorates itself.

Step 3: Final Answer:

The speaker is vehemently opposing the demand for a separate electorate.

 Quick Tip

To find the main point of a passage, look for the idea that is repeated most often and with the most emotional or logical force. Here, "separate electorate" is the recurring subject of the speaker's criticism.

44. The mischief of separate electorates was left behind by:

- (1) The Muslim League
- (2) The British Government
- (3) People leaving due to partition
- (4) The Nawabs and the Rajas

Correct Answer: (2) The British Government

Solution:

Step 1: Understanding the Concept:

The question asks who, according to the speaker, is responsible for introducing the "mischief" of separate electorates.

Step 2: Detailed Explanation:

The speaker makes this very clear in the passage: "The **British element** is gone, but they have left the mischief behind." And later, "When the **British introduced** this element they had not expected that they will have to go so soon." The speaker directly attributes the introduction and legacy of this policy to the British.

Step 3: Final Answer:

The mischief of separate electorates was left behind by the British Government.

💡 Quick Tip

Identify the key actors mentioned in the text. The speaker explicitly names "The British element" as the source of the problem they are discussing.

45. Why, according to the speaker, the British introduced the separate electorates?

- (1) For their easy administration
- (2) To strengthen the Indian polity
- (3) To protect the rights of the Indians
- (4) To provide a balanced political framework

Correct Answer: (1) For their easy administration

Solution:**Step 1: Understanding the Concept:**

The question asks for the reason the speaker gives for the British introducing separate electorates.

Step 2: Detailed Explanation:

The passage provides a direct answer to this question. The speaker says, "When the British introduced this element... They wanted it for **their easy administration**. That is all right." This clearly states the speaker's view on the British motive.

Step 3: Final Answer:

According to the speaker, the British introduced separate electorates for their easy administration.

💡 Quick Tip

When a question asks "Why, according to the speaker...", search the text for explicit statements of motive or reason. The answer is often stated directly.

Read the following passage and answer the questions (46-50):

Charkha

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all. *YOUNG INDIA, 13 NOVEMBER 1924*

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery. *YOUNG INDIA, 17 MARCH 1927*

46. Who is the author of the passage?

- (1) Mahatma Gandhi
- (2) Jawaharlal Nehru
- (3) Subhash Chander Bose
- (4) Vallabhbhai Patel

Correct Answer: (1) Mahatma Gandhi

Solution:

Step 1: Understanding the Concept:

The question asks to identify the author of the provided texts on machinery and khaddar. The source is cited as "YOUNG INDIA".

Step 2: Detailed Explanation:

Young India was a weekly journal in English published by **Mahatma Gandhi** from 1919 to 1931. Furthermore, the philosophical content of the passage—critiquing the "craze for machinery," advocating for the welfare of "all" rather than a "fraction of mankind," opposing the concentration of wealth, and promoting the spinning wheel (*charkha*) as a regulated and appropriate form of machinery for the poor—is the cornerstone of Gandhian economic thought.

Step 3: Final Answer:

The author of the passage is Mahatma Gandhi.

💡 Quick Tip

Associate key publications with nationalist leaders. *Young India* and *Harijan* are two of Mahatma Gandhi's most famous journals.

47. What is the writer opposing in the passage?

- (1) Quest for modernisation
- (2) Setting up of factories
- (3) Changing trends in modern times
- (4) Mindless craze for machinery

Correct Answer: (4) Mindless craze for machinery

Solution:

Step 1: Understanding the Concept:

The question asks to identify the specific object of the writer's criticism in the first paragraph.

Step 2: Detailed Explanation:

The first sentence of the passage states explicitly: "What I object to, is the **craze for machinery as such.**" The author clarifies that the problem is not machinery itself, but the unthinking, obsessive pursuit of it ("craze") which leads to negative social consequences like unemployment. The second passage reinforces this by saying Khaddar does not "destroy all machinery" but seeks to "regulate its use." This points directly to the opposition of a "mindless craze" rather than modernization or factories in general.

Step 3: Final Answer:

The writer is opposing the mindless craze for machinery.

 Quick Tip

In Gandhian philosophy, the distinction between being against "machinery" and being against the "craze for machinery" is crucial. Gandhi was not anti-technology but was against technology that displaced labor and concentrated wealth.

48. What does the writer mean by 'saving labour'?

- (1) Saving the lives of humans
- (2) Saving humans from hard labour
- (3) Employing machines instead of human beings
- (4) Giving honor to human labour

Correct Answer: (3) Employing machines instead of human beings

Solution:

Step 1: Understanding the Concept:

The question asks for the author's interpretation of the phrase "saving labour" in the context of the passage.

Step 2: Detailed Explanation:

The author puts "saving labour" in quotation marks to show that he is using the term critically. He immediately explains the consequence: "Men go on 'saving labour', **till thousands are without work** and thrown on the open streets to die of starvation." This shows that in this context, "saving labour" means replacing human workers with machines, leading to unemployment. It is not about making work easier for existing workers, but about eliminating the need for their work altogether.

Step 3: Final Answer:

By 'saving labour', the writer means employing machines instead of human beings.

Quick Tip

Pay attention to quotation marks in a text. They can indicate that the author is using a term ironically or quoting a common phrase to critique its usual meaning.

49. What fear is expressed in this paragraph?

- (1) Men will start loving machinery
- (2) Machines will replace human labor and thousands will go unemployed
- (3) Machines will rule the world
- (4) Machine labour will get respect

Correct Answer: (2) Machines will replace human labor and thousands will go unemployed

Solution:

Step 1: Understanding the Concept:

The question asks to identify the specific fear or negative consequence that the author is highlighting.

Step 2: Detailed Explanation:

The passage explicitly states the author's fear: "...till **thousands are without work and thrown on the open streets to die of starvation.**" This is a direct statement that the "craze for machinery" will lead to mass unemployment as machines replace human workers. This perfectly matches option (2).

Step 3: Final Answer:

The fear expressed is that machines will replace human labor and thousands will go unemployed.

 Quick Tip

Look for the negative outcomes the author describes. The text directly links the "craze for machinery" to the outcome of people being "without work."

50. What are the views of the writer about the role of machines and the concentration of wealth?

- (1) Industrialisation should not result in the concentration of wealth in the hands of a few elites
- (2) Humans should get employment and not machines
- (3) Machines should not be employed to replace humans
- (4) Time and labor should be saved

Correct Answer: (1) Industrialisation should not result in the concentration of wealth in the hands of a few elites

Solution:

Step 1: Understanding the Concept:

The question asks about the author's specific view on the relationship between machinery (industrialization) and the distribution of wealth.

Step 2: Detailed Explanation:

The author makes a very clear statement on this topic: "I want to save time and labour, not for a fraction of mankind, but for all; **I want the concentration of wealth, not in the hands of few, but in the hands of all.**" This is a direct argument against an economic system where the benefits of industrialization and machinery lead to wealth being concentrated among a small elite. He advocates for a system where wealth is distributed widely. Option (1) is a perfect paraphrase of this view.

Step 3: Final Answer:

The writer's view is that industrialization should not result in the concentration of wealth in the hands of a few elites.

 Quick Tip

Look for sentences that express a desire or a goal of the author. The repeated use of "I want..." highlights the author's core principles and vision for a just society.