

UPSC Prelims Test Series 2020

Test 5: Ancient, Medieval History and Indian Culture

Answer Keys

| Que | Ans | Que | Ans | Que | Ans | Que | Ans |
|-----|-----------|-----|-----|-----|-----|-----|-----|
| 1 | C | 26 | C | 51 | B | 76 | C |
| 2 | B | 27 | B | 52 | B | 77 | A |
| 3 | B | 28 | C | 53 | B | 78 | C |
| 4 | CANCELLED | 29 | B | 54 | B | 79 | A |
| 5 | C | 30 | B | 55 | B | 80 | A |
| 6 | D | 31 | C | 56 | B | 81 | B |
| 7 | C | 32 | C | 57 | B | 82 | B |
| 8 | C | 33 | C | 58 | B | 83 | B |
| 9 | B | 34 | B | 59 | C | 84 | B |
| 10 | C | 35 | C | 60 | D | 85 | D |
| 11 | C | 36 | A | 61 | D | 86 | B |
| 12 | A | 37 | A | 62 | D | 87 | D |
| 13 | D | 38 | D | 63 | B | 88 | A |
| 14 | D | 39 | A | 64 | A | 89 | B |
| 15 | B | 40 | D | 65 | A | 90 | B |
| 16 | A | 41 | A | 66 | D | 91 | B |
| 17 | C | 42 | B | 67 | D | 92 | B |
| 18 | D | 43 | C | 68 | D | 93 | D |
| 19 | C | 44 | A | 69 | C | 94 | A |
| 20 | D | 45 | D | 70 | A | 95 | D |
| 21 | D | 46 | D | 71 | B | 96 | A |
| 22 | C | 47 | B | 72 | B | 97 | C |
| 23 | A | 48 | B | 73 | C | 98 | A |
| 24 | D | 49 | D | 74 | C | 99 | A |
| 25 | D | 50 | C | 75 | C | 100 | B |

Explanations

Q1] Ans: C

1. They sought the salvation of all through the grace and help of Bodhisattvas.
2. They believed in image worship. Hence statement 2 is incorrect.
3. They compiled literature mainly in Sanskrit language.

Mahayana Buddhism (or the Mahayanas) can be defined as a major movement in the history of Buddhism which has its origins in northern India. It is made up of many schools and reinterpretations of fundamental human beliefs, values and ideals not only those of the Buddhist teachings. The recorded starting point for Mahayana, also known as the 'Great Vehicle' because it embraces so much, is the 2nd century CE. But in contrast to previous Buddhist aspirations, great emphasis was placed equally on the doctrines of compassion (Skt: karunā) and insight (Skt: prajñā). In addition, the Bodhisattva, the human being who devotes him or herself to the service of others, became the new model for religious practice as opposed to the Arhat (Hīnayāna-Hearer or Seeker) who is concerned only with the self-interested pursuit of liberation.

This age also represents a massive social change in the way Buddhists practised because householders, lay practitioners, ie. those who have not renounced life to become monks or nuns, became equally as important as the clergy, ie. monastic practitioners devoting their whole lives to Buddha. Also, a new body of literature is associated with this movement known as the Perfection of Insight texts (Prajñā-pāramitā Sutras) in which Buddha Sakyamuni (the historical Buddha) is seen in a new light as a supernatural being (later formalized as the trikaya - three bodies) and the concept and doctrine of emptiness (Skt: sunyata) became of major importance. Today, Mahayana Buddhism is predominant in north Asia and has been strongly influenced culturally and by existing religions there such as Taoism and Confucianism.

Mahayana uses Sanskrit as its main language, and monastic and lay followers work for the liberation of all sentient beings, making compassion and insight (wisdom) its central doctrines.

Q2] Ans: B

Proceeding through Kalinga, Rajendra I attacked Bengal and defeated the Pala ruler Mahipala in 1022 A.D. But he annexed no territory in north India. To commemorate the occasion, Rajendra I assumed the title of Gangaikondachola (the Chola conqueror of Ganga).

Q3] Ans: B

Correct statements regarding Amir Khusrau

Synergy Study point

1. In 1310 Khusrau became a disciple of Sufi saint of the Chishti Order, Nizamuddin Auliya.
2. He is the author of NuhSiphr. Khusrau wrote a masnavi on Mubarak Shah Khalji called Nuh Siphr (Nine Skies), which described the events of Mubarak Shah Khalji's reign.
3. He introduced ragas like Aiman, Gora, Sanam.

Works of Amir Khusrau:

Mughal illustrated page from the Hasht-Bihisht, Metropolitan Museum of Art

Tuhfat us-Sighr (The Gift of Childhood), 1271 - Khusrau's first divan, contains poems composed between the ages of 16 and 18.

Wast ul-Hayat (The Middle of Life), 1279 - Khusrau's second divan.

Qiran us-Sa'dain (Meeting of the Two Auspicious Stars), 1289 - Khusrau's first masnavi, which detailed the historic meeting of Bughra Khan and his son Muiz ud-Din Qaiqabad after a long enmity.

Miftah ul-Futuh (Key to the Victories), 1290 - Khusrau's second masnavi, in praise of the victories of Jalal ud-Din Firuz Khalji.

Ghurrat ul-Kamaal (The Prime of Perfection), 1294 - poems composed by Khusrau between the ages of 34 and 41.

Khaza'in ul-Futuh (The Treasures of Victories), 1296 - details of Ala ud-Din Khalji's construction works, wars, and administrative services.

Khamsa-e-Khusrau (Khamsa of Khusrau), 1298 - a quintet (khamsa) of five masnavis: Matla ul-Anwar, Khusrau-Shirin, Laila-Majnun, Aina-e-Sikandari and Hasht-Bihisht.

Saqiana - masnavi containing the horoscope of Qutb ud-Din Mubarak Shah Khalji.

Duval Rani - Khizr Khan (Duval Rani and Khizr Khan), 1316 - a tragedy about the marriage of princess Duval Rani to Ala ud-Din Khalji's son Khizr Khan.

Nuh Siphr (Nine Skies), 1318 - Khusrau's masnavi on the reign of Qutb ud-Din Mubarak Shah Khalji, which includes vivid perceptions of India and its culture.

Ijaz-e-Khusravi (The Miracles of Khusrau) - an assortment of prose consisting of five volumes.

Baqia-Naqia (Remnants of Purity), 1317 - compiled by Khusrau at the age of 64.

Afzal ul-Fawaid (Greatest of Blessings), 1319 - a work of prose containing the teachings of Nizamuddin Auliya.

"A King Offers to Make Amends to a Bereaved Mother" is a painting based on a story written by Amir Khusrau Dihlavi, but illustrated by Mughal Indian artist, Miskin, in 1597-98.

Synergy Study point

Tughlaq Nama (Book of the Tughlaqs), 1320 - a historic masnavi of the reign of the Tughlaq dynasty.

Nihayat ul-Kamaal (The Zenith of Perfection), 1325 - compiled by Khusrau probably a few weeks before his death.

Ashiqa - Khusro pays a glowing tribute to Hindi language and speaks of its rich qualities. It is a masnavi that describes the tragedy of Deval Devi. The story has been backed by Isaami.

Qissa Chahar Dervesh (The Tale of the Four Dervishes) - a dastan told by Khusrau to Nizamuddin Auliya.

Ḳhāliq Bārī - a versified glossary of Persian, Arabic, and Hindavi words and phrases often attributed to Amir Khusrau. Hafiz Mehmood Khan Shirani argued that it was completed in 1622 in Gwalior by Ḳiyā ud-Dīn Ḳhusrau.

Jawahir-e-Khusravi - a divan often dubbed as Khusrau's Hindavi divan.

Q4] Ans: -Cancelled

Correct Answer is 2 Only.

Correct statements regarding market reforms of Alau-din-Khilji

1. Four separate markets were established for various commodities central grain market, market for manufactured goods, market for general merchandise and market for horses, cattle and slaves.. Hence statement 1 is incorrect.
2. Alauddin implemented price control measures by setting up following types of markets in Delh & surrounding region. These markets were not set up throughout his empire. Hence statement 2 is incorrect.
3. As per Barni, the basic objective of these reforms was to maintain a large and efficient army for keeping the Mongols in check. Such a large army could not be maintained and kept content out of the normal revenues of the state, unless the prices of commodities were reduced.

Q5] Ans: C

Akbar period architecture (reigned 1556–1605). It is characterized by a strength made elegant and graceful by its rich decorative work, which reflects many traditional Hindu elements. The style is best exemplified by the fort at Agra (built 1565–74) and the magnificent town of Fatehpur Sikri (1569–74), but fine examples are also found in the gateway to the 'Arab Sarā'ī (guesthouse at Humāyūn's tomb), Delhi (1560–61), the Ajmer fort (1564–73), the Lahore fort with its outstanding decoration (1586–1618), and the Allahabad fort (1583–84), now largely dismantled.

Synergy Study point

The fortress-palace of Agra is notable for the massive enclosure wall. The main entranceway, which is known as the Delhi gate, is attractively decorated with white marble inlay against the warm red sandstone. It was the first location in India to be designated a UNESCO World Heritage site (1983).

The capital town of Fatehpur Sikri (named a World Heritage site in 1986) is one of the most notable achievements of Islamic architecture in India. The town, which was deserted only a few years after it was built, is a great complex of palaces and lesser residences and religious and official buildings, all erected on top of a rocky ridge 26 miles (42 km) west of Agra. The Hall of Private Audience (Diwan-i-Khas) is arresting in its interior arrangement, which has a single massive column encircled by brackets supporting a stone throne platform, from which radiate four railed balconies. The palace of Jodha Bai, Akbar's wife, and the residence of Mahesh Das (commonly known as Bīrbal, Akbar's friend and confidant) again show—in their niches and brackets—features adopted from the religious and secular architecture of the Hindus.

The most imposing of the buildings at Fatehpur Sikri is the Great Mosque, the Jāmi' Masjid, which served as a model for later congregational mosques built by the Mughals. The mosque's southern entrance, a massive gateway called the Buland Darwaza (Victory Gate), gives a feeling of immense strength and height, an impression emphasized by the steepness of the flight of steps by which it is approached.

Q6] Ans: D

A khanqah or khaniqah is a building designed specifically for gatherings of a Sufi brotherhood or tariqa and is a place for spiritual retreat and character reformation.

Q7] Ans: C

The Pashupati Seal is a steatite seal that was discovered at the Mohenjo-daro archaeological site of the Indus Valley Civilization.

Dancing Girl is a prehistoric bronze sculpture made in the lost-wax process about c. 2300-1750 BCE in the Indus Valley Civilisation city of Mohenjo-daro.

One of the most exciting discoveries at Dholavira is a large wooden "signboard".



Surkotada In the Indus Valley Civilization, the remains of Horse bones have been found from Surkotada site.

Q8] Ans: C

Synergy Study point

Correct statements about first Buddhist council

1. the first Buddhist Council was held soon after the death of the Buddha, dated by the majority of recent scholars around 400 BCE, under the patronage of the king Ajatashatru with the monk Mahakasyapa presiding, at Sattapanni caves Rajgriha (now Rajgir). Hence statement 1 is incorrect.
2. Its objective was to preserve the Buddha's sayings (suttas) and the monastic discipline or rules (Vinaya)..
3. Ananda and Upali laid down the Sutta Pitaka and Vinaya Pitaka respectively.

Buddhism

Founded by Gautama Buddha (Sakyamuni) known originally as Siddhartha.

Teachings of Buddha:

Four Noble Truths (Arya satyas) – Dukkha, Samudaya, Niroda, and Magga.

Eight-Fold Path (Ashtangika Marga) – Right view, Right resolve, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right samadhi (“concentration”).

Three Jewels (Triratnas) – the Buddha, the Dharma and the Sangha.

Code of Conduct.

Belief in Nirvana.

Belief in Ahimsa.

Buddhist Sangha: It consisted of monks and nuns, who acted as torchbearers of the dhamma. The worshippers were called upasakas.

Buddhist Councils:

Following the death of the Gauthama Buddha, several assemblies were convened to settle doctrinal disputes and to recite Buddhist texts. These Assemblies were known as Buddhist Councils. This post will help readers to memorize the details of each Buddhist Council, much faster.

There were four Buddhist Councils. These Buddhist Councils are considered as the four milestones in the history of Buddhism. In order to address the issues during that period in Buddhism. They are as follows

First Buddhist Council

Venue: In Sattaparnaguha Cave situated outside Rajgriha (the modern city of Rajgir).

Year: 486 BC.

King: Ajatasatru, son of King Bimbisara (Haryanka Dynasty).

Synergy Study point

Presiding Priest: Venerable Maha Kasyapa with 500 monks.

Took place 3 months after the Buddha's Passing.

The First Buddhist Council collected together and arranged the Buddhist Scriptures known as the Pali Tipitaka.

Resulted in:

Vinaya Pitaka which mainly contains the rules of the Buddhist order. This was recited by Upali.

Suttapitaka was recited by Ananda. It contains the great collections of Buddha's sermons on matters of doctrine and ethical beliefs.

Second Buddhist Council

Venue: Vaishali.

Year: 386 BC

King: Kalasoka (Shisunaga Dynasty).

Presiding Priest: Sabakami.

Took place 100 years after the Buddha's passing.

In order to settle a serious dispute on Vinaya.

The dispute arose over the 'Ten Points.'

This is a reference to claims of some monks breaking ten rules, some of which were considered major.

The specific ten points were:

1. Storing salt in a horn.
2. Eating after midday.
3. Eating once and then going again to a village for alms.
4. Holding the Uposatha Ceremony with monks dwelling in the same locality.
5. Carrying out official acts when the assembly was incomplete.
6. Following a certain practice because it was done by one's tutor or teacher.
7. Eating sour milk after one had his midday meal.
8. Consuming a strong drink before it had been fermented.
9. Using a rug which was not the proper size.
10. Using gold and silver.

The key issue was the use of 'gold and silver', which is an Indic idiom that includes any kind of money.

Resulted in:

The split of the Buddhist order into Sthaviravadinis(Theravada) and Mahasanghikas. The split was over small points of monastic discipline.

Synergy Study point

The Second Buddhist Council made the unanimous decision not to relax any of the rules and censured the behaviour of the monks who were accused of violating the ten points.

Third Buddhist Council

Venue: Pataliputra (today's Patna).

Year: 250 BC.

King: Ashoka (Maurya Dynasty).

Presiding priest: Mogaliputta Tissa (Upagupta).

Its objective was to reconcile the different schools of Buddhism and to purify the Buddhist movement, particularly from opportunistic factions which had been attracted by the royal patronage.

The responses to doctrinal questions and disputes formulated at the Third Council were recorded by Moggaliputta Tissa in the Kathavatthu, one of the books of the Abhidhamma Pitaka.

Resulted in:

Made Sthaviravada School as an orthodox school – believed that the past, present, and future are all simultaneous. They may have contributed some formative influence to Mahayana.

Codification of Abhidhamma Pitaka, dealing with Buddhist philosophy written in Pali.

Fourth Buddhist Council:

Venue: Kundalavana, Kashmir.

Year: 72 AD

King: Kanishka (Kushan Dynasty), was a patron of Buddhism and was instrumental in spreading the religion in north-western borders of India.

Presiding Priest: Vasumitra; deputed by Asvaghosha.

The fourth Buddhist Council had to deal with a serious conflict between the Sarvastivada teachers of Kashmir and Gandhara.

Resulted in:

Sarvastivada doctrines were organized into three large commentaries on the Pitakas.

Final division of Buddhism into Mahayana & Hinayana sects.

Note: The Theravada Buddhist council in 1871 and Theravada Buddhist council in 1954 are known as Fifth and Sixth Buddhist Councils respectively.

Synergy Study point

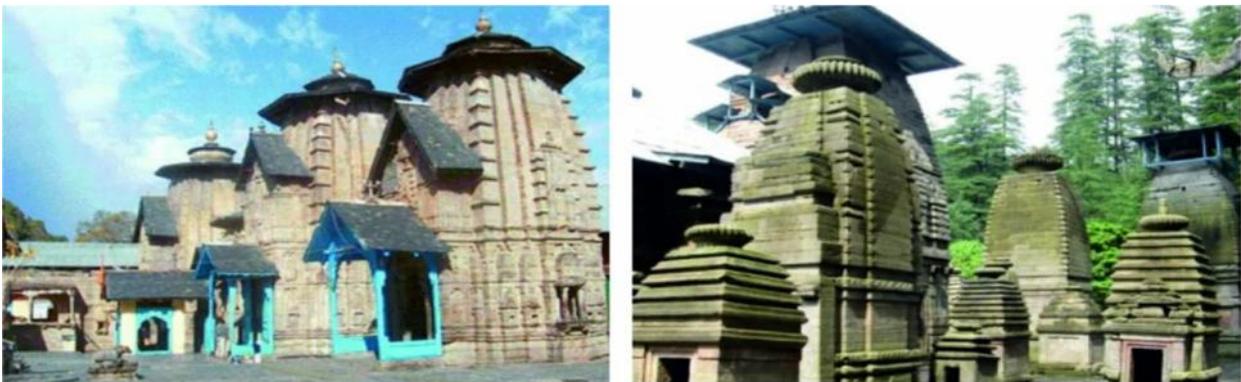
Q9] Ans: B

The Art of Mathura refers to a particular school of Indian art, almost entirely surviving in the form of sculpture, starting in the 2nd century BCE, which centered on the city of Mathura, in central northern India, during a period in which Buddhism, Jainism together with Hinduism flourished in India. Mathura "was the first artistic center to produce devotional icons for all the three faiths", and the pre-eminent center of religious artistic expression in India at least until the Gupta period, and was influential throughout the sub-continent. Chronologically, Mathuran sculpture becomes prominent after Mauryan art, the art of the Mauryan Empire (322 and 185 BCE). It is said to represent a "sharp break" with the previous Mauryan style, either in scale, material or style. Mathura became India's most important artistic production center from the second century BCE, with its highly recognizable red sandstone statues being admired and exported all over India. In particular, it was in Mathura that the distinctive Indian convention of giving sacred figures multiple body parts, especially heads and arms, first became common in art around the 4th century CE, initially exclusively in Hindu figures, as it derived from Vedic texts.

The art of Mathura is often contrasted with the Greco-Buddhist art of Gandhara, which developed from the 1st century CE. In particular there is a debate about the origin of the Buddha image and the role played by each school of art. Before the creation of an image of the Buddha, probably around the 1st century CE, Indian Buddhist art, as seen in Bharhut or Sanchi, had essentially been aniconic, avoiding representation of the Buddha, but rather relying on its symbols, such as the Wheel of the Law or the Bodhi tree.

Mathura continued to be an important centre for sculpture until Gupta art of the 4th to 6th centuries, if not beyond. After this time much of the sculpture was of Hindu figures.

Q10] Ans: C self-explanatory.



Temple complexes in Hills

Q11] Ans: C

Ghiyas-ud-Din Zain-ul-Abidin (reigned: 1418–1419 and 1420–1470) was the eighth sultan of Kashmir. He was known by his subjects as Bud Shah (the Great King). The first thirty-five years of his reign are

Synergy Study point

described by Jonaraja in the Rajatarangini Dvitiya, while the subsequent years are described by Jonaraja's pupil, Srivara, in the Rajatarangini Tritiya.

Administrative policies

Zain-ul-Abidin enforced the system of responsibility of the village communities for local crimes. He regulated the price of the commodities. He stabilized the currency which had been debased during the reign of his predecessors. He was responsible for a large number of public works. He founded several new cities, built many bridges and dug many irrigation canals. He also prevented the local governors from exacting illegal taxes and gave the peasants much needed tax relief.

Religious policies

Zain-ul-Abidin earned a name for himself for his policy of religious toleration and public welfare activities. He abolished Jaziya on the Hindu majority of Kashmir. Although he was a Muslim ruler, he banned the slaughter of cows. He extended liberal patronage to Sanskrit language and literature. He knew Persian, Sanskrit, and Tibetan. The Mahabharata and Kalhana's Rajatarangini were translated into Persian by his order. He was known for his religious tolerance. He called back the Hindus who left Kashmir during his father's reign. He allowed the Hindus to build their temples and follow the personal law according to the Dharmashastras. He stopped the killing of cows by means of poison and passed some regulations about eating beef. He re-introduced the grant of stipends to the learned Brahmins.

Q12] Ans: A

1. Sufi concept of fana is a spiritual merger of devoted with the God. Fanaa in Sufism is the "passing away" or "annihilation" (of the self). Fana means "to die before one dies", a concept highlighted by famous notable Muslim saints such as Rumi and later by Sultan Bahoo.

2. Silsila is an Arabic word meaning chain, link, connection often used in various senses of lineage. In particular, it may be translated as "(religious) order" or "spiritual genealogy" where one Sufi Master transfers his khilfat to his spiritual descendant. Hence statement 2 is incorrect.

3. Sufis indulged in musical gatherings called as sama.

Q13] Ans: D

Correct statements regarding architecture of Delhi sultanate:

1 The tomb of Ghiyas ud din Balban, the last sultan of the Slave dynasty (1200-1287), is a good example of Indo-Islamic architecture. The masonry structure is notable for being the first arch built in the country. It also housed the first dome, although nothing of it remains today; the oldest standing dome is at the Qutb complex, visible from the Tomb of Balban. It is located next to the ruins of a medieval settlement.

2. Ghiyasuddin and Mohammad- bin Tughlaq built the huge palace fortress complex called Tughlaqabad. By blocking the passage of the Yamuna river they created a large artificial lake around it. The tomb of

Synergy Study point

Ghiyasuddin marks a new trend in architecture. It was built on high platform and had marble dome. A striking features of the Tughlaq architecture was the sloping walls. This is called batter, and gives the effect of strength and solidity to the building. They used grey-stones which was cheaper and easily available instead of the costly red sandstones. Thick lime plaster was used, thus most Tughlaq building have minimum decoration. But the decorative device found in all the buildings of Firuz is the lotus. Most of their mosques were of undressed stone and lime plaster, the pillars were thick and heavy, hence not very elegant

3. Qutub Minar was constructed by Iltutmish and Alai Darwaza was built by Alau-uddin – Khilji. The most famous and most magnificent building built by the Turks was the minar tower adjacent to Quwwat-ul-Islam mosque. It was started by Qutbuddin Aibak and completed by Iltutmish and was called mazana. It was later known as Qutb Minar. Originally it was only four storey, Firuz Tughlaq added the fifth storey. The beauty of the minar lies in the skillful manner in which the balconies are contrasted by using a device called stalactite honey-combing.

The Alai Darwaza was built by Sultan Alauddin Khalji of the Khalji dynasty in 1311. It was a part of his plan to extend the Quwwat-ul-Islam Mosque on four sides. Although he planned to construct four gates, only the Alai Darwaza could be completed as he died in 1316.

Q14] Ans: D Correctly Match pairs

Famous Sculpture **Found At Caves**

- | | |
|-------------------------|--------------------|
| A) Flying Apsara | 1. Ajanta caves |
| B) Kailasha Temple | 2. Ellora caves |
| C) Trimurthi sculptor | 3. Elephanta caves |
| D) Avlokiteshwara image | 4. Kanheri caves |

Cave-17 (Mahāyana Vihāra)

Ajanta caves :Cave 17 is a Mahāyana Vihāra. It is full of the finest paintings at Ajanta. They are indeed numerous and varied, and are in the best condition, compared to other paintings of Ajanta caves. They include - i) a flying Apsaras to worship the Buddha ii) a Princess surrounded by attendants, applying make-up iii) a royal procession, iv) while in another a prince is trying to cheer up his distressed wife who is upset over the news of his impending banishment (Vessantara Jātaka), v) in yet another panel, the Buddha returns from his enlightenment to his own home to beg from his wife Yashodhāra, while his son Rāhula looks astonished.

The Kailasha or Kailashanatha temple is the largest of the rock-cut Hindu temples at the Ellora Caves, Maharashtra, India. A megalith carved from a rock cliff face, it is considered one of the most remarkable cave temples in the world because of its size, architecture and sculptural treatment, and "the climax of the rock-cut phase of Indian architecture".The top of the superstructure over the sanctuary is 32.6

Synergy Study point

metres (107 feet) above the level of the court below, although the rock face slopes downwards from the rear of the temple to the front.

The Kailasa temple (Cave 16) is the largest of the 34 Buddhist, Jain and Hindu cave temples and monasteries known collectively as the Ellora Caves, ranging for over 2 kilometres (1.5 miles) along the sloping basalt cliff at the site. Most of the excavation of the temple is generally attributed to the eighth century Rashtrakuta king Krishna I (r. c. 756 – 773), with some elements completed later. The temple architecture shows traces of Pallava and Chalukya styles. The temple contains a number of relief and free-standing sculptures on a grand scale equal to the architecture, though only traces remain of the paintings which originally decorated it.

Trimurti is considered the most important sculpture of Elephanta and is described as a 'masterpiece of Gupta-Chalukyan art'. It is placed at the back of the cave facing the entrance, on the north-south axis and is also known as Maheshmurti or Trimurti Sadashiva. The three-headed image of Shiva is of a height of 20 ft and represents Panchamukha Shiva. Creation, destruction and protection are the three essential aspects that are represented by the three heads of Shiva.

His face on the right side depicts him as a young person with sensuous lips, embodying vitality of life and with a rosebud like object in his hand depicting the promise of creativity and life. This face is closest to that of Brahma, the creator or Vamadeva or Uma, the feminine side of Shiva and creator of beauty and joy. The left side of his face is of a moustached young man and displays anger. This face is the depiction of the terrifying Bhairava or Aghora, the one whose anger can engulf the entire world in flames. This face represents Rudra-Shiva, the Destroyer. The meditative and benign central face represents Vishnu, the Preserver and is known as 'Tatpurusha' meaning the 'master of negative and positive principles of existence and preserver of their harmony'. The aspects, Ishana and Sadyojata faces are considered to be at the top and back of the sculpture.

Kanheri Cave Complex: Cave no 41 (No 21 of Cousens/No 23 of Kail):- Two important icons of this cave are an eleven-headed Avalokiteshvara image and the Litany of Avalokiteshvara. The eleven-headed Avalokiteshvara is carved in the chamber on the right side. Debala Mitra tells that this is the only such representation of Avalokiteshvara in stone in India. On the right wall of this chamber is found the Litany of Avalokiteshvara however this is much defaced hence the 'Eight Fears' are almost gone.

Eleven-headed Avalokiteshvara –Avalokiteshvara is the most famous Buddhist god. He is also known as Padmapani Bodhisattva. There are various accounts on the origin of him, the earliest probably is of Faxian who mentioned seeing monks at Mathura making offerings to Avalokiteshvara. This reference can be dated around 400 CE. Earliest textual reference of his is found in Lotus Sutra which is dated between 100 BCE and 100 CE.

Though the iconography of Avalokiteshvara evolved in India however eleven-headed Avalokiteshvara was not very popular. The evidence of this can be seen here as this sculpture is the only one icon of such representation in India. Eleven-headed Avalokiteshvara was evolved and famous in Nepal and Tibet. Shobhana Gokhale suggests that ten heads of him represent the ten powers of the Bodhisattva and four hands represent his additional qualities as mentioned in Majjhimanikaya in the Simhanadasutta.

Synergy Study point

Q15] Ans: B

Correct statements:

1. Virashaivas opposed caste system and child marriages.

2. He was a 12th-century Hindu philosopher, statesman, Kannada poet in the Shiva-focused Bhakti movement and a social reformer during the reign of the Kalachuri king Bijjala II (reigned 1157–1167) in Karnataka, India. Hence statement 2 is incorrect.

3. Virashaivas rejected fasting and pilgrimages.

Veerashaivism is a subtradition within Shaivism. According to tradition, it was transmitted by five Panchacharyas, Renukacharya, Darukacharya, Ekorama, Panditharadhya, and Vishwaradhya, and first taught by Renukacharya to Agastya, a Vedic seer. The preachings of Jagadguru Renukacharya Bhagavadpada to rishi Agastya is recorded in the form of a book, "Shri Siddhantha Shikhamani", which is regarded as the holiest book for the Veerashaivas.

Its philosophy of Veerashaivism is explained in Siddhanta Shikhamani. While the Veerashaiva-tradition incorporates Vedic elements, the origin of panchacharyas has been explained in Sivagamas, especially in Svayambhuva Agama, Suprabhedagama and Viragama. The earlier portions of Agama literature are the fundamental source of Saiva religion, while the latter portions are of special importance to Veerashaivism.

Q16] Ans: A

Harappan people did Worship of idols but not in huge temples. Hence statement 3 is incorrect.

Religion of Harappan people:

The Indus Valley religion is polytheistic. There are many seals to support the evidence of the Indus Valley Gods. Some seals show animals which resemble the two gods, Shiva and Rudra. Other seals depict a tree which the Indus Valley believed to be the tree of life. The tree was guarded by a spirit to keep the evil forces away from the tree. The guardian was portrayed by many animals such as bull, snake, goat, or any other mythical creature or animal. The evil force is represented by a tiger. One seal shows a figure sitting in a position that may be similar to a yoga pose and is thought to be an early representation of a Hindu God. The Indus people worshipped a Father God who may have been the forefather of the race.

Figurines found led the scholars to believe that the Indus people worshipped a Mother Goddess symbolising fertility.

They worshipped fertility symbols which were round or pierced stones, a practice that was performed before the worship of Shiva and Parvati in the form of Sivalinga. They may have believed in magical rituals, charms and amulets and also demons and spirits.

Synergy Study point

A figure of a male god in a seated posture carved on a small stone seal was found. The figure has a white steatite head and bust, clothed in a robe that is placed over the left shoulder, short beard with no moustache, hair cropped and parted in the middle, wearing a necklace, eyes half shut. This was considered as a sacred symbol. The Sun was regarded as one of the greatest gods. Another seal shows a horned figure surrounded by animals such as the deer, antelope, rhinoceros, elephant, tiger and buffalo. The horned figure is called Pashupati which means the lord of the cattle. Pashupati is similar to the gods, Rudra and Shiva.

Swastikas are a sacred symbol for good luck. The Indus Valley people practiced a form of yoga and meditation. The Indus Valley people built bathhouses and practiced ritual bathing. The great bath of Mohenjo-Daro was probably a proto type of a kovil or sacred tank found mostly in ancient temples in southern India where people may have performed important rituals for special occasions.

During the early days of their culture, the Indus people buried their dead. Afterwards, they conducted cremations and kept the ashes in urns. They may have believed in life after death after the discovery of pottery items and ornaments in the burial grounds.

Q17] Ans: C

The Battle of Halighati was fought between the Mughal emperor Akbar and the Maharana Pratap, the Rana of Mewar on 18th June, 1576. The Mughals were led by Man Singh and Asaf Khan. Though the Mughals emerged victorious, they were unable to capture Rana .

Q18] Ans: D

Ziauddin Barani was best known for composing the Tarikh-i-Firoz Shahi, a work on medieval India, which covers the period from the reign of Ghiyas ud din Balban to the first six years of reign of Firoz Shah Tughluq and the Fatwa-i-Jahandari which promoted a racial hierarchy among Muslim communities in the Indian subcontinent. The famous Sufi poet, Amir Khusrau wrote a historic masnavi (or poem) "Tughlaq Nama (Book of the Tughlaqs)" about the reign of Ghiyasuddin Tughlaq and other Tughlaq rulers.

Q19] Ans: C

The Gāyatrī Mantra known as the Sāvitrī Mantra, is a highly revered mantra from the Rig Veda (Mandala 3. 62.10), dedicated to Savitri, the deity of five elements.

Q20] Ans: D

Correct statements about Hinayana School

- 1.They were not deviated from the original teachings of the Buddha. Hence statement 1 is incorrect.
- 2.They did not worship Buddha in human formbut worship in symbolic forms.
- 3.They sought individual salvation through self-discipline and mediation.

Synergy Study point

4.This school is popular in Ceylon, Burma, Thailand, Cambodia and Laos. Hinayana has also been used as a synonym for Theravada, which is the main tradition of Buddhism in Sri Lanka and Southeast Asia.

Hinayana follows the original teaching of Buddha. It emphasizes individual salvation through self discipline and meditation. This sect of Buddhism believes in the heavenliness of Buddha and believes in Idol Worship.

Q21] Ans: D

Malik Muhammad Jayasi:

1.He was an Indian Sufi poet.

2.He composed poem Padmavat in Awadhi language.

3. Malik Muhammad Jayasi completed his work Padmavat during Sher Shah's reign. Hence statement 3 is incorrect.

Malik Muhammad Jayasi (died 1542) was an Indian Sufi poet and pir. He wrote in the Awadhi language, and in the Persian Nasta'liq script. His best known work is the epic poem Padmavat (1540).

Literary works

He wrote 25 works.Jayasi's most famous work is Padmavat (1540), a poem describing the story of the historic siege of Chittor by Alauddin Khalji in 1303. In Padmavat, Alauddin attacks Chittor after hearing of the beauty of Queen Padmavati, the wife of king Ratansen.

His other important works include Akhrawat and Akhiri Kalaam. He also wrote Kanhavat, based on Krishna.

Q22] Ans: C

Sir William Jones who in 1786 showed that Sanskrit and the European languages such as Greek, Latin, German, Celtic, Gothic, as also the Persian, had a common origin. The scholars have named this language group as Indo-European or Indo-German language group.

Q23] Ans: A

Avalokiteshvara, in Buddhism, and primarily in Mahayana ("Greater Vehicle") Buddhism, the bodhisattva ("buddha-to-be") of infinite compassion and mercy, possibly the most popular of all figures in Buddhist legend.

Vajrapāṇi (Sanskrit: "Vajra in [his] hand") is one of the earliest-appearing bodhisattvas in Mahayana Buddhism. He is the protector and guide of Gautama Buddha and rose to symbolize the Buddha's power.

Synergy Study point

According to Buddhist tradition, Maitreya is a bodhisattva who will appear on Earth in the future, achieve complete enlightenment, and teach the pure dharma. According to scriptures, Maitreya will be a successor to the present Buddha, Gautama Buddha (also known as Śākyamuni Buddha).

Mañjuśrī is a bodhisattva associated with prajñā (insight) in Mahayana Buddhism. In Tibetan Buddhism, he is also a yidam. His name means "Gentle Glory" in Sanskrit.

Kshitigarbha, (Sanskrit: "Womb of the Earth") bodhisattva ("buddha-to-be") who, In he is considered the overlord of hell and is invoked when someone is about to die.

Q24] Ans: D

1. The Hindustani school began to strictly observe a time theory of ragas, probably a historical survival from an earlier age when music was dealt with as an accessory of drama and its varying situations. ... In the Carnatic style, though there are indications in regard to time, this rigour is not strictly adhered to. Hence statement 1 is incorrect.

2. Main emphasis in Carnatic music is on vocal music and most compositions are to be sung, involving gayaki style. In Hindustani music vocal- centric group is required. Many instruments are designed to accompany the singer.

Similarities

(i) Although there are stylistic differences, the basic elements of swara, raga and tala as foundation of both Carnatic and Hindustani are same.

(ii) Hindustani music originated in the Vedic period, while Carnatic music originated during the Bhakti movement. Thus both are having great association with religion.

(iii) Carnatic is one of two main sub-genres of India classical music that evolved from ancient Hindu traditions, the other sub-genre being Hindustani music, which emerged as a distinct form due to Persian and Islamic influences in North India.

(iv) Both the music evolved with Sanskrit language scripts in itself and through Vedic traditions.

(v) The central notions in both these system is that of a melodic mode or raga, sug to a rhythmic cycle or tala.

Differences

(i) Origin of Hindustani music is earlier than Carnatic music. It synthesizes with Vedic chants, Islamic traditions and Persian Musiqu-e-Assil style. Carnatic is Comparatively pure and was developed in 15th 16th century during Bhakti movement and also get boost in 19th -20th century.

Synergy Study point

(ii) Main emphasis in Carnatic music is on vocal music and most compositions are to be sung, involving gayaki style. In Hindustani music vocal-centric group is required. Many instruments are designed to accompany the singer.

(iii) The major vocal forms of Hindustani music are Dhrupad, khayal, Tarana, Thumri, Dadra and Gazals. While Carnatic music embraces several varieties of improvisation consist of Alpana, Niraval, kalpnaswaram and Ragam Thana pallavi.

Additionally

Hindustani Classical Music: Indian classical music found throughout North India. The style is sometimes called North Indian classical music or Shāstriya Sangīt. It is a tradition that originated in Vedic ritual chants and has been evolving since the 12th century CE, in North India and to some extent in Nepal and Afghanistan.

Carnatic music (Karnataka Sangita): A system of music commonly associated with the southern part of the Indian subcontinent, with its area roughly confined to four modern states of India: Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu. It is one of two main sub-genres of Indian classical music that evolved from ancient Hindu traditions; the other sub-genre being Hindustani music, which emerged as a distinct form because of Persian and Islamic influences in North India.

Q25] Ans: D

Majority of caves at Ajanta belong to Mahayana sect. The caves at Ajanta have 24 Buddhist viharas and five Hindu temples. These are carved out of a rock of about 80 metres high and about 380 metres long. Some of the finest sculptures and paintings are in the caves at Ajanta. Paintings are found in only a few of these caves, which were created between 100 B.C. and the A.D. 400's. Hence statement 2 is incorrect.

The Ajanta Caves are 30 (approximately) rock-cut Buddhist cave monuments which date from the 2nd century BCE to about 480 CE in Aurangabad district of Maharashtra state of India. The caves include paintings and rock-cut sculptures described as among the finest surviving examples of ancient Indian art, particularly expressive paintings that present emotions through gesture, pose and form.

According to UNESCO, these are masterpieces of Buddhist religious art that influenced the Indian art that followed. The caves were built in two phases, the first phase starting around the 2nd century BCE, while the second phase was built around 400–650 CE, according to older accounts, or in a brief period of 460–480 CE according to later scholarship. The site is a protected monument in the care of the Archaeological Survey of India, and since 1983, the Ajanta Caves have been a UNESCO World Heritage Site.

Q26] Ans: C

Correct statements regarding features of Mughal architecture:

1. Use of Red sandstone was common during Akbar's period.

Synergy Study point

2. White Marble becomes most common construction material during Shahjahan period.

3. Use of running water in palaces and pleasure resorts was a special feature of Mughal architecture.

The main characteristic features of Mughal architecture are the bulbous domes, the slender minarets with cupolas at the four corners, large halls, massive vaulted gateways and delicate ornamentation.

Q27] Ans: B

Khajuraha temples belong to Nagara school of temple architecture. They are not enclosed within a wall.

The Khajuraho Group of Monuments is a group of Hindu temples and Jain temples in Chhatarpur district, Madhya Pradesh, India. They are a UNESCO World Heritage Site. The temples are famous for their nagara-style architectural symbolism and their erotic sculptures.

Most Khajuraho temples were built between 950 AD and 1050 AD by the Chandela dynasty. Historical records note that the Khajuraho temple site had 85 temples by the 12th century, spread over 20 square kilometers. Of these, only about 25 temples have survived, spread over six square kilometers. Of the surviving temples, the Kandariya Mahadeva Temple is decorated with a profusion of sculptures with intricate details, symbolism and expressiveness of ancient Indian art.

The Khajuraho group of temples were built together but were dedicated to two religions, Hinduism and Jainism, suggesting a tradition of acceptance and respect for diverse religious views among Hindus and Jains in the region.

Architecture of the temples

The layout plan of Kandariya Mahadeva Temple. It uses the 64 pada grid design. Smaller Khajuraho temples use the 9, 16, 36 or 49 grid mandala plan.

Khajuraho temples, almost all Hindu temple designs, follow a grid geometrical design called vastu-purusha-mandala. This design plan has three important components - Mandala means circle, Purusha is universal essence at the core of Hindu tradition, while Vastu means the dwelling structure.

The design lays out a Hindu temple in a symmetrical, concentrically layered, self-repeating structure around the core of the temple called garbhagriya, where the abstract principle Purusha and the primary deity of the temple dwell. The shikhara, or spire, of the temple rises above the garbhagriya. This symmetry and structure in design is derived from central beliefs, myths, cardinality and mathematical principles.

Khajuraho temples use the 8x8 (64) Vastupurusamandala Manduka grid layout plan (left) found in Hindu temples. Above the temple's brahma padas is a Shikhara (Vimana or Spire) that rises symmetrically above the central core, typically in a circles and turning-squares concentric layering design (right) that flows from one to the other as it rises towards the sky.

All Khajuraho temples, except one, face sunrise, and the entrance for the devotee is this east side.

Synergy Study point

Above the vastu-purusha-mandala of each temple is a superstructure with a dome called Shikhara (or Vimana, Spire). The temple Shikhara, in some literature, is linked to mount Kailash or Meru, the mythical abode of the gods.

In each temple, the central space typically is surrounded by an ambulatory for the pilgrim to walk around and ritually circumambulate the Purusa and the main deity. The pillars, walls, and ceilings around the space, as well as outside have highly ornate carvings or images of the four just and necessary pursuits of life - kama, artha, dharma, and moksa. This clockwise walk around is called pradakshina.

Larger Khajuraho temples also have pillared halls called mandapa. One near the entrance, on the east side, serves as the waiting room for pilgrims and devotees. The mandapas are also arranged by principles of symmetry, grids, and mathematical precision. This use of same underlying architectural principle is common in Hindu temples found all over India.

Q28] Ans: C

Rise of Magadha to imperial power was mainly due to it's

1. Position of strategic importance surrounded by five hills
2. Position in a richly fertile zone and good mineral resources
3. Aggressive imperial policy of rulers.
4. Association with the activities of Gautama Buddha had no any role in Rise of Magadha to imperial power. Hence statement 4 is incorrect.

Reason behind the Rise of Magadha

1. Flourish due to geographical location because and both Rajgir and Patliputra located at strategic location.
2. Abundance of natural resources especially iron which made them to equip with effective weapon.
3. Due to agricultural produce because region was situated at fertile gangetic plain.
4. Rise of town and use of metallic money boosted trade and commerce.
5. Unorthodox character of Magadha society.

Q29] Ans: B

First urbanisation in India started around 3000 BC centered around Harappa, Mohenjo-Daro, Lothal, Dholavira etc. with the development of these cities which were not fortified, agricultural techniques (not developed), trade and commerce with corresponding civilisations such as mesopotamia and roman.

Synergy Study point

The period of **second urbanisation** (6th century B.C. to 3rd century B.C.) noticed large-scale beginning of town life in the middle Gangetic basin. The widespread use of iron tools and weapons helped the formation large of territorial states.

The period of third urbanization witnessed in India with arrival of Turks during 13th century.

Q30] Ans: B

The Didarganj Yakshi is one of the finest examples of very early Indian stone statues. It used to be dated to the 3rd century BCE, as it has the fine Mauryan polish associated with Mauryan art.



Q31] Ans: C

Vedangas are six auxiliary disciplines associated with the study and understanding of the Vedas. Vedangas are additional limbs or chapters in the Vedas. The six Vedangas are – Shiksha (Phonetics), Kalpa (Ritual Canon), Vyakaran (Grammar), Nirukta (explanation), Chhanda (Vedic meter) and Jyotisha (Astrology).

Q32] Ans: C

Works:

Plays

Synergy Study point

Mālavikāgnimitram (Pertaining to Mālavikā and Agnimitra) tells the story of King Agnimitra, who falls in love with the picture of an exiled servant girl named Mālavikā. When the queen discovers her husband's passion for this girl, she becomes infuriated and has Mālavikā imprisoned, but as fate would have it, Mālavikā is in fact a true-born princess, thus legitimizing the affair.

Abhijñānaśākuntalam (Of the recollection of Shakuntala) tells the story of King Dushyanta who, while on a hunting trip, meets Shakuntalā, the adopted daughter of a sage, and marries her. A mishap befalls them when he is summoned back to court: Shakuntala, pregnant with their child, inadvertently offends a visiting sage and incurs a curse, by which Dushyanta will forget her completely until he sees the ring he has left with her. On her trip to Dushyanta's court in an advanced state of pregnancy, she loses the ring, and has to come away unrecognized. The ring is found by a fisherman who recognizes the royal seal and returns it to Dushyanta, who regains his memory of Shakuntala and sets out to find her.

Vikramōrvaśīyam (Urvashi Won by Valour) tells the story of mortal King Pururavas and celestial nymph Urvashī who fall in love. As an immortal, she has to return to the heavens, where an unfortunate accident causes her to be sent back to the earth as a mortal with the curse that she will die (and thus return to heaven) the moment her lover lays his eyes on the child which she will bear him. After a series of mishaps, including Urvashi's temporary transformation into a vine, the curse is lifted, and the lovers are allowed to remain together on the earth.

Poems

Epics

Kālidāsa is the author of two epic poems, Raghuvamśa ("Dynasty of Raghu") and Kumārasambhava (Kumara meaning son, and sambhavam meaning possibility of an event to take place, in this context it means birth. Kumarasambhavam means the birth of a son (to goddess Parvati and Shiva)).

Raghuvamśa is an epic poem about the kings of the Raghu dynasty.

Kumārasambhava describes the birth and adolescence of the goddess Parvati, and her marriage with Lord Shiva.

Minor poems

Kālidāsa also wrote two khandakavyas (minor poems):

Descriptive: Ṛitusamhāra describes the six seasons by narrating the experiences of two lovers in each of the seasons.

Elegiac: Kālidāsa created his own genre of poetry with Meghadūta (The Cloud Messenger), the story of a Yaksha trying to send a message to his lover through a cloud. Kalidasa set this poem to the mandākrāntā meter, which is known for its lyrical sweetness. It is one of Kalidasa's most popular poems and numerous commentaries on the work have been written.

Q33] Ans: C

Correct statements regarding Jainism:

1. Jain cosmology considers the universe as an uncreated entity that has existed since infinity with neither beginning nor end. Hence statement 1 is incorrect.
2. Mahavira did not believe in the existence of the God as a creator of the universe.
3. Karma is reason for birth and rebirth of a being.

The distinguishing features of Jain philosophy are:

- Belief on independent existence of soul and matter.
- Refutation of the idea that a supreme divine creator, owner, preserver or destroyer of the universe exists.
- Potency of karma, eternal universe.
- Accent on relativity and multiple facets of truth and
- Morality and ethics based on liberation of soul.
- Jainism strongly upholds the individualistic nature of soul and personal responsibility for one's decisions; and that self-reliance and individual efforts alone are responsible for one's liberation.

Q34] Ans: B

In the post mauryan age, kamandhaka wrote 'neetisara' based on kautilya's artha shastra and serves as an important literary source of guptan age.

The Mudrarakshasa (The Signet of the Minister) is a Sanskrit-language play by Vishakhadatta that narrates the ascent of the king Chandragupta Maurya (r . c. 324 – c. 297 BCE) to power in India. The play is an example of creative writing, but not entirely fictional.

The Harshacharita (The deeds of Harsha), is the biography of Indian emperor Harsha by Banabhatta, also known as Bana, who was a Sanskrit writer of seventh-century CE India.

Rajatarangini (Rājataranṅiṇī, "The River of Kings") is a metrical legendary and historical chronicle of the north-western Indian subcontinent, particularly the kings of Kashmir. It was written in Sanskrit by Kashmiri historian Kalhana in the 12th century CE.

Q35] Ans: C

Temples were not found at Harappan civilization settlement.

These urban features vary little from place to place.

- The first common feature is Indus script on seals. ...
- The second most important feature is town planning. ...

Synergy Study point

- A fortified citadel at most of the cities. ...
- Houses with kitchens and wells, tanks or water reservoirs.
- Use of standard weights and measurement throughout the civilization.
- Presence of wheel made pottery.
- The Practice of burying the dead.

Q36] Ans: A

Correct statements regarding Rig Vedic Aryans:

1. Women took part in public life and attended meetings of Vidhata. Vidatha appears for 122 times in the Rig-Veda and seems to be the most important assembly in the Rig Vedic period. Vidatha was an assembly meant for secular, religious and military purpose. ... Vidatha was the earliest folk assembly of the Aryans, performing all kinds of functions- economic, military religious and social.

2. The whole economy was essentially pastoralist.

3. The references to samiti come from the latest books of the Rig-Veda showing that it assumed importance only towards the end of the Rig-Vedic period. Samiti was a folk assembly in which people of the tribe gathered for transacting tribal business. Sabha was basically a kin-based assembly and the practice of women attending it was stopped in later-Vedic times. Hence statement 3 is incorrect.

Q37] Ans: A

Buland Darwaza or the loft gateway at Fatehpur Sikri was built by the great Mughal emperor, Akbar in 1601. Akbar built the Buland Darwaza to commemorate his victory over Gujarat.

Q38] Ans: D

1. Hydaspes (326 BCE) Hydaspes (Old Indian Vitasā, modern Jhelum): river in Pakistan, famous for a battle of Alexander the Great. In May 326, the Macedonian king Alexander the Great and his ally, raja Ambhi of Taxila, defeated Porus, a raja who had not been able to surrender himself to Alexander. Hence statement 1 is incorrect.

2. At the time of Alexander's invasion Ghanananda was ruling over Magadha. Hence statement 2 is incorrect.

The most important outcome of this invasion was the establishment of direct contact between India and Greece in various fields. Alexander's campaign opened up four distinct routes by land and sea, paving the way for Greek merchants and craftsmen, and increasing the existing facilities for trade.

Q39] Ans: A

Mughals paintings :

Synergy Study point

1.They were known for accuracy of representation of human figures. 'Mughal painting' was indeed of incorporating certain shapes of animals and human figures . The painter excelled in the representation of hair style with accuracy .

2.During the reign of Akbar, European paintings were introduced in Mughal court by Portuguese priests. Hence statement 2 is incorrect.

Q40] Ans: D

Features of Mauryan art had no substantial influence on Gandhara school. Hellenistic influence on Indian art reflects the artistic influence of the Greeks on Indian art following the conquests of Alexander the Great, from the end of the 4th century BCE to the first centuries of our era. with many noticeable influences on the arts of the Maurya Empire (c.321–185 BCE) especially.

Q41] Ans: A

Correct Statements

1.Bhakti movement was contemporary of Sufi movement.

2.Bhakti movement emphasized on oneness of God.

3.It accepted salvation with family life. Hence statement 3 is incorrect.

4.It used regional languages as means for preaching. Hence statement 4 is incorrect.

Q42] Ans: B

The Second Battle of Tarain was fought in 1192 by the Ghurids against the Chahamanas and their allies, near Tarain (modern Taraori in Haryana, India). The Ghurid king Mu'izz al-Din defeated the Chahamanas king Prithviraj Chauhan, thus avenging his earlier defeat at the First Battle of Tarain.

In 1329 AD, Muhammad bin Tughluq shifted his capital from Delhi to the more centrally located Devagiri in Maharashtra, which was renamed Daulatabad.

The First Battle of Panipat, on 21 April 1526, was fought between the invading forces of Babur and the Lodi dynasty. It took place in north India and marked the beginning of the Mughal Empire and the end of the Delhi Sultanate.

Abdali invaded the Mughal Empire seven times from 1748 to 1767.

Q43] Ans: C

Correct statements about the Nagara Style of temple architecture:

1.Nagara is mainly found in the Northern region. Hence statement 1 is incorrect.

2.The Shikhara of temple is curvilinear.

Synergy Study point

3. Tanks are absent. It is square in plan.

4. Dravid Style of temple architecture have enclosures with Gopurams. Hence statement 4 is incorrect.

Q44] Ans: A

1. Pala School of architecture flourished in Bengal and Bihar. Architecture:- Various mahaviharas, Stupas, chaityas, temples and forts were constructed. Temples:- The temples are known to express the local Vanga style. Terracotta:- Artistic and beautiful forms of terracotta were developed during the Pala period.

2. Khajuraho temples have highly individualistic architectural character. Khajuraho Temples are among the most beautiful medieval monuments in the country. These temples were built by the Chandella ruler between AD 900 and 1130. It was the golden period of Chandella rulers. It is presumed that it was every Chandella ruler has built at least one temple in his lifetime. So all Khajuraho Temples are not constructed by any single Chandella ruler but Temple building was a tradition of Chandella rulers and followed by almost all rulers of Chandella dynasty.

3. Dravidian Style belongs to the Pallava period. The Dravidian style of temple architecture began with the Pallava rule. It was a gradual evolution starting from the rock cut- cave temples to monolithic rathas which finally culminated in structural temples. Pallava period is an age when architecture showed grandeur and beauty.

4. Shore temples were built by Pallava. It is located near Chennai in Tamil Nadu. It is a structural temple, built with blocks of granite, dating from the 8th century AD. At the time of its creation, the site was a busy port during the reign of Narasimhavarman II of the Pallava dynasty. Hence statement 4 is incorrect.

Q45] Ans: D

Kalighat painting or Kalighat Pat originated in the 19th century West Bengal, India, in the vicinity of Kalighat Kali Temple, Kalighat, Calcutta, India, and from being items of souvenir taken by the visitors to the Kali temple, the paintings over a period of time developed as a distinct school of Indian painting. From the depiction of Hindu gods, god, and other mythological characters, the Kalighat paintings developed to reflect a variety of themes.

Q46] Ans: D

Megasthenes' Depiction of India's Society

Introduction: Megasthenes stayed as Ambassador of Seleukos Nikator at Chandragupta Maurya's court at Pataliputra for several years around 300 B.C. His book Indica which he wrote as a keen-witted observer survived only as fragments quoted by Diodorus, Strabo and, in particular, by Arrian (c. 95-175) in his own book Indika. Of particular interest is Megasthenes' detailed description of seven 'divisions' of the Indian society. It is unclear and since the number 'seven' does not fit the caste system, their usual translation as 'caste' is disputed.

Synergy Study point

Megasthenes described about India in his book Indica. He mentioned the following things:

India is a quadrilateral-shaped country, bounded by the ocean on the southern and the eastern side.

India has many large and navigable rivers, which arise in the mountains on its northern border.

Gold, silver, copper and iron are abundant on Indian soil. Besides tin and other metals are used for making a number of tools, weapons, ornaments, and other articles.

India has very fertile plains, and irrigation is practiced widely. The main crops include rice, millet, a crop called bosporum, other cereals, pulses and other food plants. There are two crop cycles per year, since rain falls in both summer and winter. During winter, wheat is sown.

A law, prescribed by ancient Indian philosophers, bans slavery. The law treats everyone equally, but allows the property to be unevenly distributed.

The population of India is divided into 7 hereditary castes: Philosophers, farmers, herders, artisans, Overseers, Councillors and Assessors and military.

After his description we find out so many wrong things like slavery was not there, may be the meaning of slavery for Megasthenes was different so he misunderstood this. Society was divided into seven groups. It seems that he did not understand India because of language problem.

Q47] Ans: B

Correct statements :

1. Buddhist Sangha was a democratic organization and monks had more rights than those of nuns members.
2. A resolution was passed in assembly of monks by reading it once without any objection. It was called Anusavan.
3. Upasampada, Buddhist rite of higher ordination, by which a novice becomes a monk, or bhikhu. Hence statement 3 is incorrect.
4. Uposatha day is for "the cleansing of the defiled mind," resulting in inner calm and joy. Hence statement 4 is incorrect.

Q48] Ans: B

The ancient term 'Bhritaka' meant an unskilled labour working for hire.

Q49] Ans: D

1. Mathura School is known for use of red sand stone for producing images of Buddha.
2. Amravati not influenced by Greco-Roman techniques to that extent. Hence statement 2 is incorrect.

Synergy Study point

Q50] Ans: C

Correct statements:

| Ruler | Inscription |
|--------------------|----------------------|
| A) Samudragupta | Allahabad |
| B) Rudradaman | Junagarh |
| C) Kharvela | Hathigumpha |
| D) Chandragupta II | Mehrauli Iron Pillar |

Q51] Ans: B

Out of the eight forms of Hindu marriage, the first four, i.e. 'Brahma', 'Daiva', 'Arsha' and 'Prajapatya' were the approved forms of marriage and the last four, such as, 'Asura', 'Gandharva', 'Rakshasa' and 'Paisacha' were unapproved forms of marriage

Q52] Ans: B

A place where intellectual debates among Buddhist mendicants took place.

Q53] Ans: B

Ancient ports centers are: Barygaza — Bharuch; Syrastrane — Saurashtra; Suppara — Soppara; Muziris — Pattanam; Colchi — Korkai; Camera — Puhar (Poompuhar); Poduca — Puducherry; Sopatama — Marakkanam; Maisolia — Masulipatnam; and Dasarna — Orissa.

Q54] Ans: B

ancient travellers who have made observations about untouchables in their descriptions

1. Fa-hien, a Chinese pilgrim, visited India during the reign of Chandra Gupta II. Only Chandalas (Untouchables), who lived outside cities, engaged in hunting.

2. Xuan Zang mentions about untouchability.

3. Megasthenes described Indian society as divided into seven groups. But he did not discuss about untouchability. Hence statement 3 is incorrect.

Synergy Study point

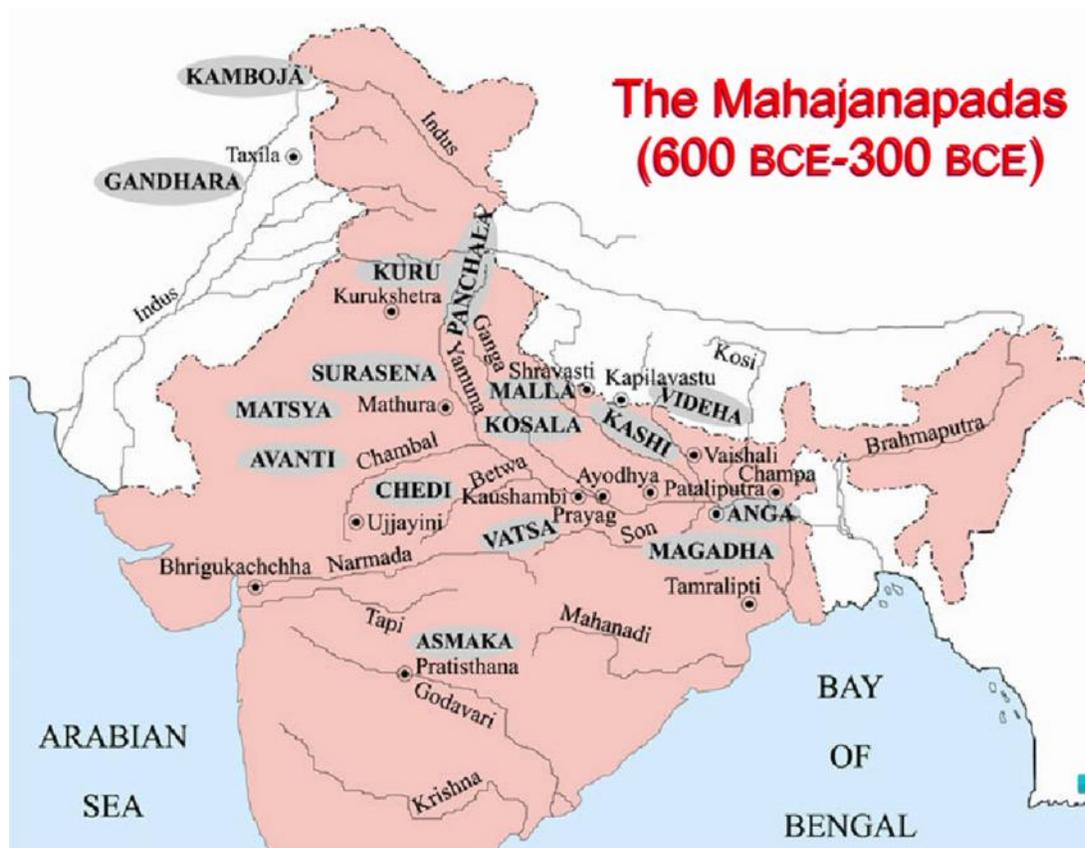
Q55] Ans: B

The first gunpowder device that was introduced to India was a rocket named "Hawai". This was used in the second half of 14th-century war by bahmani kingdom as well as Delhi Sultanate. So no such specific name is mentioned but yes the knowledge of gunpowder was brought by the Mongols in India and later used in war.

Q56] Ans: B

| Event in life of Buddha | Symbols as representation |
|-------------------------|---------------------------|
| A) Birth of Buddha | Lotus and Bull |
| B) Mahabhinishkraman | Ashva |
| C) The first sermon | Chakra |
| D) Mahaparinirvana | Stupa |

Q57] Ans: B



Synergy Study point

Q58] Ans: B

1. Jahangir claimed that he could distinguish which painter has drawn which part of the given painting. Hence statement 1 is incorrect.

2. Mughal painting reached its climax under the patronage of Jahangir.

Q59] Ans: C

The Arabian rabab and the rebec, which came from the orient in the middle ages and was played widely in Spain and France in the fifteenth century, are said to be the ancestors of the violin. Near the end of the middle ages, a bowed stringed instrument called a fiddle appeared in Europe.

North India: Instrumental Music - Sitar, Flute, Sarangi. The classical music of North India (Hindustani music) has roots in Persian Musiqi-e assil folk music, Sufi songs, Vedic chants, and the region's own folk traditions.

The veena, reigning as the chief ancient instrument and originating in South India, had been introduced in North India over the centuries through famous traveller-artists.

Though the name shahanai is of Persian origin, reed instruments have a very ancient history in India. In fact, in India, the shahanai is an ancient instrument like the vanshi.

Q60] Ans: D

Din-e-Ilahi was an elite religious movement, formulated by the Mughal emperor Akbar in the late 16th century AD. The idea was to combine Islam and Hinduism into one faith, but also to add aspects of Christianity, Zoroastrianism and Jainism. It was not a successful movement as the successors were not as liberal and tolerant as Akbar and therefore they did not promote it. Also, the more orthodox Muslims were not ready to accept other religious practices.

Q61] Ans: D

1. Iltutmish(1211 AD to 1236 AD)
2. Razia(1236 AD to 1239 AD)
3. Nasiruddin(1246 AD to 1266 AD)
4. Balban(1266 AD to 1288 AD)

Q62] Ans: D

Harisena, also called Harishena or Hirisena, was a 4th-century Sanskrit poet, panegyrist, and government minister. He was an important figure in the court of the Gupta emperor, Samudragupta. His most famous poem, written c. 345 CE, describes the bravery of Samudragupta and is inscribed on the Allahabad Pillar. At least one of his known inscriptions was written as a panegyric.

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Harisena was an early writer of Kāvya poetry; Arthur Berriedale Keith says of it, "Harisena's poem bears expressly the title Kāvya, though it consists both of prose and verse. Its structure is similar to the delineation of kings adopted in the prose romances of Subandhu and Bana". Other works attributed to either this author (or others by the same name) include Apabramsa Dharmapariksa, Karpuraprakara (Suktavall), the medical treatise Jagatsundari-Yogamaladhikara, Yasodharacanta, Astahnikakatha and Brhatkathakosa. He was also the chief minister of Samudragupta's empire. Harisena had a great interest in playing the lute with his friend Samudragupta. Harisena had also played an important role in the coronation of Samudragupta with Kumaradevi.

Bāṇabhaṭṭa was a 7th-century Sanskrit prose writer and poet of India. He was the Asthana Kavi in the court of King Harsha Vardhana, who reigned c. 606–647 CE in north India first from Sthanvishvara (Thanesar), and later Kannauj. Bāṇa's principal works include a biography of Harsha, the Harshacharita (Deeds of Harsha), and one of the world's earliest novels, Kadambari. Bāṇa died before finishing the novel and it was completed by his son Bhūṣaṇabhaṭṭa. Both these works are noted texts of Sanskrit literature. The other works attributed to him are the Caṇḍikāśataka and a drama, the Pārvatīpariṇaya. Banabhatta gets an applause as "banochhistam jagatsarvam" meaning Bana has described everything in this world and nothing is left.

The Aihole inscription was written by the Ravikirti, royal poet at the court of Chalukya King, Pulakeshi II who reigned from 610 to 642 CE. The poetic verses (Shilalekh or stone inscription) of Ravikirti, in praise of the king, can be read at the Meguti temple, dated 634 CE. The inscription is in the Sanskrit language, and uses Kannada script.

Bhavabhuti was an 8th-century scholar of India noted for his plays and poetry, written in Sanskrit. His plays are considered the equal of the works of Kalidasa. Bhavbhuti was born in Padmapura, Vidarbha, in Gondia district, on Maharashtra and Madhya Pradesh border. His real name was Srikantha Nilakantha, and he was the son of Nilakantha and Jatukarni. He received his education at 'Padmapawaya', a place some 42 km South-West of Gwalior. Paramhans Dnyananidhi is known to be his guru. He composed his historical plays at 'Kalpi', a place on banks of river Yamuna.

He is believed to have been the court poet of king Yashovarman of Kannauj. Kalhana, the 12th-century historian, places him in the entourage of the king, who was defeated by Lalitaditya Muktapida, king of Kashmir, in 736 AD.

Q63] Ans: B

Akbar's reign saw a series of initiatives

1. Abolition of Pilgrimage tax. In 1563 AD, Mughal Emperor Akbar abolished the pilgrimage tax on Hindus. All restrictions on the building of places of worship were removed. The result was that a large number of temples were built all over the country.

2. Abolition of Jaziya by Akbar. Jizya was abolished by the third Mughal emperor Akbar, in 1564. It was finally abolished in 1579..

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3. Declaration of Mehzar . In 1579, Mahzar Nama was declared by which the emperor declared that if there were confictions in the views of the debaters, he was entitled to choose any of the interpretations.

4. Introduction of Dashala System. The Dahsala or Zabti System was introduced under the reign of Akbar in the year 1580-82 in order to put a check on the problems that were arising due to fixing prices each year and revenue settlement of the last year.

Q64] Ans: A

Qutab Minar is a soaring, 73 m-high tower of victory, built in 1193 by Qutab-ud-din Aibak immediately after the defeat of Delhi's last Hindu kingdom.

Agra Fort was begun by Akbar between 1565 and 1573.

Fatehpur Sikri is a town in the Agra District of Uttar Pradesh, India. The city itself was founded as the capital of Mughal Empire in 1571 by Emperor Akbar.

Taj Mahal. An immense mausoleum of white marble, built in Agra between 1631 and 1648 by order of the Mughal emperor Shah Jahan.

Q65] Ans: A

forms of taxation levied in India during the Middle Ages.

Ghari: Ghari was tax on Houses. It was introduced by Allauddin Khilji.

Charah: Charah was tax on Grass lands used for grazing of animals. It was also introduced by Allauddin Khilji.

Kharaz: Kharaz was tax levied on gross production of lands belonged to non - Muslims. It was introduced by Firoz Shah Tughlaq.

Ushraf: Ushraf was tax levied on gross production of lands belonged to Muslims.

Zakat: Zakat was religious tax levied on Muslims. This was kept in the special treasury of Diwan-i-Rasalat headed by Dabir-i-Mulk.

Jizya: Jizya was tax levied on non-Muslims and non-followers of Islam.

Khoms: Khoms was 1/7th of production from mines.

Sharab or Shart: Sharab or Shart was 1/10th of crop production levied on farmers to develop and maintain water supply facilities. It was introduced by Firuz Tughlaq.

Tax (Revenue): In the Vijayanagara Empire, the Government department responsible collecting the land revenue is called as Athanave. The Vijaya-nagara emperors collected the taxes based on the soil fertility

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of lands. Tax on production is 1/6 of the gross production. It was paid either in the form of crop or Money. Heavy taxes were levied on prostitution.

Zarib: Zarib was introduced by Murshid Quli Khan based on the unit bhiga. It was collected as one quarter of the crop production. It was paid in any form.

Chaut and Sardeshmukhi: Shivaji collected these taxes outside of his territory. Chaut was ¼ of the government revenue paid by Mughal Officers. In addition to this Sardeshmuki was another ten percent tax.

Q66] Ans: D

1. Unification of the continent under a single empire.
2. Well-developed system of statecraft as given in Arthashastra.
3. Earliest surviving stone sculptures of India can be traced back to Harappan civilization.
4. Oldest artificial caves architecture. Ex. Barabar hill caves dedicated to Ajivka sect.

Q67] Ans: D

Administrative Reforms

Alauddin Khilji was a strong and efficient ruler. He set up a strong central government. He was the highest authority of the state and he believed in the history of divine right. The Sultan started considering himself a representative of God or "Shadow of God". As a result, he restricted matrimonial relations among nobles and officers as well as he prohibited secret meetings and parties etc. He appointed spies to keep an eye on them and tried to confiscate their excess wealth. He prohibited wine and gambling and refrained himself from these activities. Alauddin Khilji prevented the interference of Ulemas in administration.

Military Reforms

- Alauddin Khilji maintained a strong and huge standing army to safeguard his empire.
- He introduced the system of branding of horses (dagh) and maintenance of descriptive register of soldiers to prevent false musters and corrupt practices.
- Alauddin abolished the Jagir system and paid the salaries in cash.
- He fixed the pay of soldiers at 234 tankas a year, with an additional 78 tankas for a soldier maintaining two horses.
- Ariz-i-Mumalik was in charge of the appointment of soldiers.

Revenue Reforms

- Alauddin Khilji introduced scientific method of measurement of land for the assessment of land revenue.

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- He imposed heavy taxes on the Sardars, Jagidars and Ulemas.
- Jazia was imposed on non-Muslims. They had to pay it along with other taxes like pilgrim tax, octroi etc.
- He increased the salaries of revenue officials to check bribery and corruption.
- The post of a special officer called "Mustakhraj" was created to collect land revenue from peasants.
- He took steps to safeguard the peasants from the demands of corrupt revenue officials by imposing strict punishments even for petty offences.

Economic Reforms (Market Regulations)

Alauddin Khilji introduced the market regulations to help soldiers and to make ends meet. Prices of all articles of common use were fixed. Separate department and special officers were appointed to regulate the market. The price fixed in the capital was applicable to all towns.

Q68] Ans: D

The Dashavatara Temple is an early 6th century Vishnu Hindu temple located at Deogarh, Uttar Pradesh in the Betwa River valley in north-central India.

The Kandariya Mahadeva Temple meaning "the Great God of the Cave", is the largest and most ornate Hindu temple in the medieval temple group found at Khajuraho in Madhya Pradesh, India.

Brihadishvara Temple, also called Rajarajesvaram or Peruvudaiyār Kōvil, is a Hindu temple dedicated to Shiva located in South bank of Kaveri river in Thanjavur, Tamil Nadu, India.

Lingaraja Temple is a Hindu temple dedicated to Shiva and is one of the oldest temples in Bhubaneswar, the capital of the Indian state of Odisha.

Q69] Ans: C

Sreni, in the context of Ancient India, was an association of traders, merchants, and artisans. Generally, a separate shreni existed for a particular group of persons engaged in the same vocation or activity.

Sarthavaha Vama were representatives of the trade-guilds / vaishya.

Malakara :A flower-seller, a florist, a gardener

Dasaka (fisherman)

Q70] Ans: A

1.They were written in Brahmi, Kharoshti and Aramenic scripts. The inscriptions found in the central and eastern part of India were written in Magadhi Prakrit using the Brahmi script, while Prakrit using the Kharoshthi script, Greek and Aramaic were used in the northwest.

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2. The pillars of Ashoka are a series of columns dispersed throughout the Indian subcontinent, erected or at least inscribed with edicts by the Mauryan Emperor Ashoka during his reign from c. 268 to 232 BC. Hence statement 2 is incorrect.

Q71] Ans: B

Kalamkari is a type of hand-painted or block-printed cotton textile, produced in Indian states of Andhra Pradesh and Telangana. Only natural dyes are used in Kalamkari and it involves twenty three steps.

There are two distinctive styles of kalamkari art in India - Srikalahasti style and the Machilipatnam style. The Srikalahasti style of Kalamkari(Kalankari), wherein the "kalam" or pen is used for freehand drawing of the subject and filling in the colors, is entirely hand worked. This style flowered around temples and their patronage and so had an almost religious identity - scrolls, temple hangings, chariot banners and the like, depicted deities and scenes taken from the Hindu epics - Ramayana, Mahabharata, Purana and the mythological classics. This style owes its present status to Kamaladevi Chattopadhyay who popularized the art as the first Chairperson of the All India Handicrafts Board.

Q72] Ans: B

Characteristics of Neolithic Period in India

The Neolithic Age saw the man turning into food producer from food gatherer. It also witnessed the use of pottery for the first time. People used microlithic blades in addition to tools made of polished stone. The use of metal was unknown.

1. Agriculture: The people of Neolithic Age cultivated ragi, horse gram, cotton, rice, wheat, and barley and hence were termed as food producers. They domesticated cattle, sheep, and goats.

2. Tools: The people used microlithic blades in addition to tools made of polished stones. They used stone hoes and digging sticks for digging the ground. The ring stones of 1-1/2 kg of weight were fixed at the ends of these digging sticks. They also used tools and weapons made of bone; found in Burzahom (Kashmir) and Chirand (Bihar).

3. Weapons: The people primarily used axes as weapons. The North-western part of Neolithic settlement used rectangular axes having curved cutting edge. The Southern part used axes with oval sides and pointed butt while polished stone axes with rectangular butt and shouldered hoes were use in the north-eastern part.

4. Housing: The people of Neolithic Age lived in rectangular or circular houses which were made of mud and reed. The people of Mehrgarh lived in mud-brick houses while pit-dwelling is reported from Burzahom, the Neolithic site found in Kashmir.

5. Pottery: With the advent of Agriculture, people were required to store their food grains as well as to do cooking, arrange for drinking water, and eating the finished product. That's why pottery first

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appeared in the Neolithic Age. The pottery of the period was classified under grey ware, black-burnished ware, and mat-impressed ware.

6. Technology: In the initial stage of the Neolithic Age, hand-made pottery was made but later on the foot-wheels were used to make pots.

7. Community Life: Neolithic people had common right over property. They led a settled life.

8. Use primary (naturally available) colours in wall paintings. Ex. Bhimbetaka.

Q73] Ans: C

1. They had a great navy which helped them to conquer Sri Lanka and many areas of South East Asia. The Chola navy played a vital role in the expansion of the Chola Empire, including the conquest of the Ceylon islands and naval raids on Sri Vijaya (present-day Indonesia).

2. During the Chola period, society was in a flux, and was organized based on Varnasrama model. The general atmosphere was one of social harmony and contentment with the existing order. We also notice proliferation of subcastes like Kaikkala, Chatti, Cheek, Kammalar, and Rathakara besides the regular four Varnas. Another feature to be noted is the further division of the subcaste into Valangai and Idangai or the right hand and left hand castes.

3. Brihadeshwar temple was built during Cholas period. The Kailash Temple is the sixteenth cave, and it is one of the 32 cave temples and monasteries forming the magnanimous Ellora Caves. As per the historical records, it was built by the 8th century Rashtrakuta King Krishna I between the year 756 and 773 AD.

Q74] Ans: C

Mamallapuram, also known as Mahabalipuram, as a town in Chengalpattu district in the southeastern Indian state of Tamil Nadu. Mamallapuram was one of two major port cities by the 7th century within the Pallava kingdom. The town was named after Pallava king Narasimhavarman I, who was also known as Mahamalla. Along with economic prosperity, it became a center of a group of battle monuments carved out of rock. These are dated to the 7th and 8th centuries: rathas (temples in the form of chariots), mandapas (cave sanctuaries), giant open-air rock reliefs such as the famous Descent of the Ganges, and the Shore Temple dedicated to Shiva, Durga, Vishnu, Krishna and others.

Q75] Ans: C

Muhammad bin Tughluq (also Prince Fakhr Malik Jauna Khan, Ulugh Khan; died 20 March 1351) was the Sultan of Delhi from 1325 to 1351. He was the eldest son of Ghiyas -ud -Din -Tughlaq, the Turko-Indian founder of the Tughluq dynasty. He was born in New Delhi. He was interested in medicine and was skilled in several languages — Persian, Arabic, Turkish and Sanskrit. Ibn Battuta, the famous traveler and jurist from Morocco, was a guest at his court and wrote about his suzerainty in his book. From his accession to

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the throne in 1325 until his death in 1351, Muhammad contended with 22 rebellions, pursuing his policies, consistently and ruthlessly.

Q76] Ans: C

Assertion (A): Alauddin Khilji tried to control the prices of many commodities.

Reason (R): He has to maintain a huge standing army and he was unwilling to raise the salary, therefore, he increased the power of tanka (money of his period) by regulation of the market and control the prices.

Q77] Ans: A

1. It is an example of Nayaka form of temple architecture. The earliest temple at Madurai was likely constructed in the 7th century C.E., but the temple complex we experience today is largely the work of the Nayak dynasty in the 16th and 17th centuries.

2. It is famous for its 1000 pillars Mandapa. The Thousand Pillar Hall (Q) contains 985 (instead of 1000) carved pillars, with two shrines occupying the space of the remaining 15. The hall was built by Ariyanatha Mudaliar in 1569 and blends engineering skill and artistic vision. Ariyanatha Mudaliar was prime minister and general of Viswanatha Nayaka, the first Nayaka of Madurai (1559–1600).

3. Characteristics of Meenakshi Temple include covered porches on temples, tall entry gate towers on two or more sides, many-pillared halls, and a water tank or reservoir for ritual bathing. Hence statement 3 is incorrect.

Q78] Ans: C

Fresco (plural frescos or frescoes) is a technique of mural painting executed upon freshly laid, or wet lime plaster. Water is used as the vehicle for the dry-powder pigment to merge with the plaster, and with the setting of the plaster, the painting becomes an integral part of the wall. The word fresco (Italian: affresco) is derived from the Italian adjective fresco meaning "fresh", and may thus be contrasted with fresco-secco or secco mural painting techniques, which are applied to dried plaster, to supplement painting in fresco. The fresco technique has been employed since antiquity and is closely associated with Italian Renaissance painting.

The Bagh Caves are a group of nine rock-cut monuments, situated among the southern slopes of the Vindhya in Bagh town of Dhar district in Madhya Pradesh state in central India. These monuments are located at a distance of 97 km from Dhar town. These are renowned for mural paintings by master painters of ancient India.

The Badami cave temples are a complex of Hindu and Jain cave temples located in Badami, Cave 3 also shows fresco paintings on the ceiling, some of which are faded and broken.

Sittanavasal Cave (Chithannavasal Cave) and Eladipattam. Some of the best cave paintings of medieval India are located in Sittanavasal Cave in Tamil Nadu. This rock-cut Jain monastery contains artwork

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comparable to famous murals in Ajanta Caves and Bagh Caves. Paintings were made in fresco technique.

Q79] Ans: A

Each district was managed by three officers' namely Pradeshika, Rajuka, & Yukta. Pradesika was senior followed by Rajuka and Yukta. The rajjukas were officers responsible for land measurement and fixing their boundaries. They were also given power to punish the guilty and set free the innocents

Q80] Ans: A

The rise of Brahman's aristocracy in the post Gupta period was facilitated by increase in donation of land to priestly class. Brahmadeya represented the grant of land either in a single plot or whole villages donated to Brahmanas by making them land-owners or land-controllers. Brahmadeyas, however helped to bring virgin land under cultivation and to integrate the existing rural settlement into a new economic order, dominated by the Brahmanas proprietor. [They were exempted from various land taxes and dues either entirely or partially such as in the initial states of settlement. The taxes from the donated villages were assigned to Brahmana donees. Brahmadeyas also helped the ruling families as they did gain the ideological support for their political power. The donation of land sometimes represented more than just the transfer of land rights. At many instances, human resources such as peasants, artisans and others along with revenues and economic resources were also transferred to the donees.

Q81] Ans: B

Naqqar Khana is a term for a drum house or orchestra pit during ceremonies. The name literally means drum (Naqqar/Naubat)-house (Khana). They are a distinct sign of Mughal architecture and were constructed under areas their influence in India, Pakistan and nearby countries.

Q82] Ans: B

Description of role of Nayakas and Amara-Nayakas in Vijayanagara Empire: Nayakas were military chiefs usually mentioned law and order in their areas of control. They maintained forests and kept armed supporters. They use to control and expand fertile land and agricultural settlements.

Q83] Ans: B

List of Foreign Travellers visited Vijayanagar Kingdom

| Name of Travellers | Place they came from |
|-------------------------|----------------------|
| Abu Abdullah/Ibn Batuta | Morocco |
| Nicolo de Conti | Italy |

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| | |
|----------------------|--------------------|
| Abdur Razzaq | Persia |
| Athanasius Nikitin | Russia |
| Ludvico de Vortheima | Italy |
| Duarte Barbosa | Portugal |
| Dominigo Paes | Portugal |
| Fernao Nuniz | Portugal |
| Marco Polo | Republic of Venice |

Q84] Ans: B

Haqq-i-Shirb was the tax collected on use of canal water for irrigation by farmers. Firoz Tughlaq introduced Haqq-i-Shirb.

Q85] Ans: D

A profound example of the Nagara style of architecture, Dilwara temple was built between the 11th and the 13th century by Vastupal Tejpal. Within the temple there are 5 small temples: Vimal Vasahi (Shri Adi Nathji temple) dedicated to the first Jain Tirthankar, Lord Rishabh.

Q86] Ans: B

Ellora is a UNESCO World Heritage Site located in the Aurangabad district of Maharashtra, India. It is one of the largest rock-cut monastery-temple cave complexes in the world, featuring Buddhist, Hindu and Jain monuments, and artwork, dating from the 600–1000 CE period. Cave 16, in particular, features the largest single monolithic rock excavation in the world, the Kailasha temple, a chariot shaped monument dedicated to Shiva. The Kailasha temple excavation also features sculptures depicting the gods, goddesses and mythologies found in Vaishnavism, Shaktism as well as relief panels summarizing the two major Hindu Epics.

There are over 100 caves at the site, all excavated from the basalt cliffs in the Charanandri Hills, 34 of which are open to public. These consist of 12 Buddhist (caves 1–12), 17 Hindu (caves 13–29) and 5 Jain (caves 30–34) caves, each group representing deities and mythologies prevalent in the 1st millennium CE, as well as monasteries of each respective religion. They were built close to one another and illustrate the religious harmony that existed in ancient India. All of the Ellora monuments were built during Hindu dynasties such as the Rashtrakuta dynasty, which constructed part of the Hindu and Buddhist caves, and

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the Yadava dynasty, which constructed a number of the Jain caves. Funding for the construction of the monuments was provided by royals, traders and the wealthy of the region.

Although the caves served as monasteries, temples and a rest stop for pilgrims, the site's location on an ancient South Asian trade route also made it an important commercial centre in the Deccan region

Q87] Ans: D

Gulbadan Begum (c. 1523 – 7 February 1603) was a Mughal princess and the daughter of Emperor Babur, the founder of the Mughal Empire. She is best known as the author of Humayun-Nama, the account of the life of her half-brother, Emperor Humayun, which she wrote on the request of her nephew, Emperor Akbar.

Bāburnāma ("Book of Babur" or "Letters of Babur"; alternatively known as Tuzk-e Babri) is the memoirs of Ṣahīr-ud-Dīn Muhammad Bābur (1483–1530), founder of the Mughal Empire and a great-great-great-grandson of Timur.

The Akbarnama which translates to Book of Akbar, is the official chronicle of the reign of Akbar, the third Mughal Emperor (r. 1556–1605), commissioned by Akbar himself by his court historian and biographer, Abu'l-Fazl ibn Mubarak who was one of the nine jewels in Akbar's court.

The Badshah Nama (Chronicle of the Emperor Shah Jahan) is a genre of works written as the official visual history of Mughal Emperor, Shah Jahan's reign. Most significant work of this genre was written by the pupil of Abdul Fazal Abdul Hamid Lahori in two volumes

Q88] Ans: A

Changes in Akbar's Mansabdari System Jahangir and Shah Jahan introduced new systems into the original mansabdari system of Akbar. While the system introduced by Jahangir was called du-aspah sih-aspah, the one brought out by Shah Jahan was the month-ratio or month-scale system.

Q89] Ans: B

Aihole temples and monuments, also called Aivalli or Ayyavole or Aiholi temples and monuments, are a collection of over 100 temples built predominantly between 6th and 8th century near Malaprabha river in Karnataka. The Ravanaphadi temple has one of earliest collection of key Hindu theological concepts in the region, such as Harihara or equivalence and unity of Shiva and Vishnu; Ardhanarishvara or (; divinity in arts through Nataraja showing Natya Shastra classical dance postures; Durga as Mahishasuramardini and Saptamatrikas (Shaktism, nature of evil and victory of good, seven aspects of protective mothers); the divine rescuing goddess earth (Vaishnavism, Varaha avatar lifting Bhudevi); and others. Vedic deities Indra and Indrani are carved in the ceiling, as are Vishnu and Lakshmi. Three major pan-Indian river goddesses are reverentially included.

The sculpture is located in rock-cut cave 5 at Udayagiri which dates to the early 5th Century. This large-scale sculpture depicts the myth of Vishnu as Varaha, the Boar, rescuing the goddess Bhudevi, the earth, from the waters.

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The Dashavatara Temple is an early 6th century Vishnu Hindu temple located at Deogarh, UP. Below the reclining Vishnu is a panel depicting the five males (Pandavas) and one female (Draupadi).

Arjuna's Penance is one of the magnificent monuments of Mahabalipuram. This wonderful bas air relief dates back to the mid-seventh century. Standing tall at a height of 43 feet, the monolith was carved on the face of two huge adjoining boulders, making its length around 96 feet.

Q90] Ans: B

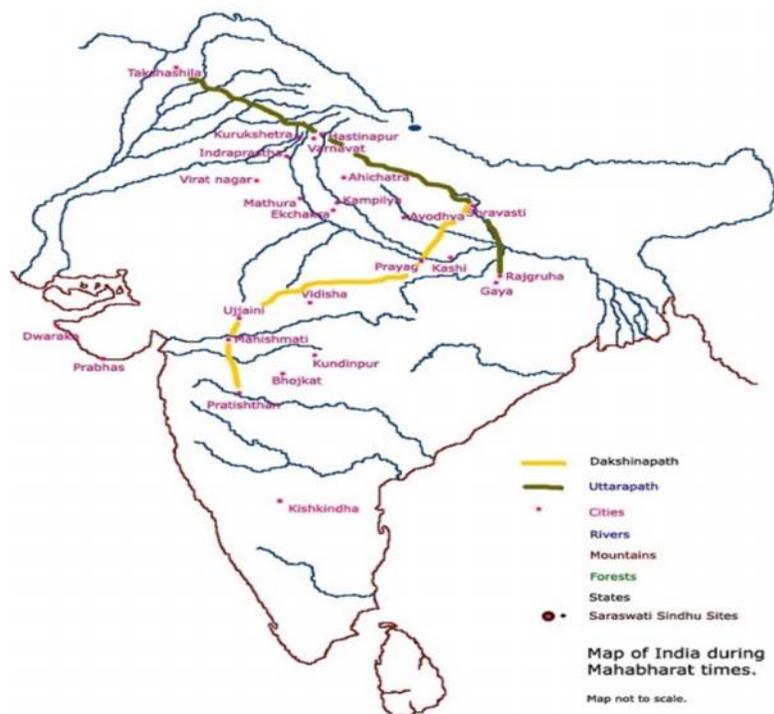
1. Unlike Mesopotamia and Ancient Egypt, the inhabitants of the Indus Valley Civilization did not build large, monumental structures. They were not influenced by outside especially Mesopotamia. Hence statement 1 is incorrect.

2. Sculptors were not integral part of these architecture.

3. There was more concentration on utility factor than on artistic factor.

Q91] Ans: B

The Dakshinapatha trade route was one of two great highways that have connected different parts of the sub-continent since the Iron Age. The other highway was the Uttarapatha or the great northern road that ran from Taxila in Pakistan, through the modern Punjab up to the western coast of Yamuna.



Q92] Ans: B

Abū Rayḥān Muḥammad ibn Aḥmad Al-Bīrūnī (973–after 1050), known as Biruni or Al-Biruni in English language, was an Iranian scholar and polymath. He was from Khwarazm – a region which encompasses modern-day western Uzbekistan, and northern Turkmenistan. Hence Statement 1 is incorrect.

Q93] Ans: D

Ziyauddin Barani (1285 – 1357) was a Muslim political thinker of the Delhi Sultanate located in present-day North India during Muhammad bin Tughlaq and Firuz Shah's reign. Ab'ul Hasan Yamīn ud-Dīn Khusrau (1253 – 1325).

Q94] Ans: A

Disintegration of the Gupta State Power

The Guptas began to rule independently from AD 319-320. Though they ruled until AD 550, the effective period of their rule is not more than a hundred and fifty years, i.e., till the end of Skandagupta.

Generally, the reasons for the disintegration of any power structure are explained, as a combination of external factors with internal weaknesses.

1. It is generally agreed upon by almost all historians that the Huna invasions were the main or at least one of the principal causes for the decline of the Gupta power. It is no exaggeration to state that the Huna attacks dealt a severe blow to the Gupta authority particularly in northern and western regions. Further, the internal attacks of the Pushyamitras, who are identified with the Patumitras and Durmitras of the Puranas, also caused notable destabilization to the state power of the Guptas.

2. Another cause for the disintegration was the succession of weak rulers after Skandagupta.

3. Yet another factor behind the disintegration of the Gupta state power was the administrative weakness. Guptas made no efforts to impose an effective control over their regions. Their control was effective as long as powerful rulers occupied the Gupta throne and exercised their authority effectively.

However, crisis of succession or weak monarchs led local chiefs to declare independence. This naturally resulted in constant military preparedness that led to the crippling of the financial resources of the Gupta Empire. Though Skandagupta thwarted the early attacks of the Hunas, the struggle disrupted the international trade of north-western India and eroded one of the most important financial bases of the Guptas.

4. By the end of the 5th century AD and beginning of the 6th century AD, taking advantage of the chaotic condition of the Gupta Empire, many regional powers asserted themselves by declaring independence. Further, for some historians, another cause for the disintegration of the Gupta Empire was the beginning of feudalization of the polity, economy and society. They argue that this process of feudalization with the issue of land grants first to religious and later to secular beneficiaries resulted in

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loss of revenue and diminished administrative control over the kingdom. Further, the growing importance of Samantas weakened the central authority.

5. Another cause for the decline and disintegration of the Guptas is said to be their tilt towards the asceticism of Buddhism during the reign of Kumaragupta and Buddhagupta. It is suggested that the founding of Nalanda University by Kumaragupta and of Buddhist learning and the patronage extended by Buddhagupta are index of their tilt towards Buddhism that advocates non-violence.

It is not true that they patronized Buddhist educational institutions but this does not mean that they renounced violence even for protection of their territories from external and internal disorders, nor is there any conclusive evidence to prove that they disowned their royal duties and spent their lives as ascetics, embracing Buddhist philosophy.

6. Loss of Gujarat and decline in trade.

Q95] Ans: D

Steps which were taken by Balban to strengthen his control:

1. Strengthening the position of the Sultan:

Balban took the following steps in this regard:

- (i) He glorified the position of the Sultan. He declared that it was the duty of all to submit to him.
- (ii) He enforced strict discipline in the court; No one was allowed to indulge in humour or loose talk.
- (iii) He himself set ideal examples. He gave up drinking. He never came to the court without proper dress.
- (iv) He prescribed several practices for the nobles of his court. Court dress was fixed.
- (v) He appointed fearsome and tall guards who were to stand round king's person with naked swords.

All the above mentioned measures created an environment of terror and fear.

2. Efficient spy system:

Balban kept a close watch on the activities of the governors, nobles, military and civil officers and even on his own sons. Every spy had direct access to the Sultan. The spy system proved very helpful in checking conspiracies.

3. Liquidation of the Corps of Forty:

Balban very skilfully and sternly eliminated the group of forty slaves. They were humiliated publicly and punished severely. A cup of poison and the dagger of an assassin were equally good for him.

4. Strengthening administrative structure:

Synergy Study point

The administration of Balban was partly military and partly civil. All his officers were required to perform both types of duties. He himself kept control over the entire administration. He abolished the post of the 'Naib' (Prime Minister) or Deputy to the Sultan. Balban himself supervised the appointments of all officers. Only people of noble birth were appointed to higher posts.

5. Providing justice:

Balban succeeded in providing justice to his subjects. Prof. Habibullah has highly praised the sense of justice of Balban. He has quoted instances of punishment of highly placed noble as examples of upholding justice by Balban.

6. Confiscation of 'fiefs' (Jagirs):

Balban ordered an enquiry regarding the status of the 'Jagirdars'. It was revealed that most of the occupants of Jagirs were not the real owners. So he confiscated such jagirs. This had a salutary effect on feudal lords and they exhibited their loyalty to the Sultan.

7. Liquidation of thieves and robbers:

Balban very ruthlessly uprooted the menace of thieves and robbers by clearing out their hide outs in the forests.

8. Massacre of the Mewati Rajput's:

The Mewati Rajput's had become a terror for the people of Delhi. They used to loot, kill and abduct women. Balban crushed the Mewatis with an iron hand. Their hide-outs were besieged and every Mewati caught was immediately killed.

9. Strengthening army:

Balban realized that to make his despotism effective, to safeguard the empire from the invasion of the Mongols and to suppress rebellion He needed a strong army. He therefore increased the number of officers and soldiers of his army, paid them good salaries and took personal interest in their training. He personally planned every military campaign and kept it secret till the operation day.

10. Suppression of revolts:

Balban suppressed rebellions in the Doab, crushed the revolts of the Hindus of Rohelkhand and mercilessly quelled the revolt of Tughril Khan of Bengal. Balban's reign of terror is described by Barani in these words "On either side of the principal bazar, in a street more than two miles in length, a row of stakes was set up and the followers of Tughril were impaled (put to death) upon them. None of the beholders (eye-witnesses) had ever a spectacle so terrible, and many swooned with terror and disgust."

11. Providing effective defence against Mongol invasions: The Sultans of Delhi had to face the Mongol invasions from the north west. Balban too was not free.

12. Diwan-i-Arz in Delhi Sultanate was established by Balban. Diwan-i-Arz was essentially the Department of Military managed by Ariz-i-Mamalik. He was accountable for the regulation and preservation of the royal army.

Q96] Ans: A

The rule of Krishna Deva Raya is known as golden age of Telugu literature. Eight Telugu poets were regarded as eight pillars of his literary assembly and known as Ashtadiggajas. Krishna Dev Raya himself composed an epic Telugu poem Amuktamalyada.

Q97] Ans: C

Correctly matched

1. Chengiz Khan : Illtutmish
2. Ibn Batuta : Muhammad Bin Tughluq
3. Fa – Hien : Chandragupta Vikramaditya
4. Hien tsang : Harshavardhan

Q98] Ans: A

Fatehpur Sikri established during the 2nd half of the 16th century by the Mughal Emperor Akbar. Sikri (the City of Victory) was the capital of the Mughal Empire for near about 10 years. The series of monuments and temples are in a uniform architectural style, it includes one of the biggest mosques in India, the Jama Masjid. Akbar, transferred his residence and court from Agra to Sikri to honour the famous Sufi Saint Sheikh Salim Chishti, who resided here. Sikri was located on the direct road to Ajmer, where the dargah of Shaikh Muinuddin Chishti is located.

The khanqah of Sheikh Salim existed earlier at this place. Akbar's son Jahangir was born at the village of Sikri in 1569 and that year Akbar began construction of a religious compound to commemorate the Sheikh who had predicted the birth. After Jahangir's second birthday, he began the construction of a walled city and imperial palace here. The city came to be known as Fatehpur Sikri, the "City of Victory", after Akbar's victorious Gujarat campaign in 1573.

Q99] Ans: A

All puppetry in Odisha is called Kandhei. The string puppets of Karnataka are called Gombeyatta.

Q100] Ans: B

Karaikal Ammaiyar (meaning "the revered mother from Karaikkal"), one of the three women amongst the 63 Nayanmars, is one of the greatest figures of early Tamil literature. She was born at Karaikal, South India, and probably lived during the 6th century AD. She was a devotee of Shiva.

The Nalayira Divya Prabandham is a collection of 4,000 Tamil verses (Naalayiram in Tamil means 'four thousand') composed by the 12 Alvars, and was compiled in its present form by Nathamuni during the 9th – 10th centuries. The work, an important liturgical compilation of the Tamil Alvars, marks the beginning of the canonization of 12 Vaishnava poet saints.