

## Bihar Assistant Professor History Sample Paper

**Q1.** Arrange the following dynasty in chronological order (earliest to latest):

- A. The Ikshvakus
- B. The Bodhis
- C. The Abhiras
- D. Mahameghavahana

- (a) A, C, B, D
- (b) C, B, A, D
- (c) A, D, B, C
- (d) D, C, B, A

**Ans.(d)**

**Sol.** The correct answer is (d).

The chronological succession of these early Indian dynasties reflects the regional state formations following the decline of the Mauryan and Satavahana empires. The Mahameghavahanas emerged first in Kalinga, followed centuries later by the Abhiras, Bodhis, and finally the Ikshvakus.

### Information Booster

- The Mahameghavahana dynasty is the earliest, coming to prominence in Kalinga (modern Odisha) during the 1st century BCE.
- King Kharavela is its most famous ruler, known extensively from the Hathigumpha inscription.
- The Abhira dynasty rose to power in the western Deccan in the early 3rd century CE as successors to the Satavahanas.
- The Bodhi dynasty ruled the Tripuri region in central India around the 2nd and 3rd centuries CE.
- The Ikshvaku dynasty of Vijayapuri (Andhra Pradesh) ruled the Krishna-Guntur region during the mid to late 3rd century CE.
- These dynasties played pivotal roles in patronizing regional art, architecture, and religion, transitioning India into the classical age.

### Additional Knowledge

- Option A incorrectly places the Ikshvakus as the earliest dynasty, fundamentally disrupting the established post-Mauryan timeline.
- Option B incorrectly positions the Abhiras before the Mahameghavahanas, ignoring the BCE origins of the Kalinga rulers.
- Option C mistakenly places the Ikshvakus before the Mahameghavahanas, confusing the post-Satavahana period with the earlier post-Mauryan era.

**Q2.** The assassination of W. C. Rand by the Chapekar Brothers in 1897 occurred when the British officers were returning from celebrations held in honour of which event?

- (a) The coronation of Edward VII
- (b) The Diamond Jubilee of Queen Victoria
- (c) The Queen Victoria's Proclamation of 1858
- (d) The Delhi Durbar

**Ans.(b)**

**Sol.** The correct answer is (b).

On June 22, 1897, the Chapekar brothers executed a daring assassination of W. C. Rand and Lt. Ayerst in Pune. The British officers were ambushed precisely as they were returning from the lavish Diamond Jubilee celebrations of Queen Victoria.

#### **Information Booster**

- W. C. Rand was the harsh Chairman of the Special Plague Committee in Poona during the devastating, highly lethal bubonic plague epidemic of 1897.
- The military-style plague measures enforced by Rand's British troops were highly insensitive, involving forced entries into private homes, desecration of family shrines, and the mistreatment of women.
- This caused massive, unprecedented public outrage in Maharashtra, famously fueled and articulated by B.G. Tilak's fiery, anti-colonial articles in his newspaper Kesari.
- Damodar and Balkrishna Chapekar planned the assassination strictly as a violent act of retribution against these oppressive administrative measures.
- The assassination coincided precisely with the pompous Diamond Jubilee celebrations, deliberately highlighting the stark, cruel contrast between imperial celebration and Indian suffering.
- The brothers were later betrayed by informants, caught, tried, and executed by hanging, becoming early martyrs of the militant nationalist movement.

#### **Additional Knowledge**

- **A (The coronation of Edward VII):** King Edward VII was crowned in 1902, several years after the assassination event took place in 1897.
- **C (The Queen Victoria's Proclamation of 1858):** This foundational event occurred decades earlier, formally transferring administrative power from the East India Company directly to the British Crown after the 1857 revolt.
- **D (The Delhi Durbar):** Major imperial Delhi Durbars were held in 1877, 1903, and 1911 to assert British paramountcy, none of which chronologically align with the 1897 Pune assassination.

**Q3.** The term "Bhukti" in Jejakabhukti indicates:

- (a) A religious sect
- (b) A provincial administrative division
- (c) A military title
- (d) A land revenue tax

**Ans.(b)**

**Sol.** The correct answer is (b).

In ancient and early medieval Indian administrative terminology, the term "Bhukti" referred to a large provincial administrative division, roughly equivalent to a modern province. Jejakabhukti was the specific ancient geographical name for the Bundelkhand region, famously ruled by the Rajput Chandela dynasty.

#### **Information Booster**

- The term "Bhukti" became widely standardized during the Gupta period to denote a major province, which was further subdivided hierarchically into Vishayas (districts).

- A Bhukti was typically governed directly by a high-ranking official appointed by the king, often styled with grand titles such as "Uparika" or "Uparika Maharaja".
- Jejakabhukti directly derived its name from Jeja (or Jayashakti), an early, prominent, and foundational ruler of the Chandela dynasty.
- The Chandelas of Jejakabhukti are celebrated globally for their remarkable temple architecture, most notably the stunning Khajuraho group of monuments.
- Epigraphic records and land grants frequently use this precise term to delineate territorial boundaries for revenue collection and administrative command.
- This administrative model perfectly showcases the continuity of decentralized yet structurally organized governance in early medieval India.

#### Additional Knowledge

- **A religious sect:** The term has no association with religious or philosophical movements; such sects were usually referred to with terms like Sampradaya or Pantha.
- **A military title:** High-ranking military titles included Senapati, Mahadandanayaka, or Baladhikrita, distinct from territorial divisions like Bhukti.
- **A land revenue tax:** Taxes were usually denoted by specific terms like Bhaga, Bhoga, Kara, or Udranga, though the word 'Bhoga' (meaning enjoyment) shares a linguistic root with 'Bhukti'.

**Q4.** Which of the following sources provides a different list of Mahajanapadas compared to the Anguttara Nikaya?

- (a) Arthashastra
- (b) Bhagavati Sutra
- (c) Rigveda
- (d) Manusmriti

**Ans.(b)**

**Sol.** The correct answer is (b).

The Bhagavati Sutra (also known as the Vyakhya Prajnapti), a major Jain canonical text, provides a distinct list of the sixteen Mahajanapadas that differs significantly from the well-known list found in the Buddhist text, the Anguttara Nikaya. This text reflects a unique Jain geographical and political perspective.

#### Information Booster

- The Buddhist Anguttara Nikaya's list is considered the most authoritative by historians, featuring prominent states like Magadha, Kosala, Vatsa, and Avanti.
- The Bhagavati Sutra's alternate list includes several different regional names, such as Vanga, Malaya, Malava, Accha, and Kochcha, indicating a slightly later compilation or a geographically varied viewpoint.
- Both religious texts universally agree on the numerical existence of exactly sixteen (Solasa) major territorial states prior to the rise of the Magadhan empire.
- This divergence beautifully highlights how ancient texts prioritized regions of their own religious patronage and cultural footprint.
- The Jain text places a noticeably heavier emphasis on the eastern and southern geographical expanses compared to the strict Buddhist focus on the middle Gangetic valley.

- Understanding these textual variations is vital for scholars reconstructing the complex early historical geography of ancient India.

#### **Additional Knowledge**

- **Arthashastra:** Kautilya's treatise focuses comprehensively on statecraft, economy, and military strategy; it discusses the types of states (like Vairajya, Bhaujya) theoretically rather than listing the specific 16 Mahajanapadas.
- **Rigveda:** As an early Vedic text, it reflects a semi-nomadic tribal society (organized into Janas) and entirely predates the formation of the large, settled territorial states (Mahajanapadas) of the 6th century BCE.
- **Manusmriti:** A Dharmashastra text heavily focusing on orthodox law, varnashrama dharma, and social codes, not on detailing political geography.
- Students must remember that Panini's Ashtadhyayi also mentions several Janapadas, adding crucial linguistic corroboration to these religious texts.

**Q5.** The municipal administration of Pataliputra was managed by:

- (a) Mahamatras
- (b) A commission of thirty members
- (c) A single governor
- (d) Military officers

**Ans.(b)**

**Sol.** The correct answer is (b).

According to the Greek ambassador Megasthenes in his famed work 'Indica', the municipal administration of the great Mauryan capital city, Pataliputra, was managed by a sophisticated commission consisting of thirty members. This commission was further systematically divided into six specialized boards.

#### **Information Booster**

- Each of the six boards comprised exactly five members, handling distinct and highly specific urban responsibilities.
- The six boards meticulously managed: industrial arts, entertainment of foreigners, registration of births and deaths, trade and commerce, supervision of manufactured goods, and the strict collection of taxes.
- This highly detailed civic administrative structure demonstrates an exceptionally organized urban bureaucracy during the Mauryan zenith.
- The tax board was responsible for collecting a rigid one-tenth of the prices of articles sold, and any fraud against the state was punished severely.
- Megasthenes' account provides the most vital foreign literary evidence for Mauryan urban administration, supplementing indigenous Indian texts.
- Kautilya's Arthashastra also mentions a high-ranking city superintendent known as the Nagaraka, which seamlessly complements Megasthenes' observations.

#### **Additional Knowledge**

- **Mahamatras:** These were high-ranking officials or ministers in the Mauryan empire responsible for various sprawling administrative departments across the empire, but they were not exclusively a localized municipal commission.

- **A single governor:** The governance of the capital city was collective, bureaucratic, and highly delegated rather than autocratic at the municipal level.
- **Military officers:** While Megasthenes mentions a very similar 30-member committee for military administration (divided into naval, transport, infantry, cavalry, chariots, and elephants), civic duties were entirely separate.

**Q6.** Consider the following statements regarding Meghaduta:

- A. The poem describes a Yaksha sending a message to his beloved through a cloud.
- B. The Yaksha was exiled from Ramgiri.
- C. The poem is composed in the Mandakranta metre.
- D. The poem describes the path of the cloud towards Alaka, the abode of the Yaksha's beloved.
- E. The poem is structured as a Mahakavya of twenty cantos.

- (a) A, B, C and D only
- (b) A, C and E only
- (c) B, D and E only
- (d) A, B and E only

**Ans.(a)**

**Sol.** The correct answer is (a).

Meghaduta (The Cloud Messenger) is one of Kalidasa's most celebrated works, defining the genre of Sandesha Kavya (messenger poetry). While the narrative, geographical descriptions, and poetic metre are foundational, the text's structural classification distinguishes it from his other epics.

#### **Information Booster**

- The premise (A) revolves around a Yaksha, a nature spirit, asking a passing cloud to convey his deepest affections to his wife.
- The Yaksha was exiled to the Ashramas of Ramagiri (B) for a year due to a neglect of his duties toward his master, Kubera.
- Kalidasa masterfully composed the entire poem in the Mandakranta metre (C), a slow and majestic rhythm perfectly suited to express the heavy sorrow of separation (Vipralambha Shringara).
- The text vividly describes the geographical path (D) the cloud must take across central and northern India, passing through Ujjain, towards the mythical city of Alaka in the Himalayas.
- The poem provides rich glimpses into the flora, fauna, and urban life of ancient India.

#### **Additional Knowledge**

- Option B, C, and D are incorrect primarily because they include or exclude the wrong statements. Statement E is completely false. Meghaduta is not a Mahakavya (epic poetry) of twenty cantos; it is a Khandakavya (minor or short poem) consisting of just over 110 stanzas divided into two parts: Purvamegha (Previous cloud) and Uttaramegha (Consequent cloud). Kalidasa's Raghuvamsa and Kumarasambhava are classified as Mahakavyas.

**Q7.** Who is the author of the text Tantraloka?

- (a) Abhinavgupta
- (b) Rajashekhara

- (c) Govindasvami  
(d) Adi Shankara

**Ans.(a)**

**Sol.** The correct answer is (a).

The Tantraloka is a philosophical magnum opus written by the brilliant 10th-century Kashmiri philosopher and mystic Abhinavagupta. It is an incredibly comprehensive synthesis of the Trika system of Kashmir Shaivism, meticulously detailing its philosophical tenets, esoteric rituals, and meditative practices.

#### Information Booster

- Abhinavagupta was an unparalleled polymath who made profound and lasting contributions to philosophy, aesthetics, and literary criticism in ancient India.
- Tantraloka literally translates to "To Light on Tantra" and is systematically divided into 37 massive chapters (Ahnikas).
- He successfully synthesized various dualistic and non-dualistic schools of Shaivism into a cohesive, radically non-dualistic framework known as Pratyabhijna.
- Beyond dense philosophy, he is universally famous for his authoritative commentary "Abhinavabharati" on Bharata Muni's Natya Shastra.
- He profoundly elaborated on the classical "Rasa theory," particularly introducing and establishing 'Shanta Rasa' (tranquility) as the ultimate and highest aesthetic experience.
- His works undoubtedly represent the sheer intellectual pinnacle of medieval Kashmiri scholarship.

#### Additional Knowledge

- **Rajashekhar:** An eminent Sanskrit poet and dramatist of the 10th century, famous for works like Karpuramanjari and Kavyamimamsa, who was patronized by the powerful Gurjara-Pratiharas.
- **Govindasvami:** A prominent early medieval commentator on the Baudhayana Dharmasutra and an ancient Indian mathematician, entirely unrelated to the philosophy of Kashmir Shaivism.
- **Adi Shankara:** The great 8th-century philosopher who consolidated the orthodox doctrine of Advaita Vedanta and wrote major commentaries (Bhashyas) on the Upanishads and Brahma Sutras, not the Tantric Tantraloka.

**Q8.** Amrit-Kund, which deals with health, was translated into Persian under which of the following titles?

- (a) Hauz-ul-Hayat  
(b) Nuh Sipih  
(c) Fatehnama  
(d) Taz-ul-Masir

**Ans.(a)**

**Sol.** The correct answer is (a).

The ancient Sanskrit text 'Amrit-Kund', which deals extensively with Hatha Yoga practices and physical health, was translated into Arabic and later Persian under the descriptive title 'Hauz-ul-Hayat' (The Pool of Life) during the Sultanate period.

#### Information Booster

- The translation of Amrit-Kund beautifully reflects the early, profound intellectual interaction between Islamic scholars and indigenous Indian yogic traditions.

- Historical tradition claims the text was first introduced to the Islamic scholarly world by an ascetic Brahmin from Kamrupa (Assam) who visited Bengal.
- It was initially translated into Arabic by the scholar Rukn al-Din Samarqandi during the early 13th century.
- A highly influential and expanded Persian translation, titled Bahr al-Hayat (Ocean of Life), was later masterfully produced by the prominent Shattari Sufi master Muhammad Ghaus Gwaliyari in the 16th century.
- The text systematically deals with microcosmic-macrocosmic bodily correspondence, intense breath control (pranayama), and complex yogic postures (asanas).
- It played a highly significant role in familiarizing Indian Sufis with Hatha Yoga, leading to fascinating syncretic mystical practices.

#### Additional Knowledge

- **B (Nuh Sipihir):** A famous and beautiful poetical work (mathnawi) composed by Amir Khusrau, translating to 'The Nine Heavens'. It famously praises the climate, vibrant culture, flora, fauna, and people of India.
- **C (Fatehnama):** A generic historiographical term for a 'declaration of victory' or official military dispatch. It was famously used in texts like the Chachnama, originally known as Fatehnama-i-Sind.
- **D (Taz-ul-Masir):** The very first official dynastic history of the Delhi Sultanate, written in Persian by Hasan Nizami. It covers the reigns of Qutb al-Din Aibak and early years of Iltutmish.

**Q9.** The hymns of the Samaveda were sung by priests known as:

- (a) Hotri
- (b) Adhvaryu
- (c) Udgatar
- (d) Brahman

**Ans.(c)**

**Sol.** The correct answer is (c).

During elaborate Vedic sacrifices, the hymns of the Samaveda, which are primarily musical chants intricately derived from the Rigveda, were sung by a highly specialized category of priests known as the Udgatar. Their precise melodic recitation was deemed essential to properly appease the deities.

#### Information Booster

- The Samaveda is historically considered the absolute earliest reference for Indian classical music and the foundational origin of the Swaras (musical notes).
- The Udgatar priest's main and highly technical duty was to chant these complex melodies (Samans) correctly to ensure the spiritual success of the Sruta rituals.
- The massive Vedic sacrificial system required a dedicated team of specialized priests to perform interrelated rituals seamlessly without error.
- The Samaveda has three major surviving textual recensions (Shakhas): Kauthuma, Jaiminiya, and Ranayaniya.
- The chanting involved strict and unforgiving adherence to meter, pronunciation, and intonation, as mistakes could invite divine wrath or ritual failure.
- The Gandharva Veda, dealing exclusively with music and performing arts, is recognized as the Upaveda associated with the Samaveda.

### Additional Knowledge

- **Hotri:** The chief priest specifically associated with the Rigveda; his exact duty was to invoke the gods by loudly reciting the Rigvedic hymns.
- **Adhvaryu:** The crucial priest associated with the Yajurveda; he was heavily responsible for the physical details and actual performance of the sacrifice, including physically measuring the altar.
- **Brahman:** The overarching supervising priest associated with the Atharvaveda; he oversaw the entire sacrifice from start to finish and corrected any mistakes made by the other priests.

**Q10.** Which inscription provides evidence of famine during the Mauryan period?

- (a) Junagadh inscription
- (b) Hathigumpha inscription
- (c) Sohgaura inscription
- (d) Allahabad inscription

**Ans.(c)**

**Sol.** The correct answer is (c).

The Sohgaura copper plate inscription, securely located in the Gorakhpur district of Uttar Pradesh, along with the Mahasthan inscription in Bangladesh, provides crucial historical evidence of highly organized famine relief measures undertaken by the state during the early Mauryan period.

### Information Booster

- The Sohgaura inscription is distinctly written in the Prakrit language using the early Brahmi script.
- It is one of the extremely rare pre-Ashokan or early Mauryan inscriptions that is not a royal edict but rather a functional administrative order.
- It explicitly mentions the establishment of two large storehouses (Kothagaras) to be utilized strictly during times of severe distress or famine.
- This solid epigraphic evidence perfectly corroborates the much later Jain literary tradition regarding a massive, devastating 12-year famine during the reign of Chandragupta Maurya.
- It brilliantly highlights the Mauryan state's highly paternalistic approach to governance and organized welfare administration.
- The Mahasthan inscription issues very similar administrative directives to the Mahamatra of Pundranagara regarding emergency famine relief.

### Additional Knowledge

- **Junagadh inscription:** Issued later by the Saka ruler Rudradaman I, it is incredibly famous for being the very first long inscription in pure Sanskrit and details the repair of the vital Sudarshana lake.
- **Hathigumpha inscription:** A Prakrit inscription of King Kharavela of Kalinga detailing his extensive military expeditions and public works, with absolutely no mention of Mauryan famines.
- **Allahabad inscription:** Composed by the poet Harisena, this is a glowing eulogy (Prashasti) detailing the extensive pan-Indian conquests of the Gupta emperor Samudragupta.

**Q11.** Match the LIST-I with LIST-II

A. Basawan	I. Akbar's court painter
B. Mansur	II. Famous for painting birds and animals
C. Mir Sayyid Ali	III. Early Mughal painting under Humayun
D. Daswant	IV. Prominent artist in Akbar's atelier

(A). A-I, B-II, C-III, D-IV

(b) A-II, B-III, C-I, D-IV

(c) A-III, B-I, C-II, D-IV

(d) A-I, B-IV, C-II, D-III

**Ans.(a)**

**Sol.** The correct answer is (a).

This sequence correctly matches the incredibly prominent Mughal painters with their distinct historical specializations and chronological periods. Basawan was a versatile master in Akbar's court, Mansur was Jahangir's celebrated natural history painter, Mir Sayyid Ali was an early master brought by Humayun, and Daswant was a tragic genius in Akbar's atelier.

#### Information Booster

- **Basawan:** Renowned during Akbar's vibrant reign, he was famously praised by Abul Fazl for his absolute mastery in portraying backgrounds, drawing features, and his innovative use of the European technique of foreshortening.
- **Mansur:** Unquestionably the most outstanding painter of flora and fauna under Jahangir. He was bestowed the prestigious title 'Nadir-ul-Asr' and is globally famous for his flawless painting of the Siberian Crane and the Dodo.
- **Mir Sayyid Ali:** Along with Abdus Samad, he was invited from Persia by the exiled Humayun. He played a foundational role in establishing the Mughal school and supervised the monumental Hamzanama project.
- **Daswant:** A highly talented painter from a humble background (a palanquin bearer's son) who was personally patronized by Akbar but tragically died by suicide. He contributed heavily to the epic Razmnama.
- Mughal painting dramatically transitioned from Persian synthesis under Akbar to heightened, vivid naturalism under Jahangir.
- The imperial atelier (Tasvir Khana) was a highly organized and heavily funded imperial department.

#### Additional Knowledge

- **Incorrect Options (b, c, d):** These options hopelessly jumble the firmly established historical chronologies and artistic specializations. For instance, associating Mansur with Akbar's early court or Mir Sayyid Ali with bird painting is entirely factually incorrect.

**Q12.** Consider the following statements regarding Devaraya I:

- Devaraya I ascended the throne in 1406.
- Portuguese chronicler Nuniz records that Devaraya greatly expanded the city of Vijayanagar.
- A large dam on the Tungabhadra River and a long aqueduct were constructed during his reign.
- Devaraya fought with Firuz Shah Bahmani.

E. The war ended with Devaraya defeating Firuz Shah and annexing Gulbarga.

- (a) A, B, C and D only
- (b) B, C, D and E only
- (c) A, C and E only
- (d) A, B and D only

**Ans.(a)**

**Sol.** The correct answer is (a).

Devaraya I was a highly capable monarch of the Sangama dynasty of the Vijayanagara Empire. His reign was marked by significant urban and agricultural development, alongside relentless, though not always successful, military conflicts with neighboring sultanates.

#### Information Booster

- Devaraya I ascended the throne in 1406 (A), ruling until roughly 1422.
- The Portuguese chronicler Fernao Nuniz noted (B) that Devaraya drastically improved and expanded the fortifications and urban layout of the capital.
- His most enduring legacy is the construction of a massive dam across the Tungabhadra River (C) and an intricate aqueduct system, which solved water scarcity and boosted agricultural yields.
- He engaged in a bitter military conflict (D) with the Bahmani Sultan, Taj-ud-Din Firuz Shah, over the fertile Raichur Doab region.
- He also reorganized the Vijayanagara army by recruiting skilled Turkish archers to counter Bahmani cavalry.

#### Additional Knowledge

- Options B, C, and D are incorrect primarily because they either exclude valid achievements or include statement E. Statement E is historically false. Devaraya I did not defeat Firuz Shah Bahmani to annex Gulbarga. In fact, Devaraya suffered a significant defeat in their early conflicts, forcing him to pay a heavy indemnity, surrender the Bankapur region, and give his daughter in marriage to Firuz Shah to secure peace.

**Q13.** Given below are two statements one is labelled as Assertion A and the other is labelled as Reason R

Assertion (A): The Mauryan state actively controlled economic resources.

Reason (R): It maintained farms, forests, and Industries under supervision.

- (a) Both A and R are correct and R is the correct explanation of A
- (b) Both A and R are correct but R is not the correct explanation of A
- (c) A is correct but R is not correct
- (d) A is not correct but R is correct

**Ans.(a)**

**Sol.** The correct answer is (a).

The Mauryan Empire represents the first highly centralized bureaucratic state in Indian history. The Arthashastra provides extensive evidence that state control over the economy was absolute, systematic, and necessary for maintaining its vast administrative and military apparatus.

#### Information Booster

- Assertion (A) is completely true. The Mauryan state operated essentially as a massive economic enterprise, strictly regulating prices, trade, weights, and measures.

- Reason (R) is also true and perfectly explains the assertion. The state directly engaged in production to generate revenue.
- Crown lands (Sita) were directly managed by an official known as the Sitadhyaksha.
- The state possessed a monopoly over critical resources, notably mining and metallurgy (overseen by the Akaradhyaksha), which were essential for weapon production.
- Forest resources were strictly divided into elephant forests (vital for the military) and material forests, guarded by state superintendents.
- Textile production, liquor manufacturing, and even gambling were heavily regulated and taxed by state authorities.

#### **Additional Knowledge**

- Option B is incorrect because maintaining state-run farms, mines, and industries is the exact logistical mechanism (the reason) by which the Mauryan administration actively controlled the broader economic resources (the assertion).
- Option C is incorrect because it falsely claims the Mauryan state did not maintain direct supervision over economic sectors, contradicting Kautilyan evidence.
- Option D is incorrect because the assertion that the state controlled the economy is an established historical fact regarding Mauryan polity.

**Q14.** Who argued that history is the re-enactment of past thought in the historian's mind?

- (a) R. G. Collingwood
- (b) E. H. Carr
- (c) Arnold Toynbee
- (d) Leopold von Ranke

**Ans.(a)**

**Sol.** The correct answer is (a).

This profound historiographical concept belongs to the British philosopher and historian R.G. Collingwood. He revolutionized the philosophy of history by arguing that understanding the past requires more than just analyzing events; it demands engaging with the mental states behind those events.

#### **Information Booster**

- R.G. Collingwood explicitly articulated this thesis in his seminal posthumous work, "The Idea of History" (1946).
- He argued that historical knowledge is fundamentally the knowledge of what people thought.
- According to Collingwood, a historian must intuitively rethink the thoughts of historical actors to truly understand their actions and decisions.
- This perspective separates history from natural sciences, which study mere physical phenomena, whereas history studies intentional human actions.
- Collingwood's approach bridges philosophy and history, demanding empathetic imagination rigorously constrained by historical evidence.

#### **Additional Knowledge**

- Option B (E. H. Carr) is famously known for his book "What is History?" where he describes history as an "unending dialogue between the present and the past," focusing on sociological and objective factors rather than purely psychological re-enactment.
- Option C (Arnold Toynbee) is known for his grand civilizational thesis in "A Study of History," which focuses on the cyclical patterns of challenge and response among global civilizations, rather than individual cognitive re-enactment.
- Option D (Leopold von Ranke) is the father of positivist history, emphasizing objective reliance on primary sources to show history "as it essentially was," avoiding subjective empathetic leaps.

**Q15.** Nicolo Conti described the Empire of Vijayanagara as:

- (a) A small religious town
- (b) A city with weak defences
- (c) A vast and powerful city with strong army
- (d) A declining empire

**Ans.(c)**

**Sol.** The correct answer is (c).

Nicolo Conti, an observant Italian merchant and traveller who visited the Vijayanagara Empire around 1420 CE during the reign of Devaraya I, described the capital as a vast, incredibly wealthy, and powerful city with formidable fortifications and a massive standing army, completely contradicting any notion of weakness.

#### **Information Booster**

- Conti noted with awe that the circumference of the city was roughly sixty miles, highlighting its immense and unparalleled urban sprawl.
- He explicitly mentioned the brilliant integration of the city's massive cyclopean stone walls with the surrounding rugged, mountainous geography.
- He quantitatively estimated the kingdom's staggering military strength by stating there were ninety thousand men fit to bear arms.
- Conti provided highly valuable socio-cultural observations, including the grand celebration of festivals like Mahanavami, Deepavali, and the prevalence of social practices like Sati.
- He also noted the existence of a highly organized coinage system functioning within the empire's bustling, cosmopolitan markets.
- His accounts remain one of the most vital European primary sources for reconstructing the early 15th-century zenith of Vijayanagara.

#### **Additional Knowledge**

- **A small religious town:** Vijayanagara was indeed a highly sacred centre (anchored by the Virupaksha temple), but Conti was overwhelmed by its metropolitan, commercial, and imperial scale, not just its religious aspects.
- **A city with weak defences:** His descriptions of massive walls enclosing valleys entirely up to the mountains explicitly detail an impregnable, highly fortified medieval capital.
- **A declining empire:** Conti visited during the rapidly ascendant Sangama dynasty under Devaraya I, a period of aggressive expansion, military modernization, and consolidation, not decline.

**Q16.** The Lucknow (1916) Pact accepted which important political principle?

- (a) Universal adult franchise
- (b) Separate electorates for Muslims
- (c) Complete independence
- (d) Abolition of communal representation

**Ans.(b)**

**Sol.** The correct answer is (b).

The Lucknow Pact of 1916 was a landmark agreement between the Indian National Congress and the All-India Muslim League. To forge a united front against British rule, the Congress made a significant ideological concession regarding political representation.

#### **Information Booster**

- The pact was negotiated primarily by Bal Gangadhar Tilak representing the Congress and Muhammad Ali Jinnah representing the Muslim League.
- The most critical outcome was that the Congress formally accepted the system of separate electorates for Muslims.
- Separate electorates had been introduced earlier by the British via the Morley-Minto Reforms of 1909, which Congress had initially opposed.
- The pact also agreed upon a fixed proportion of Muslim representation in both the Imperial and Provincial legislative councils.
- While it achieved immediate Hindu-Muslim political unity, historians argue it inadvertently legitimized communal politics, setting a precedent that ultimately culminated in partition.

#### **Additional Knowledge**

- Option A is incorrect because universal adult franchise was not considered practically viable by the elite leadership of 1916; voting rights remained heavily restricted by property and educational qualifications.
- Option C is incorrect because the demand in 1916 was for "Self-Government" (Dominion Status) within the British Empire, not Purna Swaraj (Complete Independence), which was adopted much later at the Lahore Session in 1929.
- Option D is exactly the opposite of what occurred. The pact entrenched communal representation rather than abolishing it.

**Q17.** The 'Treaty of Purandar' (1665) was signed between which of the following?

- (a) Akbar and Rana Pratap
- (b) Jai Singh and Akbar
- (c) Jai Singh and Shivaji
- (d) Aurangzeb and Shahu

**Ans.(c)**

**Sol.** The correct answer is (c).

The Treaty of Purandar (1665) was a critical diplomatic and military settlement that temporarily checked the expanding power of the Marathas. It was the result of a highly successful Mughal campaign commanded by a seasoned Rajput general on behalf of Aurangzeb.

#### **Information Booster**

- The treaty was signed on June 11, 1665, between Chhatrapati Shivaji Maharaj and Mirza Raja Jai Singh of Amber.
- Jai Singh was deputed by Emperor Aurangzeb to subdue Shivaji after earlier Mughal commanders had failed disastrously.
- Under intense siege at the Fort of Purandar, Shivaji recognized the strategic necessity of a truce to save his forces.
- Key terms of the treaty forced Shivaji to surrender 23 of his 35 forts to the Mughals, retaining only 12.
- Shivaji also agreed to accept Mughal suzerainty, supply a Maratha contingent for the Mughal war in the Deccan (against Bijapur), and send his son Sambhaji to the Mughal court as a mansabdar.
- The treaty led to Shivaji's famous, ill-fated visit to Agra in 1666.

#### Additional Knowledge

- Option A refers to the famous adversaries of the late 16th century, culminating in the Battle of Haldighati (1576), nearly a century before the Treaty of Purandar.
- Option B involves a chronological and political mismatch; Jai Singh I served Shah Jahan and Aurangzeb, not Akbar.
- Option D mentions Shahu, Shivaji's grandson. Shahu was imprisoned by Aurangzeb and released only after Aurangzeb's death in 1707 by Bahadur Shah I.

**Q18.** The annual sum allocated for education under the Charter Act of 1813 was:

- (a) ₹50,000
- (b) ₹1,00,000
- (c) ₹5,00,000
- (d) ₹10,00,000

**Ans.(b)**

**Sol.** The correct answer is (b).

The Charter Act of 1813 included a landmark provision mandating the East India Company to set aside a sum of not less than one lakh rupees (₹1,00,000) annually for the revival and improvement of literature and the encouragement of the learned natives of India, as well as for the introduction of modern sciences.

#### Information Booster

- This was the very first time the British Parliament officially recognized the responsibility of the colonial state toward the education of the Indian people.
- The clause was primarily the direct result of mounting pressure from utilitarian thinkers and evangelical Christian missionaries like Charles Grant.
- However, this sum famously remained largely unspent for many years due to a fierce, paralyzing debate over the medium of instruction and the type of knowledge to be imparted (the Anglicist-Orientalist controversy).
- The Act also officially allowed Christian missionaries to legally enter India to preach their religion and establish English schools.
- It decisively ended the Company's trade monopoly in India, opening it to all British subjects, except for the highly profitable tea trade and trade with China.

- This educational mandate laid the very first, albeit hesitant, foundation for the modern state-sponsored education system in India.

#### Additional Knowledge

- **₹50,000:** This amount is entirely factually incorrect regarding any major foundational educational grant in British Indian history.
- **₹5,00,000:** An incorrect figure for the 1813 Act.
- **₹10,00,000:** By the time of the comprehensive Wood's Despatch (1854), educational expenditure increased significantly, but the foundational 1813 act specifically stipulated only one lakh rupees.

**Q19.** In historical criticism, the expression "nihil obstat" signifies that:

- (a) The statement represents absolute historical truth
- (b) There is no evidence against the statement
- (c) The testimony must be rejected as unreliable
- (d) The conclusion has been proved with certainty

**Ans.(b)**

**Sol.** The correct answer is (b).

Historical criticism requires precise terminology to evaluate the validity of sources. The Latin phrase "nihil obstat" is used in epistemology and textual criticism to indicate the absence of contradiction rather than the positive proof of truth.

#### Information Booster

- "Nihil obstat" literally translates from Latin as "nothing stands in the way" or "there is no objection."
- In the context of historical methodology, it means that a particular historical claim or document does not contradict known, established facts.
- It signifies that there is no counter-evidence to disprove the statement.
- However, importantly, it does *\*not\** mean the statement is definitively true; it merely means it is plausible and cannot be actively debunked based on current evidence.
- This term originally comes from the Catholic Church, where it denotes that a book contains nothing damaging to faith or morals and is cleared for publication.

#### Additional Knowledge

- Option A is incorrect because history rarely deals in "absolute" truths; nihil obstat only means it hasn't been disproven, not that it is an infallible fact.
- Option C represents the exact opposite meaning. If testimony must be rejected, it means there *\*is\** an objection or contradictory evidence, negating the concept of nihil obstat.
- Option D is incorrect because "proved with certainty" requires positive, corroborating primary evidence, whereas nihil obstat relies only on a negative condition (the absence of contradiction).

**Q20.** The Tandy-maha-Brahmana is also known as:

- (a) Aitareya Brahmana
- (b) Panchavimsha Brahmana
- (c) Shatapatha Brahmana
- (d) Gopatha Brahmana

**Ans.(b)**

**Sol.** The correct answer is (b).

The Tandya-maha-Brahmana is also famously known as the Panchavimsha Brahmana. It earns this precise alternate name because it structurally consists of exactly twenty-five (panchavimsha) chapters. It is one of the oldest, largest, and most important Brahmanas affiliated with the Samaveda.

#### Information Booster

- The text provides highly elaborate and technical descriptions of the Srauta sacrifices, specifically detailing the chanting duties of the Udgatar priest.
- It contains the crucial "Vratyastoma" ritual, which was a remarkable socio-religious ceremony designed to ritually purify and assimilate the non-Vedic "Vratyas" into the orthodox Vedic Aryan fold.
- It details the legendary Sarasvati and Drishadvati river sacrifices, shedding massive light on the geographical shifts of the early Vedic people.
- The text is particularly rigid in its caste distinctions, deeply reflecting the hardening of the Varna system in the later Vedic period.
- It also contains significant textual references to the Naimisharanya forest, a major centre of ancient Vedic scholarship.
- The Shadvimsha Brahmana (the 26th chapter) is structurally considered a later appendix or continuation to this massive text.

#### Additional Knowledge

- **Aitareya Brahmana:** This is affiliated strictly with the Rigveda and is famous for the story of Shunahshepa and exhaustive details on royal consecration ceremonies (Rajsuya).
- **Shatapatha Brahmana:** The most voluminous Brahmana, affiliated with the Shukla Yajurveda, comprising 100 chapters and detailing agricultural rituals and the legend of the great flood (Manu).
- **Gopatha Brahmana:** The sole existing Brahmana attached to the Atharvaveda, heavily glorifying the supreme supervisory role of the Brahman priest.

**Q21.** The reformist school associated with Kashinath Trimbak Telang in Maharashtra was closely linked with which organization?

- (a) Arya Samaj
- (b) Prarthana Samaj
- (c) Brahmo Samaj
- (d) Deccan Education Society

**Ans.(b)**

**Sol.** The correct answer is (b).

Kashinath Trimbak Telang, a prominent Indologist and moderate social reformer in Maharashtra, was closely and intellectually associated with the Prarthana Samaj, utilizing it as a powerful platform for progressive social reforms entirely within the Hindu framework.

#### Information Booster

- The Prarthana Samaj (Prayer Society) was formally founded in Bombay in 1867 by Dr. Atmaram Pandurang, heavily inspired by the visit of Brahmo leader Keshub Chandra Sen.

- K.T. Telang, along with towering figures like M.G. Ranade and R.G. Bhandarkar, formed the absolute intellectual and ideological core of the Samaj.
- Unlike the more radical Brahmo Samaj in Bengal, the Prarthana Samaj did not seek to violently break away from orthodox Hinduism but aimed for gradual, organic reform from within.
- Telang strongly championed women's education, widow remarriage, and the total abolition of the caste system and untouchability.
- He firmly belonged to the moderate, constitutionalist school of thought, heavily believing that social reform must accompany or even precede political progress.
- Telang was incredibly distinguished, serving as a judge of the Bombay High Court and the very first Indian Vice-Chancellor of the University of Bombay.

#### **Additional Knowledge**

- **A (Arya Samaj):** Founded by Swami Dayananda Saraswati in 1875 in Bombay, it aggressively advocated a return to the infallible Vedas and a militant form of Hindu revivalism, sharply contrasting with Telang's moderate, rationalist approach.
- **C (Brahmo Samaj):** Founded by Raja Ram Mohan Roy in Bengal (1828), it heavily influenced the Prarthana Samaj but operated in a completely different regional context and was far more radical in its break from orthodox Hindu rituals.
- **D (Deccan Education Society):** Founded in 1884 by G.G. Agarkar, B.G. Tilak, and others in Pune, focusing strictly and specifically on nationalist education (establishing Fergusson College), rather than the broad religious/social reform agenda of the Prarthana Samaj.

**Q22.** In Maharashtra, opposition to the Age of Consent Act, 1891 was prominently led by:

- (a) Gopal Krishna Gokhale
- (b) Kashinath Trimbak Telang
- (c) Mahadev Govind Ranade
- (d) Bal Gangadhar Tilak.

**Ans.(d)**

**Sol.** The correct answer is (d).

Bal Gangadhar Tilak vehemently and publicly opposed the Age of Consent Act of 1891. While he wasn't necessarily against the reform itself in principle, he violently opposed British colonial interference in what he considered private Hindu domestic and religious matters.

#### **Information Booster**

- The Age of Consent Act of 1891 was originally proposed and aggressively campaigned for by the Parsi social reformer Behramji Malabari.
- It aimed to legally raise the age of consent for sexual intercourse for all girls, married or unmarried, from 10 to 12 years.
- Tilak effectively used his wildly popular newspapers, Kesari (Marathi) and Mahratta (English), to mount a massive, emotive nationalist campaign against the bill.
- He passionately argued that necessary social reforms should be initiated organically by educated Indians themselves, not dictated legislatively by an alien, Christian government.

- This massive controversy marked a sharp, permanent ideological split in Maharashtra between moderate social reformers (like Agarkar and Ranade) and political radicals (led by Tilak).
- The widespread agitation significantly bolstered Tilak's public image as the primary, uncompromising defender of Hindu orthodoxy and established him as a true mass political leader.

#### Additional Knowledge

- **A (Gopal Krishna Gokhale):** A prominent moderate leader who generally supported gradual social reforms and constitutional methods. He was entirely not opposed to the progressive nature of the bill.
- **B (Kashinath Trimbak Telang):** A moderate social reformer closely associated with the Prarthana Samaj, who actively supported legislation for social improvement and women's rights.
- **C (Mahadev Govind Ranade):** The absolute foremost advocate for state-sponsored social reform in Maharashtra. He actively and strongly supported the Age of Consent Act, putting him in direct, bitter ideological conflict with Tilak.

**Q23.** 'Takshan' in the Later Vedic period was:

- (a) Goldsmith
- (b) Carpenter
- (c) Priest
- (d) Warrior

**Ans.(b)**

**Sol.** The correct answer is (b).

In the Later Vedic period, the term "Takshan" specifically referred to a carpenter. As the Aryans transitioned from a semi-nomadic pastoral life to settled agriculture, the role of specialized artisans like the Takshan became immensely vital for constructing houses, chariots, and agricultural implements.

#### Information Booster

- The Later Vedic texts (like the Atharvaveda and Brahmanas) reveal a rapidly growing complexity in the economy with numerous highly specialized crafts.
- The Takshan enjoyed a relatively respectable status in early society because chariot making (Rathakara) and advanced woodworking were absolutely crucial for both warfare and daily life.
- Other important artisan classes frequently mentioned in the texts include the Karmara (ironsmith/metalsmith) and the Kulala (potter).
- The revolutionary emergence of iron technology (Shyama Ayas / Krishna Ayas) during this period heavily relied on the combined, synergistic skills of the Karmara and the Takshan.
- This period saw the definitive beginning of the localization of crafts, which eventually evolved into powerful specialized guilds (Shrenis) in the subsequent Mahajanapada era.
- The rigid division of labor was becoming more pronounced, laying the socio-economic groundwork for the second urbanization.

#### Additional Knowledge

- **Goldsmith:** In Vedic terminology, a worker in gold was referred to as a Hiranyakara, reflecting the elite demand for ornaments like the Nishka.
- **Priest:** Priests were generally called Brahmanas, with highly specialized ritual roles like Hotri, Udgatar, and Adhvaryu.

• **Warrior:** The warrior class was firmly designated as Rajanya or Kshatriya, structurally responsible for protection and administration.

**Q24.** Which of the following terms denotes the ceremony of initial entry into Buddhist monastic life?

- (a) Upasampada
- (b) Pravrajya
- (c) Saptapadi
- (d) Diksha

**Ans.(b)**

**Sol.** The correct answer is (b).

In the Buddhist monastic tradition, "Pravrajya" (or Pabbajja in Pali) literally translates to "going forth." It securely marks the initial ceremony where a layperson renounces worldly life, leaves home, and is formally ordained as a novice monk (Sramanera) or nun in the Buddhist Sangha.

#### Information Booster

- To undergo Pravrajya, an individual generally had to be at least eight years old.
- During the ceremony, the candidate completely shaves their head, dons the ascetic ochre robes, and recites the "Three Refuges" (Trisharana): taking absolute refuge in the Buddha, the Dharma, and the Sangha.
- The novice is then required to strictly observe the Ten Precepts (Shikshapadas), which include abstaining from killing, stealing, lying, and handling money or gold.
- This initial phase is a grueling period of strict training and probation under a senior monk (Upajjhaya).
- It represents a complete and total severance from familial and societal ties, adopting a life of mendicancy.
- Individuals suffering from certain diseases, debtors, and royal soldiers were generally barred from Pravrajya to maintain the Sangha's purity and avoid conflict with the state.

#### Additional Knowledge

- **Upasampada:** This is the higher ordination ceremony that confers full monastic status (Bhikkhu/Bhikkhuni) upon a novice. It can only be taken after reaching the mature age of 20 and requires a quorum of fully ordained monks.
- **Saptapadi:** A traditional Hindu marriage ritual involving the seven steps taken around the sacred fire, entirely unrelated to Buddhist monasticism.
- **Diksha:** A general Hindu or Jain term for initiation by a guru, but 'Pravrajya' is the specific, canonical term used in the Buddhist Vinaya Pitaka.

**Q25.** Romantic historians considered history as:

- (a) Random events without pattern
- (b) A divine intervention
- (c) A process of development or progress of mankind
- (d) Only political events

**Ans.(c)**

**Sol.** The correct answer is (c).

Romantic historiography emerged in the late 18th and early 19th centuries as a reaction against the cold, mechanical rationalism of the Enlightenment. It reshaped how the past was understood, viewing it as a living, breathing entity rather than a mere catalog of facts.

### Information Booster

- Romantic historians viewed history organically, believing that human societies grow and develop much like living organisms.
- They saw history as a continuous, dynamic process of the development and spiritual progress of mankind.
- Unlike the Enlightenment thinkers who judged the past by universal standards of reason, Romantics valued each historical epoch for its own unique spirit (Zeitgeist) and contribution to human evolution.
- They celebrated emotion, nationalism, folk traditions, and the actions of heroic individuals in shaping the destiny of nations.
- Prominent thinkers in this vein included Johann Gottfried Herder and Jules Michelet.

### Additional Knowledge

- Option A is incorrect because Romantic historians fiercely believed in underlying patterns—specifically organic growth and the unfolding of national destinies—rather than random chaos.
- Option B represents the medieval, theological view of history (Providential history), which the Romantics had moved past, focusing instead on human cultural and national spirit.
- Option D describes the narrow scope of traditional positivist or "Rankean" history (history from above), whereas Romantics actively embraced culture, literature, and the spirit of the common people.

**Q26.** Match the LIST-I with LIST-II

A. Hindu Polity	I. R.C. Majumdar
B. Corporate Life in Ancient India	II. Ashirbadi Lal Srivastava
C. The Mughal Empire (1526-1803 A.D.)	III. K.S. Lal
D. History of the Khaljis (1290-1320)	IV. K.P. Jayaswal

- (A). A-I, B-II, C-III, D-IV  
 (b) A-II, B-I, C-III, D-IV  
 (c) A-IV, B-I, C-III, D-II  
 (d) A-IV, B-I, C-II, D-III

**Ans.(d)**

**Sol.** The correct answer is (d).

This question tests familiarity with standard historiographical texts spanning ancient and medieval Indian history. These authors are foundational figures who shaped early 20th-century historical research methodologies in India.

### Information Booster

- K.P. Jayaswal (A-IV) authored the highly influential nationalist text "Hindu Polity" (1924), where he argued against colonial assertions of oriental despotism by highlighting ancient Indian republics and constitutional elements.
- R.C. Majumdar (B-I) wrote "Corporate Life in Ancient India" (1918), a pioneering study on the existence of guilds, local assemblies, and democratic institutions in early India.

- Ashirbadi Lal Srivastava (C-II) was an eminent historian of medieval India whose comprehensive textbook, "The Mughal Empire," remains a staple for students.
- K.S. Lal (D-III) authored "History of the Khaljis" (1950), which provides a detailed, critical analysis of the expansionist policies and economic reforms of Alauddin Khalji.

#### **Additional Knowledge**

- Option A is completely mismatched, incorrectly assigning Jayaswal's nationalist magnum opus to Majumdar, and mixing up the scholars of medieval history.
- Option B inaccurately assigns "Hindu Polity" to A.L. Srivastava, who specialized strictly in the medieval Islamic period, not ancient political theory.
- Option C gets the ancient historians right (A-IV, B-I) but reverses the medieval authors, incorrectly attributing the history of the Khaljis to A.L. Srivastava instead of K.S. Lal.

**Q27.** Who suggested that the demand for India's independence should be included as one of the grounds of the Non-Cooperation Movement?

- (a) Motilal Nehru
- (b) C. Rajagopalachari
- (c) Vijayaraghavachari
- (d) Subhas Chandra Bose

**Ans.(c)**

**Sol.** The correct answer is (c).

The Non-Cooperation Movement was initially launched by Mahatma Gandhi in 1920 primarily to redress the Punjab wrongs (Jallianwala Bagh) and the Khilafat issue. The ideological expansion to include a formal demand for self-rule (Swaraj) was pushed by senior Congress leaders during crucial sessions.

#### **Information Booster**

- C. Vijayaraghavachariar was a veteran Congress leader and a fierce nationalist.
- He presided over the historic annual session of the Indian National Congress held at Nagpur in December 1920.
- It was at this Nagpur session that the Non-Cooperation resolution, previously drafted at the special Calcutta session, was ratified and the Congress creed was fundamentally changed.
- Vijayaraghavachariar strongly advocated that the attainment of Swaraj (independence/self-rule) must be explicitly stated as the ultimate goal and a primary ground for the movement alongside the Khilafat and Punjab issues.
- The Congress officially adopted the goal of "attainment of Swaraj by peaceful and legitimate means."

#### **Additional Knowledge**

- Option A (Motilal Nehru) was instrumental in passing the resolution at Calcutta and later suspended his legal practice for the movement, but he did not preside over the critical Nagpur addition.
- Option B (C. Rajagopalachari) was a staunch Gandhian who heavily organized the movement in the Madras Presidency but was not the originator of the Swaraj inclusion clause at the Nagpur presidency.
- Option D (Subhas Chandra Bose) was a young leader who resigned from the ICS to join the movement in 1921 under C.R. Das; he was too junior at this time to be dictating Congress's central creed.

**Q28.** The Moderate leaders of early Indian nationalism demanded the abolition of which institution on the grounds that it blocked liberal policy Initiatives in India?

- (a) India Office
- (b) Council of India
- (c) Governor-General's Executive Council
- (d) Fort William.

**Ans.(b)**

**Sol.** The correct answer is (b).

The early Moderate leaders of the Indian National Congress fiercely demanded the abolition of the Council of India, arguing it was a reactionary, incredibly expensive body of retired British officials who actively blocked any progressive or liberal policies in India.

#### Information Booster

- The Council of India was established by the Government of India Act 1858 in London strictly to assist and advise the Secretary of State for India.
- It consisted originally of 15 members, mostly retired, highly conservative British civil or military officials who had previously served in India.
- The Moderates (like Dadabhai Naoroji and Gokhale) sharply criticized the Council as an 'elephantine', obsolete, and entirely unaccountable institution.
- They heavily argued that its members were detached from the changing, modern realities of India and harbored deep conservative, imperialist prejudices that stifled reform.
- Furthermore, the massive salaries and lavish expenses of the Secretary of State and this entire Council were unjustly charged directly to the Indian revenues (part of the infamous 'Home Charges').
- The demand for its outright abolition was a recurring, major resolution in early Congress sessions, aiming to make the Secretary of State directly responsible to the British Parliament.

#### Additional Knowledge

- **A (India Office):** While they desperately wanted reforms in how the India Office was funded (demanding the British exchequer pay for it), the specific institutional body they wanted entirely *abolished* was the advisory Council.
- **C (Governor-General's Executive Council):** The Moderates certainly did not demand its abolition; rather, they demanded its massive *expansion* and the inclusion of Indian members to ensure domestic representation.
- **D (Fort William):** This was merely the geographical headquarters of the Presidency of Bengal (Calcutta); abolishing a fort makes no political sense in this constitutional context.

**Q29.** Consider the following statements regarding the decline of Mughal control in Assam:

- A. Mir Jumla died soon after his successful campaign in Assam.
  - B. The Ahoms renewed the struggle against Mughal in 1667.
  - C. The Ahoms not only recovered ceded territories but also captured Guwahati.
  - D. The Mughal commander in Assam for a long period was Raja Ram Singh of Amber.
  - E. The Mughals permanently consolidated their authority in Assam after these campaigns.
- (a) A, B, C and D only

- (b) B, C and E only
- (c) A, C, D and E only
- (d) A, B and E only

**Ans.(a)**

**Sol.** The correct answer is (a).

The Mughal attempts to conquer Assam during Aurangzeb's reign highlight the logistical limitations of the empire when dealing with hostile terrain and fiercely independent regional powers like the Ahom kingdom.

#### **Information Booster**

- Aurangzeb's general, Mir Jumla, successfully invaded Assam and forced the Treaty of Ghilajharighat in 1663, but he died shortly after (A) on his way back to Dhaka.
- Taking advantage of this, the Ahom King Chakradhwaj Singha renewed the struggle in 1667 (B).
- Under the brilliant military leadership of Lachit Borphukan, the Ahoms recovered their lost territories and successfully recaptured the strategic city of Guwahati (C).
- To counter this, Aurangzeb dispatched Raja Ram Singh of Amber (D), who spent years fighting the Ahoms but was ultimately defeated in the epic Battle of Saraighat in 1671.
- The Ahoms utilized superior naval tactics and intimate knowledge of the Brahmaputra's topography to crush the Mughal fleet.

#### **Additional Knowledge**

- Options B, C, and D are incorrect because they either exclude valid historical facts (like Ram Singh's command) or include Statement E. Statement E is completely false. The Mughals never permanently consolidated their authority in Assam. After the Battle of Itakhuli in 1682, the Mughals were permanently expelled from Kamrup, and the Manas River became the established boundary between the Mughal Empire and the Ahom Kingdom.

**Q30.** Arrange the following events related to British administration in India in chronological order:

- A. Lord William Bentinck becomes Governor-General
- B. Lord Dalhousie becomes Governor-General
- C. Annexation of Awadh
- D. Beginning of Crown rule in India

- (a) A, B, C, D
- (b) B, A, C, D
- (c) A, C, B, D
- (d) B, C, A, D

**Ans.(a)**

**Sol.** The correct answer is (a).

This chronological sequence traces the British transition from a period of liberal reformism to aggressive expansionism, culminating in the complete structural overhaul of the colonial state following the Revolt of 1857.

### Information Booster

- Lord William Bentinck became Governor-General in 1828 (A). His tenure is famous for liberal reforms, including the abolition of Sati (1829) and the suppression of Thuggee. He became the first "Governor-General of India" under the Charter Act of 1833.
- Lord Dalhousie assumed the office of Governor-General in 1848 (B). He initiated massive infrastructural projects (railways, telegraphs) and aggressively expanded British territory using the Doctrine of Lapse.
- The Annexation of Awadh (C) occurred in 1856. Dalhousie deposed Nawab Wajid Ali Shah on the pretext of "misgovernance." This act caused immense resentment and was a major catalyst for the 1857 mutiny.
- The Beginning of Crown Rule (D) occurred in 1858. Following the suppression of the 1857 Revolt, the Government of India Act 1858 liquidated the East India Company and transferred all powers directly to the British Crown.

### Additional Knowledge

- Option B wrongly places Dalhousie (1848) before Bentinck (1828), distorting the evolution of 19th-century colonial policy.
- Option C incorrectly suggests Awadh was annexed (1856) before Dalhousie even arrived (1848), whereas Dalhousie was the very architect of that annexation.
- Option D completely scrambles the 19th-century timeline, suggesting Dalhousie and the annexation of Awadh predated the reform era of Bentinck.

