

CUET UG (History) - 16 May 2025 Shift 1

Question1

Arrange the following events of 1857 in a chronological order

(A) Shah Mal killed in battle

(B) Sepoy mutiny in Aligarh

(C) Nawab Wajid Ali Shah deposed

(D) The British suffered defeat in the battle of Chinhath

Choose the correct answer from the options given below:

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

Options:

A. 1

B. 2

C. 3

D.

4

Answer: D

Solution:

The correct chronological order of the 1857 events is:

1. **Nawab Wajid Ali Shah deposed (C)** – 11 February 1856, an event that contributed to the rising unrest.
 2. **Sepoy mutiny in Aligarh (B)** – May 1857, part of the early phase of the revolt.
 3. **British defeat at the Battle of Chinhhat (D)** – June 30, 1857.
 4. **Shah Mal killed in battle (A)** – 1st July 1857.
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Question2

Choose the correct statements about the *Prayaga Prashasti* or the Allahabad Pillar Inscription:

- (A) It is composed in Sanskrit.**
- (B) It was composed by Harishena, the court poet of Samudragupta.**
- (C) It describes the King as *Purusha*.**
- (D) It describes Chandragupta as the greatest King.**

Choose the correct answer from the options given below:

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

Options:

A. 1

B.

2

C. 3

D. 4

Answer: B

Solution:

- **(A) It is composed in Sanskrit** – The *Prayaga Prashasti* (Allahabad Pillar Inscription) was written in classical Sanskrit.
- **(B) It was composed by Harishena, the court poet of Samudragupta** – Harishena, a minister and court poet, authored this inscription.
- **(C) It describes the King as Purusha** – The inscription glorifies Samudragupta using terms like *Purusha* (a supreme person or man).
- **(D) It describes Chandragupta as the greatest King** – It refers to Samudragupta as arguably the most powerful of the Gupta rulers(c. fourth century CE), not Chandragupta.

So, statements A, B, and C are correct.

Question3

Which of the following was not the reason for the rise of Magadha as the most powerful *Mahajanapada*?

- 1. A region with productive agriculture.**
- 2. Accessibility to iron mines provided resources for tools and weapons.**
- 3. Elephants for army were found in the forests of the region.**
- 4. Policies of Hoysala rulers.**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

The **Hoysala** dynasty ruled in **South India (Karnataka)** centuries later (10th-14th century CE), making their policies irrelevant to the rise of **Magadha** (6th-4th century BCE). The other three options (productive agriculture, access to iron, and availability of elephants) were key geographical and resource advantages that fueled Magadha's success.

Question4

Match List-I with List-II:

List-I	List-II
Religious Teachers	Area of Influence
(A) Appar, Sambandar, Sundaramurti	(I) Tamil Nadu
(B) Kabir, Raidas, Surdas	(II) Uttar Pradesh
(C) Sri Chaitanya	(III) Rajasthan
(D) Mirabai, Khwaja Muinuddin Chishti	(IV) Bengal

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: C

Solution:

Teacher(s)	Area of Influence	Time Period (Approx.)	Key Role / Background
A. Appar, Sambandar, Sundaramurti	Tamil Nadu (South India)	500 - 800 CE	They were the most famous Nayanars (Shaiva saints) and were instrumental

Teacher(s)	Area of Influence	Time Period (Approx.)	Key Role / Background
			in the rise of the Bhakti Movement in the Tamil country.
B. Kabir, Raidas, Surdas	Uttar Pradesh (North India)	1400 - 1500 CE	Prominent Sants of the North Indian Bhakti Movement, centred around Varanasi and the Gangetic plains (Surdas: Mathura-Vrindavan).
C. Sri Chaitanya	Bengal and Orissa	1500 - 1600 CE	Founder of Gaudiya Vaishnavism ; popularised the Kirtan form of worship; influenced Bengal (birthplace) and Orissa (Puri).
D. Mirabai, Khwaja Muinuddin Chishti	Rajasthan (North-Western India)	Khwaja: 12th-13th Century, Mirabai: 16th Century	Khwaja Muinuddin Chishti founded the Chishti Sufi order in Ajmer. Mirabai was a Rajput princess and a renowned poet-saint of Krishna from the region.

Question5

In the Mughal period, who were identified as *pahi-kashta* peasants?

1. Peasants who were residents of the village in which they held their lands.
2. Peasants having large amount of land and rural magnates.
3. Peasants who tilt their own land out of choice.
4. Non-resident cultivators who belonged to some other village, but cultivated lands elsewhere on a contractual basis.

Options:

- 1
- 2
- 3
- 4

Answer: D

Solution:

Pahī-kāshta (or *pahi*) were migratory peasants who cultivated land in a village other than their own, usually under a contract or out of choice, whereas the resident peasants were called **khud-kāshta** (or *khud*), implying that they were residents of the village in which they held their land.

Question6

When was Mahatma Gandhi approached by a peasant from Champaran in Bihar who told him about the harsh treatment of peasants by British indigo planters?

- 1. January 1915**
- 2. February 1916**
- 3. December 1916**
- 4. March 1917**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

During the **Lucknow Session of the Indian National Congress in December 1916**, Mahatma Gandhi was approached by a peasant from Champaran, **Rajkumar Shukla**, who informed him about the severe hardships faced by **indigo farmers** under oppressive plantation systems. Responding to his plea, Gandhi visited **Champaran in March 1917**, launching the **Champaran Satyagraha**, which became the **first major Satyagraha movement in India** and a landmark in the country's **freedom struggle**.

Question7

Arrange the following events in a chronological order:

- (A) Accession of Chandragupta Maurya
- (B) Urbanization in the Ganga valley
- (C) Satavahanas in the Deccan
- (D) Rise of the Chalukyas in Karnataka

Choose the correct answer from the options given below:

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

Options:

- A.
1
- B.
2
- C.
3
- D.
4

Answer: C

Solution:

ID	Chronological Order	Event	Approximate Period
(B)	1st	Urbanization in the Ganga valley (Second Urbanization/Mahajanapadas)	c. 600 BCE
(A)	2nd	Accession of Chandragupta Maurya (Founder of the Mauryan Empire)	c. 321 BCE

ID	Chronological Order	Event	Approximate Period
(C)	3rd	Satavahanas in the Deccan (Post-Mauryan era)	c. 1st Century BCE - 3rd Century CE
(D)	4th	Rise of the Chalukyas in Karnataka (Badami/Western Chalukyas)	c. 6th century CE onwards

Question8

Arrange the following texts in chronological order:

(A) Manusmriti

(B) Early Buddhist texts, including the Tripitaka

(C) Ashtadhyayi of Panini

(D) Ramayana and Mahabharata

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: D

Solution:

Chronological Order	Text / Work	Approximate Period	Notes / Significance
1st	Ashtadhyayi of Panini	c. 500 BCE	Earliest systematic Sanskrit grammar; foundation of linguistic tradition
2nd	Early Buddhist texts (Tripitaka)	c. 500-100 BCE	Oral composition and compilation of Buddhist canonical teachings
3rd	Ramayana & Mahabharata	c. 500 BCE to 400 CE	Epics evolved over centuries; reflect social, political, and moral ideas
4th	Manusmriti (Dharmashastra text)	c. 200 BCE – 200 CE	Codification of social, legal, and religious norms

Question9

Arrange the travellers in a chronological order as per their visit to India:

(A) Afanasii Nikitich Nikitin

(B) Ibn Battuta

(C) François Bernier

(D) Duarte Barbosa

Choose the correct answer from the options given below:

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

Options:

A.

- 1
- B.
- 2
- C.
- 3
- D.
- 4

Answer: C

Solution:

Chronological Order	Traveller	Approximate Visit Period	Notes / Significance
1st	Ibn Battuta (Morocco)	c. 1333–1347 CE	Extensive travels across India; documented social, political, and cultural life under the Delhi Sultanate.
2nd	Afanasii Nikitin (Russia)	c. 1466-1472 CE	Russian merchant; wrote ‘Voyage Beyond Three Seas’ about India and trade.
3rd	Duarte Barbosa (Portugal)	c. 1518 CE	Portuguese traveller; documented trade, coastal life, and political conditions in India.
4th	François Bernier (France)	c. 1656–1668 CE	French physician and traveller; wrote detailed accounts of Mughal India under Aurangazeb.

Question10

The evidence of a ploughed field associated with Early Harappan levels is found at:

1. Mohenjodaro
2. Sutkagendor
3. Kalibangan
4. Nageshwar

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

The evidence of a ploughed field associated with **Early Harappan levels** is found at **Kalibangan**. This evidence at **Kalibangan, Rajasthan**, consists of a set of furrows at right angles to each other, suggesting that two different crops were grown together.

Question11

Which traveller has described the practice of 'child-sati' in detail?

- 1. Duarte Barbosa**
- 2. Francois Bernier**
- 3. Peter Mundy**
- 4. Jean-Baptiste Tavernier**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

The traveller who described the practice of **child-sati** in detail was **Francois Bernier**. A **French physician and traveller** who visited India during the **Mughal period**, Bernier wrote extensively about Indian society and customs. In his accounts, he discussed instances of **sati**, noting the tragic practice and the difficulty in distinguishing whether the victim was a **young child or a very young woman**.

Question12

According to the *Dharmasutras* and *Dharmashastras*, the "ideal" occupation of the *Kshatriyas* were:

1. To study and teach the Vedas, perform sacrifices, give and receive gifts.
2. To engage in agriculture, pastoralism and trade.
3. To serve the three higher varnas.
4. To engage in warfare, protect people and administer justice.

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

According to the **dharmashastras** and **dharmasutras**, the “ideal” occupation of the **Kshatriyavarna** was to engage in warfare, protect people, and administer justice.

Other Varnas:

- **Brahmins**: Study/teach Vedas, perform sacrifices, give/receive gifts
 - **Vaishyas**: Agriculture, trade, pastoralism
 - **Shudras**: Serve higher varnas
-

Question13

What was included in the process of the 'integration of cults' in Bhakti-tradition? Identify correct statements:

- (A) The process of disseminating Brahmanical ideas.**
- (B) The composition, compilation and preservation of Puranic texts in simple Sanskrit verse meant for women and Shudras.**
- (C) A continuous dialogue between "great" Sanskritic Puranic traditions and "little" traditions throughout the land.**
- (D) Instances of integrations are not evident among goddess cults.**

Choose the correct answer from the options given below:

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

Options:

- A. 1**
- B. 2**
- C. 3**
- D. 4**

Answer: B

Solution:

The Bhakti movement facilitated the **integration of local and Sanskritic religious traditions** across India. This process included:

- 1. Dissemination of Brahmanical ideas:** Bhakti poets and saints spread concepts such as **dharma, karma, and the Puranic pantheon** among common people, reaching sections like women and Shudras who had limited access to Sanskrit learning.
- 2. Simplification of sacred texts:** Puranic stories were **composed, compiled, and preserved in simple Sanskrit or vernacular verse**, making complex religious ideas comprehensible and relatable to a

wider audience.

3. **Dialogue between “great” and “little” traditions:** Local or folk cults (“little” traditions) continuously interacted with **Sanskritic Puranic traditions (“great” traditions)**. This led to the incorporation of regional deities and practices into the mainstream pantheon.
 4. **Integration of goddess cults:** Local goddesses were often **identified with Puranic forms** such as Shakti, Parvati, or Durga, exemplifying how regional cults were absorbed into the larger Bhakti framework.
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Question14

Which of the following statement is not true about *mahajanapadas* of the sixth-century BCE:

1. *Mahajanapadas* were mostly ruled by kings.
2. Each *mahajanapada* had a capital city, which was often fortified.
3. Early Buddhist and Jaina texts mention twenty states known as *mahajanapadas*.
4. *Mahajanapadas* maintained armies and bureaucracies.

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

Buddhist and Jaina texts like the *Anguttara Nikaya* and *Bhagavati Sutra* mention **16 major states**, not 20.

Question15

As per Francis Buchanan's survey of the Dinajpur district in North Bengal, which among the following statement does not match with the description of *Jotedars*:

1. *Jotedars* had acquired vast areas of land - sometimes as much as several thousand acres.
2. *Jotedars* helped the *zamindar* with land revenue collection.
3. *Jotedars* controlled local trade as well as money-lending, exercising immense power over the poorer cultivators of the region.
4. A large part of *Jotedar's* land was cultivated by sharecroppers (*adhiyars* or *bargadars*).

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

The statement is incorrect because the relationship between the **Jotedars** and the **Zamindars** was one of **antagonism** and **competition** for power, not cooperation in revenue collection.

Role and Power of Jotedars:

1. **Vast Landholding:** Jotedars held large tracts of land, sometimes **several thousand acres**, establishing them as dominant rural elites.
2. **Cultivation Method:** Most of their land was cultivated by sharecroppers, known as **adhiyars or bargadars**, who brought their own ploughs and received half the harvest.
3. **Economic Control:** They controlled local markets, trade, and most importantly, **money-lending**. This allowed them to exercise immense power over the poorer cultivators, who often became indebted to them.
4. **Resistance to Zamindars:** Jotedars deliberately **delayed payments** of revenue to the zamindar. Their primary goal was to see the Zamindari fail, which would allow them to purchase the lands being auctioned and thus further strengthen their own local position.

Therefore, they were an **obstacle** to the Zamindar's revenue collection efforts, not an aid.

Question16

Identify the correct statements about the 'Virashaiva' tradition:

- (A) It was led by a Brahmana named Basavanna.
- (B) Worship Shiva in his manifestation as a *linga*.
- (C) Lingayats supported the idea of caste and the "pollution" attributed to certain groups by Brahmanas.
- (D) Virashaiva do not practise funerary rites and instead, ceremonially bury their dead.

Choose the correct answer from the options given below:

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

- (A) *Correct:* The Virashaiva (Lingayat) movement began in the **12th century in Karnataka**, led by **Basavanna**, a Brahmana who served in the Kalachuri court.
- (B) *Correct:* The followers worship **Shiva in the form of a linga** and are called **Lingayats** (“wearers of the linga”).
- (C) *Incorrect:* The Lingayats **opposed caste divisions** and **Brahmanical ideas of purity and pollution**; they promoted equality.

- **(D) Correct:** They **bury their dead** instead of cremating them, as they believe the devotee's soul unites with **Shiva** after death.
-

Question17

Identify the structure at 'Hampi' based on the following description:

"Located on one of the highest points in the city, it is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft. There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings."

1. Lotus Mahal
2. Hazara Rama temple
3. Mahanavami Dibba
4. Vitthala temple

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

The **Mahanavami Dibba** at Hampi is a **huge stone platform** about **40 ft high**, with its base covered in **carvings** showing festivals, battles, and royal scenes. A **wooden pavilion** once stood on top for the **king's ceremonies** during the **Mahanavami (Dasara)** festival.

Lotus Mahal: A beautiful two-storey building with **Indo-Islamic design**, not a large open platform.

1. **Hazara Rama Temple:** A **small temple** in the Royal Centre with **Ramayana carvings**, not a big platform.
 2. **Vitthala Temple:** A **large temple complex** with **musical pillars** and the **stone chariot**, located **outside the Royal Centre**, not an open platform.
-

Question18

In 1919, the project to prepare a critical edition of the *Mahabharata* was headed by:

1. V.S. Sukthankar
2. Alexander Cunningham
3. John Marshall and Alfred Foucher
4. Rajendra Lala Mitra

Options:

A.

1

B.

2

C.

3

D.

4

Answer: A

Solution:

The critical edition of the **Mahabharata** was started in **1919** under the leadership of **V.S. Sukthankar** at the **Bhandarkar Oriental Research Institute (BORI), Pune**. This monumental project aimed to prepare an authentic version of the epic by comparing hundreds of manuscripts and took **47 years** to complete.

Question19

Arrange the following events in a chronological order:

(A) English East India Company acquires 'Diwani' of Bengal

(B) Permanent Settlement of Bengal

(C) Regulating Act passed by the British Parliament

(D) Ryots in Deccan villages rebel

Choose the correct answer from the options given below:

1. (A), (B), (C), (D)

2. (A), (C), (B), (D)

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

4. (C), (B), (D), (A)

Options:

A.

1

B.

2

C.

3

D.

4

Answer: B

Solution:

ID	Event	Approximate Date
(A)	English East India Company acquires 'Diwani' of Bengal	1765
(C)	Regulating Act passed by the British Parliament	1773
(B)	Permanent Settlement of Bengal	1793
(D)	Ryots in Deccan villages rebel (Deccan Riots)	1875

Question20

Rules for Buddhist *Bhikkhus* and *Bhikkhunis* are listed in which among the following text?

1. Sutta Pitaka

2. Abhidhamma Pitaka

3. Vinaya Pitaka

4. Divyavadan

Options:

A. 1

B. 2

C. 3

D. 4

Answer: C

Solution:

The **Vinaya Pitaka**, part of the **Tripitaka**, contains the rules of **discipline for Buddhist monks (Bhikkhus) and nuns (Bhikkhunis)**. It covers daily conduct, communal living, ordination, and procedures for penance, ensuring **moral integrity and harmony** within the monastic community.

Question21

Match List-I with List-II:

List-I	List-II
Historical Evidences	Names of Places
(A) Reservoirs used to store water for agriculture	(I) Shortughai (Afghanistan)
(B) Terracotta models of the plough	(II) Kalibangan (Rajasthan)
(C) Traces of canals	(III) Dholavira (Gujarat)
(D) Evidence of a ploughed field	(IV) Banawali (Haryana)

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: D

Solution:

ID	Historical Evidences	Names of Places
(A)	Reservoirs used to store water for agriculture	(III) Dholavira (Gujarat)
(B)	Terracotta models of the plough	(IV) Banawali (Haryana)
(C)	Traces of canals	(I) Shortughai (Afghanistan)
(D)	Evidence of a ploughed field	(II) Kalibangan (Rajasthan)

Question22

Who described the kingdom of Awadh as "a cherry that will drop into our mouth one day"?

1. Lord Dalhousie

2. Lord William Bentinck

3. Lord Hardinge

4. Lord Canning

Options:

A.

1

B.

2

C.

3

D.

4

Answer: A

Solution:

Lord Dalhousie, the **Governor-General of India**, famously described **Awadh** in 1851 as “a cherry that will drop into our mouth one day,” expressing his belief that its **annexation was inevitable** due to alleged **misgovernance and strategic importance**. Eventually, after a period of 5 years, **Awadh was annexed in 1856** by the British on the **pretext of misrule**.

Question23

Choose the correct statements about the Virupaksha temple at Hampi:

(A) The hall in front of the main shrine was built by Harihara and Bukka Raya to mark their accession.

(B) It was decorated with delicately carved pillars.

(C) The halls in the temple were used for programmes of music, dance, drama.

(D) The temple was built over centuries.

Choose the correct answer from the options given below:

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

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

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

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

Options:

A. 1

B. 2

C. 3

D. 4

Answer: D

Solution:

The **Virupaksha Temple** has richly carved **mandapas** used for **music, dance, and festivals**, and it has remained as a **living temple**, being built and expanded over many centuries. The **main hall** of the temple was built by **Krishnadeva Raya**, not by Harihara and Bukka Raya.

Question24

Match List-I with List-II:

List-I	List-II
Classification of Land under Akbar	Terms
(A) Land which is annually cultivated for each crop in succession and is never allowed to lie fallow	(I) Parauti
(B) Land that has lain fallow for three or four years	(II) Banjar

List-I	List-II
(C) Land left out of cultivation for a time that it may recover its strength	(III) Polaj
(D) Land uncultivated for five years and more	(IV) Chachar

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: D

Solution:

Classification Type	Type of Land	Description
Polaj (III)	Annually cultivated land	(A) Land cultivated every year for each crop in succession; never allowed to lie fallow.
Chachar (IV)	Fallow for 3–4 years	(B) Land that has lain fallow for three or four years.
Parauti (I)	Temporarily left out	(C) Land left out of cultivation temporarily to recover its strength.
Banjar (II)	Long uncultivated	(D) Land uncultivated for five years or more.

Question25

The term 'matrilocal' residence means:

1. The practice where men after marriage remain in their natal home and their wives may come to stay with them.
2. The practice where men-women after marriage does not stay with their families and move to a new home.
3. The practice where women after marriage remain in their natal home with their children and the husbands may come to stay with them.
4. The practice where women after marriage move to the natal home of their husbands and their children stays with their parents.

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

The term 'matrilocal' comes from *mater* (mother) and *locus* (place), meaning the couple lives **in or near the bride's parental home**. This system emphasizes **maternal lineage** and the woman's central role in the family.

Question26

By c. 1800 BCE most of the Mature Harappan sites had been abandoned in regions such as _____.

1. Kashmir
2. Cholistan
3. Western Uttar Pradesh

4. Haryana

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

By around **1800 BCE**, most **Mature Harappan** sites in the **Cholistan desert (Pakistan)** were **abandoned**, marking the start of the **Late Harappan phase**. This region, once full of settlements along the **Ghaggar–Hakra River**, saw a sharp decline, while areas like **Haryana and Western Uttar Pradesh** grew in population during the same period.

Question27

Images of Buddha and Bodhisattas that were evidently based on Greek models were found in which city?

- 1. Kanauj**
- 2. Taxila**
- 3. Nalanda**
- 4. Mahabalipuram**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

Taxila, in north-western India (modern Pakistan), was a major center of the **Gandhara School of Buddhist art**, showing **Greek (Hellenistic) influence** in realistic human forms, draped clothing, and wavy hair. This style was developed under the **Indo-Greek rulers** who established **kingdoms** in **Taxila** and **Peshawar** around **2nd century BCE**.

Question28

Which texts contain the 'regional histories' of Buddhism?

1. Tipitakas
2. Sutta Pitaka and Vinaya Pitaka
3. Abhidhamma Pitaka
4. Dipavamsa and Mahavamsa

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

These two texts, particularly the **Mahavamsa** (Great Chronicle) and its predecessor the **Dipavamsa** (Island Chronicle), are important historical chronicles from **Sri Lanka** that detail the history of Buddhism on the island and its connection to India. They are considered key sources for the history of Buddhism in that region.

Question29

Choose the correct statements for distinctive features of the Harappan planned 'drainage system':

(A) Roads and streets were laid out along an approximate "grid" pattern.

(B) It seems that streets with drains were laid out first and then houses built along them.

(C) Domestic waste water did not flow into the street drains.

(D) Every house needs to have at least one wall along a street.

Choose the correct answer from the options given below:

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

Options:

A. 1

B. 2

C. 3

D. 4

Answer: A

Solution:

(A) Correct – Harappan cities like Mohenjo-daro and Harappa had streets laid out in a **north-south and east-west grid pattern**, indicating a high level of urban planning and organisation.

(B) Correct – Archaeological evidence shows that **streets and drainage systems were planned and constructed first**, and houses were then built alongside them. This reflects a strong focus on civic infrastructure.

(C) Incorrect – In reality, **domestic wastewater was directed into street drains** via private household drains. These were often **covered and maintained**, highlighting the efficiency of Harappan sanitation.

(D) Correct – Most houses were designed with **at least one wall adjoining a street**, ensuring easy access and connection to the drainage and road network.

Question30

The original story of Mahabharata was probably composed by:

1. Charioteer-bards known as Sutas
2. Rishi Agastaya
3. Maharishi Valmiki
4. Manu

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

The original story of the **Mahabharata** was probably composed by charioteer-bards known as **Sutas**. They were storytellers who accompanied kings and warriors, reciting their deeds and heroic tales. These bards preserved and passed down the epic orally over generations before it was eventually written down.

Question31

Gajapati was the ruling lineage of which state/region?

1. Karnataka
2. Tamil Nadu
3. Deccan
4. Orissa

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

The **Gajapati** rulers were the ruling lineage of **Orissa (Odisha)**. They emerged as one of the important regional powers after the decline of the **Delhi Sultanate**. The **Gajapatis** ruled from their capital at **Cuttack** and controlled a large part of **eastern India**, making **Orissa** a significant regional kingdom during that period.

Question32

The **Rajasuya** and **Ashvamedha** sacrifices were performed by _____.

1. The chiefs and kings
2. The heads of households
3. The individual members of the *Kula* alone
4. Members of the household collectively

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

The **Rājasūya** and **Aśvamedha** sacrifices were **grand Vedic rituals** performed by chiefs and kings to assert their authority and sovereignty. The **Rājasūya** marked the king's consecration and formal establishment of power, while the **Aśvamedha** (Horse Sacrifice) proclaimed his supreme control over surrounding territories.

Question33

Francois Bernier dedicated his major writings to which king of France?

1. Francis II

- 2. Louis XI
- 3. Louis XIV
- 4. Charles II

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

François Bernier dedicated his major work, *Travels in the Mughal Empire* (a detailed account of his time in India and observations of the reigns of **Dara Shikoh** and **Aurangzeb**) to **Louis XIV**, the King of **France**, who was known as the "Sun King."

Bernier's descriptions often compared the situation in the **Mughal Empire** unfavorably with contemporary **Europe**, explicitly using his observations as a cautionary tale for the **French monarch** and his ministers about the dangers of absolute state ownership of land.

Question34

The Manusmriti mainly describes:

- 1. The reason for the conflict between the Kauravas and Pandavas.
- 2. The different criteria suggested for becoming king.
- 3. Codes of social behaviour.
- 4. Gives details only about metonymics.

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

The **Manusmriti** (also known as the *Mānava-Dharmaśāstra* or the **Laws of Manu**) is the most authoritative and comprehensive of the **Hindu Dharmaśāstras**. It is a detailed legal and ethical text that primarily describes the **Dharma** (duties, rights, laws, and conduct) for individuals and society in ancient India.

Question35

**Which details among the following were recorded by Ain-i Akbari?
Identify the correct statements:**

- (A) Account of the daily lives of ordinary peasants.**
- (B) The arrangements made by the state to ensure cultivation.**
- (C) The arrangements made to enable the collection of revenue by the agencies of the state.**
- (D) The arrangements made to regulate the relationship between the state and the zamindars.**

Choose the correct answer from the options given below:

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

Options:

- A. 1**
- B. 2**
- C. 3**
- D. 4**

Answer: D

Solution:

The **Ain-i Akbari** is the third part of the *Akbarnama*, written by **Abul Fazl**, one of Emperor Akbar's close courtiers. It is a detailed **administrative document** that records information about the **institutions and functioning of the Mughal Empire**. It does not describe the daily lives of ordinary peasants. Instead, it focuses on state policies and institutions as well as records the arrangements made to ensure cultivation, such as land measurement and crop classification, the systems for revenue collection by state agencies, and the regulations governing the relationship between the state and the zamindars

Question36

Match List-I with List-II:

List-I	List-II
Painting/Illustration	Source
(A) In Memoriam	(I) Punch
(B) Relief of Lucknow	(II) London News
(C) Justice	(III) Joseph Noel Paton
(D) Execution of mutinous sepoys in Peshawar	(IV) Thomas Jones Barker

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: D

Solution:

Painting / Illustration	Artist	Explanation
(A) In Memoriam	(III) Joseph Noel Paton	A painting mourning British victims of 1857; depicts helpless women and children.
(B) Relief of Lucknow	(IV) Thomas Jones Barker	Shows British heroes rescuing besieged civilians during the 1857 revolt.
(C) Justice	(I) Punch	A satirical cartoon symbolizing British retribution, published in Punch.
(D) Execution of mutinous sepoys in Peshawar	(II) London News	A visual from The Illustrated London News showing brutal executions.

Question37

Which of the following is not the subject-matter of 'The Fifth Report', submitted to the British Parliament in 1813?

- 1. The administration and activities of the East India Company in India.**
- 2. Military reforms required in the army.**
- 3. Petitions of zamindars and ryots, reports of collectors from different districts.**
- 4. Statistical tables on revenue returns, notes on the revenue and judicial administration of Bengal and Madras written by officials.**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

"The Fifth Report" submitted to the **British Parliament** in **1813** primarily dealt with the administration and activities of the **East India Company**, the petitions from zamindars and ryots, and statistical tables on revenue and judicial administration in Bengal and Madras. It did not focus on military reforms in the army.

Question38

The Ain-i Akbari does not mention this crop in the lists of crops in northern India. Identify the crop?

- 1. Tobacco**
- 2. Cotton**
- 3. Mustard**
- 4. Rice**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

The **Ain-i-Akbari** does not mention **tobacco** among the crops listed for **northern India**. Crops like rice, cotton, and mustard were included, but tobacco was not prominently mentioned in these records.

Question39

Identify the correct statements associated with Al-Biruni:

- (A) He was born in Khwarizm, in present day Uzbekistan.**
- (B) He read the works of Plato and other Greek philosophers in Arabic translations.**

(C) Traveled to the Chinese port town of Zaytun and extensively in China, going as far as Beijing.

(D) Wrote *Kitab-ul-Hind*, in Arabic, divided into 80 chapters on religion and philosophy, festivals, etc.

Choose the correct answer from the options given below:

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

Al-Biruni, born in **Khwarizm** (modern-day **Uzbekistan**), was a renowned scholar who made significant contributions to various fields. He read the works of Plato and other Greek philosophers through Arabic translations, which deeply influenced his intellectual development. Al-Biruni is best known for his work **Kitab-ul-Hind**, written in Arabic, which is divided into 80 chapters and covers topics such as religion, philosophy, festivals, and more, offering a detailed account of India's culture and traditions. However, contrary to some accounts, there is no evidence that Al-Biruni traveled to China or reached the Chinese port town of Zaytun, as he focused his travels primarily within the regions surrounding the Islamic world.

Question40

The ruins at 'Hampi' were brought to light in 1800 by _____.

- 1. Colin Mackenzie**
- 2. Alexander Greenlaw**
- 3. John Marshall**

4. J.F. Fleet

Options:

A. 1

B. 2

C. 3

D. 4

Answer: A

Solution:

Colonel Colin Mackenzie, the first **Surveyor General of India**, is credited with bringing the ruins of **Hampi** to light in **1800**. During his survey of the region, he discovered the ancient remnants of the **Vijayanagara Empire** and documented them, helping to reveal the site's historical significance.

Question41

Read the Passage and answer the questions:

Gandhiji on the Indian Elite

When his turn came to speak, Gandhiji charged the Indian elite with a lack of concern for the labouring poor. The opening of the BHU, he said, was “certainly a most gorgeous show”. But he worried about the contrast between the “richly bedecked noblemen” present and “millions of the poor” Indians who were absent. Gandhiji told the privileged invitees that “there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India”. “There can be no

spirit of self-government about us,” he went on, “if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it.” The opening of the BHU was an occasion for celebration, marking as it did the opening of a nationalist university, sustained by Indian money and Indian initiative. But rather than adopt a tone of self-congratulation, Gandhiji chose instead to remind those present of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience. Gandhiji’s speech at Banaras in February 1916 was, at one level, merely a statement of fact – namely, that Indian nationalism was an elite phenomenon, a creation of lawyers and doctors and landlords.

At the opening of which institution did Gandhiji made the following statement, "a most gorgeous show"?

- 1. Banaras Hindi University**
- 2. Banaras Hindu University**
- 3. Bihar Hindu University**
- 4. Bengal Hind University**

Options:

- A. 1**
- B. 2**
- C. 3**

Answer: B

Solution:

Gandhiji referred to the opening of **Banaras Hindu University (BHU)** as "a most gorgeous show" when he attended the ceremony in **1916**.

Question42

Read the Passage and answer the questions:

Gandhiji on the Indian Elite

When his turn came to speak, Gandhiji charged the Indian elite with a lack of concern for the labouring poor. The opening of the BHU, he said, was “certainly a most gorgeous show”. But he worried about the contrast between the “richly bedecked noblemen” present and “millions of the poor” Indians who were absent. Gandhiji told the privileged invitees that “there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India”. “There can be no spirit of self-government about us,” he went on, “if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it.” The opening of the BHU was an occasion for

celebration, marking as it did the opening of a nationalist university, sustained by Indian money and Indian initiative. But rather than adopt a tone of self-congratulation, Gandhiji chose instead to remind those present of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience. Gandhiji's speech at Banaras in February 1916 was, at one level, merely a statement of fact – namely, that Indian nationalism was an elite phenomenon, a creation of lawyers and doctors and landlords.

The central idea of the passage is:

1. Doctors and Lawyers have contributed a lot for the National Movement.
2. Indian nationalism was an elite phenomenon.
3. Saving the jewellery and resources of the elite.
4. Gandhiji was against the spirit of self-governance.

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

Gandhiji critiques the Indian elite, including doctors, lawyers, and landlords, for their disregard of the working class and peasants. He argues that Indian nationalism, driven by the elite, excluded the majority of the population. Gandhi emphasises that true **self-governance** and **national salvation** can only be achieved through the involvement of the **common people**, particularly the peasants, highlighting a shift from elite-

centric nationalism to a more inclusive movement. This thought process of Gandhi reflects on his broader view that India's struggle for independence should centre around the masses rather than just the elite.

Question43

Read the Passage and answer the questions:

Gandhiji on the Indian Elite

When his turn came to speak, Gandhiji charged the Indian elite with a lack of concern for the labouring poor. The opening of the BHU, he said, was “certainly a most gorgeous show”. But he worried about the contrast between the “richly bedecked noblemen” present and “millions of the poor” Indians who were absent. Gandhiji told the privileged invitees that “there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India”. “There can be no spirit of self-government about us,” he went on, “if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it.” The opening of the BHU was an occasion for celebration, marking as it did the opening of a nationalist university, sustained by Indian money and Indian initiative. But rather than adopt a tone of self-congratulation, Gandhiji chose instead to remind those

present of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience. Gandhiji's speech at Banaras in February 1916 was, at one level, merely a statement of fact – namely, that Indian nationalism was an elite phenomenon, a creation of lawyers and doctors and landlords.

What was being taken away from the peasant?

- 1. Right to take part in the national movement**
- 2. Economic fruits of their labour**
- 3. Right to be present at the event**
- 4. Right to be a good farmer**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

Gandhiji emphasizes that the **salvation** for India will come through the **farmer**, and that the peasants' labor and the results of their work are being taken away by the privileged classes. This aligns with the idea that what was being taken away from the farmers were the economic benefit of their labor.

Question44

Read the Passage and answer the questions:

Gandhiji on the Indian Elite

When his turn came to speak, Gandhiji charged the Indian elite with a lack of concern for the labouring poor. The opening of the BHU, he said, was “certainly a most gorgeous show”. But he worried about the contrast between the “richly bedecked noblemen” present and “millions of the poor” Indians who were absent. Gandhiji told the privileged invitees that “there is no salvation for India unless you strip yourself of this jewellery and hold it in trust for your countrymen in India”. “There can be no spirit of self-government about us,” he went on, “if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it.” The opening of the BHU was an occasion for celebration, marking as it did the opening of a nationalist university, sustained by Indian money and Indian initiative. But rather than adopt a tone of self-congratulation, Gandhiji chose instead to remind those present of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience. Gandhiji’s speech at Banaras in February 1916 was, at one level, merely a statement of fact – namely, that Indian nationalism was an elite phenomenon, a creation of lawyers and doctors and landlords.

According to Gandhiji, which section of society was absent?

- 1. The industrialists**
- 2. The Nawabs and the Rajas**
- 3. The peasants and the workers**
- 4. Servants of the East India Company**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

Gandhiji highlights the absence of the **peasants** and **workers** at the opening of the **Banaras Hindu University (BHU)**, while the rich and elite groups were present.

Question45

Read the Passage and answer the questions:

Gandhiji on the Indian Elite

When his turn came to speak, Gandhiji charged the Indian elite with a lack of concern for the labouring poor. The opening of the BHU, he said, was “certainly a most gorgeous show”. But he worried about the contrast between the “richly bedecked noblemen” present and “millions of the poor” Indians who were absent. Gandhiji told the privileged invitees that “there is no salvation for India unless you strip yourself of this jewellery and hold it

in trust for your countrymen in India”. “There can be no spirit of self-government about us,” he went on, “if we take away or allow others to take away from the peasants almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it.” The opening of the BHU was an occasion for celebration, marking as it did the opening of a nationalist university, sustained by Indian money and Indian initiative. But rather than adopt a tone of self-congratulation, Gandhiji chose instead to remind those present of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience. Gandhiji’s speech at Banaras in February 1916 was, at one level, merely a statement of fact – namely, that Indian nationalism was an elite phenomenon, a creation of lawyers and doctors and landlords.

When was the speech delivered by Gandhiji in Benaras?

- 1. January 1916**
- 2. March 1916**
- 3. February 1916**
- 4. December 1916**

Options:

- A. 1**
- B. 2**
- C. 3**

D. 4

Answer: C

Solution:

Gandhiji's speech in Benaras was delivered in **February 1916**. He criticised the Indian elite for their lack of concern for the poor, highlighting the absence of peasants at the **Banaras Hindu University(BHU)** opening. He stressed that India's salvation would come from empowering farmers, not the rich landlords or professionals like lawyers and doctors.

Question46

Read the passage and answer the questions:

Constitution: Real Minorities are the Masses of this Country

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said: Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their

lands, still the merchants are able to turn the tribal people into veritable slave by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money-lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution.

What protection is given to the tribes by law?

- 1. Tribal lands cannot be purchased by outsiders on any pretext**
- 2. Tribal laws does not operate for outsiders in jungles**
- 3. Merchants can snatch tribal lands in tribal areas**
- 4. There is no law on veritable slavery by various kinds of bonds**

Options:

A.

1

B.

2

C.

3

D.

4

Answer: A

Solution:

Tribal lands cannot be purchased by outsiders on any pretext, as due to the centuries-long **exploitation** of tribals, this is one of the main **legal protections** to prevent outsiders (like merchants and landlords) from exploiting tribal communities by acquiring their ancestral land.

Question47

Read the passage and answer the questions:

Constitution: Real Minorities are the Masses of this Country

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said: Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slave by various kinds of bonds, and make

them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money-lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution.

As per the speaker, why are the tribal people so depressed and oppressed?

- 1. Due to their being minority**
- 2. Due to absence of law for the tribal areas**
- 3. Economic hardship of the tribals led to economic slavery**
- 4. Masses were in minority**

Options:

A.

1

B.

2

C.

3

D.

4

Answer: C

Solution:

The speaker explains that the oppression and depression faced by the tribal people are due to **economic hardship**, which leads to their exploitation and forms of economic slavery. The lack of legal protection and exploitation by merchants and moneylenders are also key factors in their suffering.

Question48

Read the passage and answer the questions:

Constitution: Real Minorities are the Masses of this Country

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said: Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slave by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary

villagers. There goes the money-lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution.

**Why was the speaker not satisfied with the text of the resolution?
Because:**

- 1. It protects the rights of the caste minorities only**
- 2. It is limited to urban areas only**
- 3. It provides insufficient safety for the tribes from economic exploitation of non-state actors**
- 4. It is for the religious minorities only**

Options:

A.

1

B.

2

C.

3

D.

4

Answer: C

Solution:

It is evident that the speaker, **N.G. Ranga**, feels that the resolution is insufficient because it does not provide **adequate protection** against exploitation by non-state actors like moneylenders and landlords in rural areas. Instead, it seems to focus more on religious minorities or specific groups in urban settings, which doesn't address the broader issue faced by **marginalised tribal populations**.

Question49

Read the passage and answer the questions:

Constitution: Real Minorities are the Masses of this Country

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said: Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slave by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary

villagers. There goes the money-lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution.

Which of the following is necessary to protect the rights of the tribal people?

- 1. Merchants who purchase tribal lands**
- 2. Role of Money-lenders**
- 3. Control by Zamindars and the Malguzars**
- 4. Constitutional protection of the welfare-state**

Options:

A.

1

B.

2

C.

3

D.

4

Answer: D

Solution:

Constitutional protection of the welfare state would provide a legal framework for safeguarding the rights of tribal people, ensuring they receive protection from exploitation, displacement, and other forms of injustice.

Question50

Read the passage and answer the questions:

Constitution: Real Minorities are the Masses of this Country

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said: Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slave by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money-lender with his money and

he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution.

According to N.G. Ranga, who were the real minorities?

1. The Hindus in the Muslim majority provinces
2. The Sikhs in the non-Sikhs majority provinces
3. The Muslims in the Hindu majority provinces
4. The tribals of free India

Options:

A.

1

B.

2

C.

3

D.

4

Answer: D

Solution:

N.G. Ranga focused on the issues of marginalised and tribal communities in India, highlighting how their rights and interests often went overlooked in the larger socio-political context. The tribals, especially in post-

independence India, were among the most disadvantaged groups in terms of socio-economic development and political representation.
