



HISTORY

QUESTIONS



PRELIMS 2026

AND
REFERENCE BOOKS

BY

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MAX IAS

ANCIENT INDIA

MEDIEVAL INDIA

MODERN INDIA

WORLD HISTORY

PREFACE

History is not merely a collection of dates, dynasties, and events; it is the foundation upon which the Civil Services Examination tests a candidate's analytical depth, factual clarity, and conceptual understanding. Over the years, UPSC has increasingly shifted towards asking questions directly and indirectly from standard reference books, demanding a deeper engagement with authentic historical sources rather than superficial preparation.

Many questions have been framed verbatim, closely reflecting the language, themes, and conceptual orientation found in these authoritative sources. The objective is to help aspirants understand how UPSC extracts themes, statements, facts, and interpretations directly from foundational books.

With mastery of the History subject and a deep understanding of UPSC trends, I have meticulously decoded the reference books that truly matter for the Civil Services Examination.

Wishing all aspirants clarity, confidence, and success in their preparation.

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2026 History Questions and Reference Books images

1. Which one of the following Carnatic music *ragas* is similar to *Raga Bilawal* in Hindustani music ?

- (a) Nat Bhairavi
- (b) Kamavardhini
- (c) Hanumatodi
- (d) Dheera Shankarabharanam

Answer- d

Source: Image from Source Book from where question is picked

HINDUSTANI RAGA SYSTEM

The Hindustani melodic system is based on twelve notes.

The Hindustani raga system is based on ten parent scales known as thaats. From these scales, many others may be derived.

Since we have already learnt about the melakarta concept, it will be easier to connect the thaats to the melas:

Kalyan:	Mechakalyani
<u>Bilawal:</u>	<u>Dheerashankarabharanam</u>
Asavari:	Natabhairavi
Marwa:	Gamanashrama
Todi:	Shubhapantuvarali
Khamaj:	Harikambhoji
Bhairav:	Mayamalavagaula
Kafi:	Kharaharapriya
Poorvi:	Kamavardhini (Pantuvarali)
Bhairavi:	Hanumatodi

****MAX IAS follows source books in its classes**

2. The artificially fixed rupee-sterling exchange rate prescribed by the Hilton-Young Commission (1926) was adopted by the British Government for which one of the following reasons ?

- (a) Aiding the flow of remittances from India and maintaining India's creditworthiness
- (b) Providing support to Indian importers
- (c) Encouraging export of cotton produce from India

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(d) Preventing depreciation of the Rupee in terms of gold

Answer- a

Source: *Image from Source Book from where question is picked*

The other irritant was the currency policy of the government and the artificially fixed high rupee-sterling exchange rate of 1s 6d prescribed by the Hilton-Young Commission in 1926. The government tried to maintain this high exchange value of rupee in order to ensure the flow of remittances from India and to maintain India's creditworthiness. The high rate favoured the English exporters to India to the disadvantage of the Indian importers; it also affected adversely, it was argued, the agricultural producers and the industrial workers. In September 1931, Britain went off gold standard with rupee linked to the sterling at the rate of 1s 6d. The resultant

****MAX IAS follows source books in its classes**

3. Consider the following statements :

I. Pali texts contain the first definite references to coins, e.g., kahapana, nikkha, kamsa, and kakanika.

II. The literary evidence from Pali texts is corroborated by archaeological evidence of punch-marked coins from many sites, most of them made of silver.

The above statements have been associated with which of the following ?

1. Emergence of urban life
2. Transition to money economy

Select the answer using the code given below :

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

Answer- c

Source: *Image from Source Book from where question is picked,*

An important aspect of urbanism was the emergence of coinage. Pali texts contain the first definite references to coins, e.g., kahanana, nikkha, kamsa, pada, masaka, and kakanika. The textual evidence is corroborated by archaeological evidence of punch-marked coins from many sites, most of them made of silver. The beginning of money did not mean the end of barter, but it did mark a qualitative change in economic transactions, with long-term implications for trade. It also ushered in usury (money-lending). Pali texts contain many references to this profession, instruments of credit, people

****MAX IAS follows source books in its classes**

4. Which of the following temples has/have a *Nagara-style shikhara* ?

1. Malegitti Shivalaya, Badami
2. Huchimalligudi Temple, Aihole
3. Dashavatara Temple, Deogarh
4. Virupaksha Temple, Pattadakal

Select the answer using the code given below :

- (a) 1 and 2
- (b) 2 and 3
- (c) 3 only
- (d) 3 and 4

Answer- b

Source: Image from Source Book from where question is picked,

The basic plan of the Nagara temple is square, with a number of projections in the middle of each side, giving it a cruciform shape. The temple's elevation is marked by a conical or convex shikhara or temple tower, consisting of several layers of carved courses, usually crowned by an *amalaka* (notched ring stone). These two features—the cruciform plan and curvilinear *shikhara*—are visible in northern temples from the 6th century CE (the 'late Gupta' period), for example in the Dashavatara temple at Deogarh and the brick temple at Bhitargaon (both in UP). The beginnings of the typical *Nagara shikhara* can be seen in the Mahadeva temple at Nachna Kuthara (7th century) and the brick Lakshmana temple at Sirpur (both in MP). The fully developed *Nagara style* is evident by the 8th century.

The Badami Chalukyan temples are adorned with all three kinds of *sikhara*s over the *garbhagriha* viz. *Dravida*, *Nagara* and *Vesara*. The Sangameswara temple at Pattadakal, the Malagatti Sivalaya at Badami, the Mahakuteswara temple at Mahakuta are some of the temples with pure form of *Dravida sikhara*. The temples of Durga, Surya, Huchchimalli and Huchchappayya at Aihole, Jambulinga, Galaganatha, Kasivisvanatha and Papanatha at Pattadakal are adorned with *Nagara sikhara*.

****MAX IAS follows source books in its classes**

5. Among the four main forms of existence of life recognized in Jainism, which one of the following is not included ?

- (a) *Deva* (gods)
- (b) *Yaksha* (demi-gods)
- (c) *Manushya* (humans)
- (d) *Tiryancha* (animals and plants)

Answer- b

Source: Image from Source Book from where question is picked,

Ahimsa is central to Jainism, and it is the first vow for renunciants as well as the laity. The extent to which Jainas carry this principle is connected to their idea of different forms of life. Jaina doctrine recognizes four main forms of existence—of gods (*deva*), humans (*manushya*), hell beings (*naraki*), and animals and plants (*tiryancha*). The animal and plant category is further sub-divided into smaller sub-categories on the basis of their sense faculties. The lowest category comprises the single-sense bodies

****MAX IAS follows source books in its classes**

6. The *Hallisalasya* painting in the Bagh Caves represents :

- (a) A joyous folk dance
- (b) Buddha in a meditative pose
- (c) The depiction of Shiva and Parvati on Kailasha
- (d) Samudramanathan (Churning of the Ocean)

Answer- a

Source: Image from Source Book from where question is picked,

On one of the pilasters of cave No. 4 at Bagh we find an interesting figure of *Bodhisatva Padmapani*, remarkably akin in pose and ornamentation to the famous Bodhisatva Padmapāṇi at Ajanta. On stylistic grounds, scholars consider it as the forerunner of the great masterpiece in cave No. 1 at Ajanta.

On the outer wall of the verandah of *cave No. 4* appear many scenes as yet unidentified either from a Jātaka or Avadāna. Particularly interesting is the *hallisālasya* (folk dance) in which women playing musical instruments form a double ring around a pair of male dancers. The pulsating rhythm in the poses and gestures of the figures is complemented by the judicious use of colours. There is also a procession of people riding elephants and horses as magnificent as any such theme found

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7. Consider the following statements relating to the use of the place-value system in India :

1. The earliest epigraphic use of the place-value system in India is found in the Malkani plates from Gujarat (AD 595 - 596).
2. In the ninth century, place-values become general in inscriptions all over India.
3. The place-values have been found in Sanskrit inscriptions in South-east Asia as early as the seventh century.

Which of the statements given above are correct?

- (a) 1 and 2 only
- (b) 1 and 3 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

Answer- c

Source: Image from Source Book from where question is picked

2.4.1.3 The development of place-value notation

Despite outward changes in form, the old additive system of Brāhmī numerals remained stable until about the seventh century A.D., at which point the modern system of decimal place-value notation, which can represent any number of any size with only the nine digit symbols plus a sign for zero, began to come into use. There are, however, several problems involved in determining exactly what is the earliest epigraphic attestation of the new, or “place-value,”¹⁹⁵ system. First of all, there is the problem of spurious inscriptions; several inscriptions which were previously thought to provide early specimens of place-value numbers have proven to be spurious or at least of doubtful authenticity.¹⁹⁶ Most important among these is the Māñkañī (formerly called Sañkheḍā) copper plate inscription (CII 4.1, 161–5), bearing in place-value characters the date 346, which is presumably attributable to the Kalacuri era and hence equivalent to A.D. 594/95 (if a current year) or A.D. 595/96 (if expired). Although this inscription is widely cited both in specialized publications (e.g., BIP 83 and IIEP 127) and in general works on the history of mathematics¹⁹⁷ as providing the earliest specimen of a place-value date, cogent historical and contextual arguments have been presented by V. V. Mirashi¹⁹⁸ to show that this is very likely a spurious record, and hence does not prove the use of the new system in the sixth century A.D.

earliest place-value date.

Actually, the earliest unquestionable inscriptional dates in the new system are not from India proper but from Southeast Asia. G. Coedès, in his important article “A propos de l’origine des chiffres arabes,”¹⁹⁹ pointed out several early place-value dates in the Śaka era on indubitably authentic Southeast Asian stone inscriptions, including two inscriptions from Indonesia and Cambodia dated in Śaka 605 = A.D. 683. Coedès thus

concludes that this system therefore must have been in use by the late seventh century, and probably earlier, in Southeast Asia and presumably also in India.²⁰⁰

Returning to India proper, the earliest definite specimen of pure place-value notation (as opposed to mixed or partial place-value notation, discussed later) now seems to be in the Siddhāntam plates of the Eastern Gaṅga king Devendravarman (EI 13, 212–6) dated (see Hultzs, EI 18, 308) in the [Gaṅga] year 195, equivalent to approximately A.D. 693, or just ten years later than the Southeast Asian examples mentioned earlier. Another specimen from the same period is the Sudava plates (EI 26, 65–8) of Anantavarman, son of the aforementioned Devendravarman, dated [Gaṅga] 204 = A.D. 702. But undisputed cases of place-value notation continue to be somewhat scarce through the eighth century A.D.²⁰¹ Examples from the ninth century, such as the Tōrkheḍē plates of [Śaka] 735 = A.D. 812 (EI 3, 53–8) and the Buckalā stone inscription of [Vikrama] 872 = A.D. 815 (EI 9, 198–200; see esp. 199 n. 1) are more secure.

After this time, that is, from about the middle of the ninth century onward, epigraphic notation of dates by the place-value system becomes standard. But the old system also continued to be used through the eighth century and sometimes even into the ninth, for instance, in the Barah copper plate of [Vikrama] 893 = A.D. 836 (EI 19, 15–19). An interesting illustration of the process of transition is provided by the Āhar stone inscription (EI 19, 52–62). This is a composite record of ten separate

**MAX IAS follows source books in its classes

8. Consider the following statements about the archaeological findings in Harappan towns :

- I. There is wide occurrence of spindle-whorls in the houses but absence of spinning wheels.
- II. Weights and measurement scales, complete with graduations have been discovered.
- III. There are houses built in large part with baked bricks, around relatively spacious courtyards, with their own wells, bathing platforms, and large rooms.

Which of the following inferences can be drawn from the above statements ?

1. Statement I suggests that spinning was a laborious activity done at home.
2. Statement II suggests the extent of the scientific knowledge that the Harappans possessed.
3. Statement III suggests the emergence of a common property system.

Select the answer using the code given below :

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Answer- a

Source: *Image from Source Book from where question is picked*

thread and cloth were identified on copper tools. At Harappa, cotton threads were found wrapped around the handle of a small copper mirror in a burial and also around the handle of a curved copper razor. Harappa also gave evidence of woven textile impressions on the inside of faience vessels. The uniform thickness and uniformity of the weave suggest the use of spinning wheels. Various kinds of spindle whorls for spinning thread have been found at Harappan sites. Weaving may have been a cottage industry practised in villages, and also to some extent in the cities. Impressions on clay floors and fired clay lumps suggest traditions of making baskets and mats out of reeds and grasses

The Harappan crafts display an impressive level of standardization. Standardization extended to units of weights and measure. Cubical weights made of chert, chalcedony, black stone, etc. have been found at all excavated

****MAX IAS follows source books in its classes**

9. Which one of the following statements about the Eka Movement and Bardoli Satyagraha is correct?

- (a) The Eka Movement was throughout supported and organized by the Congress while Bardoli Satyagraha was initially independent of Congress influence and was only in the last stages supported by the Congress.

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- (b) The Eka Movement was provided leadership by the taluqdars of Awadh, whereas the Bardoli Satyagraha was a movement of the landless labourers.
- (c) The Bardoli Satyagraha was a campaign against the enhancement of land revenue, while the Eka Movement was a protest against excessive extraction of rents.
- (d) The Eka Movement was located in the Varanasi and Mirzapur districts of the present-day U.P., while the Bardoli Satyagraha took place in Saurashtra.

Answer- c

Source: *Image from Source Book from where question is picked*

decisions. The Eka Movement, however, soon developed its own grass-roots leadership in the form of Madari Pasi and other low-caste leaders who were no particularly inclined to accept the discipline of non-violence that the Congress and Khilafat leaders urged. As a result, the movement's contact with the nationalists diminished and it went its own way.

behavior of policemen and vented their wrath by attacking them. Peasant unrest in most of Avadh and Malabar had died out long before this time, and the Eka movement that was on in some of the rural areas of Avadh showed no signs of wanting to abolish the zamindari system; it only wanted zamindars to stop "illegal" cesses and arbitrary rent enhancements. In fact, one of the items of the oath that was taken by peasants who joined the Eka movement was that they would "pay rent regularly at Kharif and Rabi." The no-tax movement in Guntur was very much within the framework

On 12 February, Patel returned to Bardoli and explained the situation, including the Government's curt reply, to the peasants' representatives, following this, a meeting of the occupants of Bardoli taluq passed a resolution advising all occupants of land to refuse payment of the revised assessment until the Government appointed an independent tribunal or accepted the current amount as full payment. Peasants were asked to take oaths in the name of Prabhu (the

****MAX IAS follows source books in its classes**

10. Consider the following statements about the Rigvedic period :

I. Irrigation from wells allowed agriculture to expand away from flood plains and strips on river margins into the present Punjab and Haryana plains having underground water levels reasonably close to the surface.

II. Draught-animal power was employed to draw up water out of the wells.

Which of the following information support/supports the above statements ?

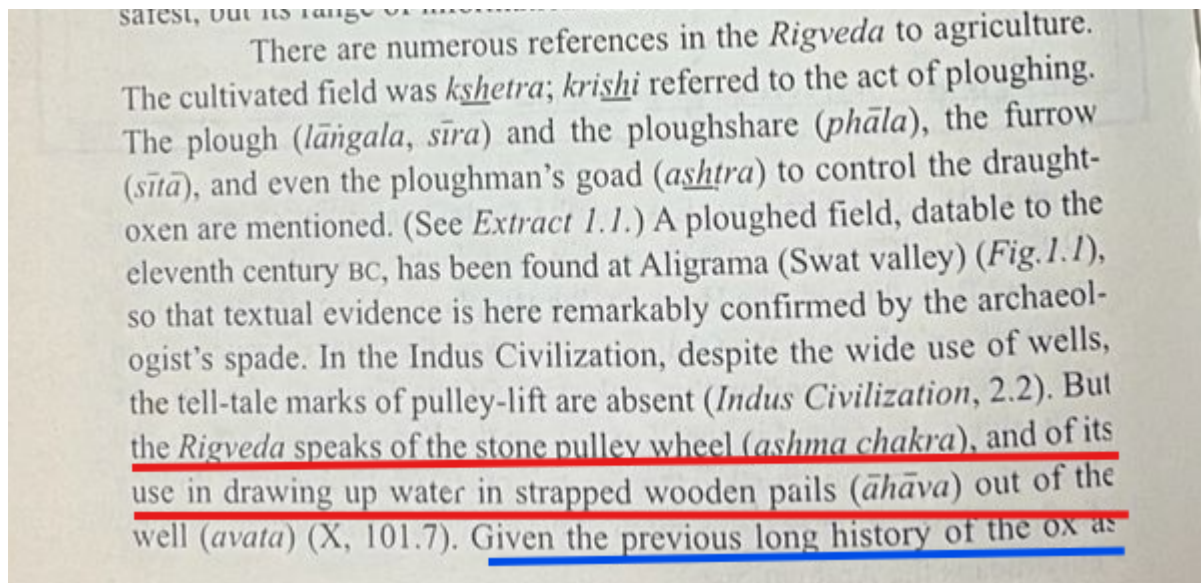
1. There is evidence in the Rigveda of the use of ashma chakra (stone pulley wheel) and ahav (strapped wooden pails) to draw up water.
2. Mention has been made in the Rigveda of the use of implements like parashu / kulisha (axe) and datra / srni (sickle).
3. There is a history of the use of ox, even before the Rigveda, for ploughing the land and pulling the carts.

Select the answer using the code given below :

- (a) 1 and 2 only
- (b) 1, 2 and 3
- (c) 1 and 3 only
- (d) 3 only

Answer- c

Source: Image from Source Book from where question is picked



draught-animal (for the plough and the cart), one need not hesitate in assuming that oxen were put to use to draw the rope over the pulley-wheel in order to lift water out of the well and have it led into broad channels (*sūrmī sushirā*). This, by enabling land to be irrigated from wells, liberated cultivation from its previous confinement to flood plains and strips on river (and canal) margins, and so allowed it to expand into other land wherever the underground water level was reasonably close to the surface. In the Punjab and Haryana plains the pulley could have brought about a minor agricultural revolution.

****MAX IAS follows source books in its classes**

11. Consider the following assertion :

In the Pleistocene period either the Yamuna once flowed into the Indus, or the Sutlej flowed into the Yamuna and one major tributary of either had shifted from the Ganga to the Indus or vice versa.

Which of the following is/are the basis of the above assertion?

1. The Nadi-Sukta of the Rigveda
2. The explorations of the Sutlej and the Yamuna by Robert Bruce Foote
3. The presence of the same species dolphins in both the Indus and the Ganga river systems

Select the answer using the code given below :

- (a) 1 only
- (b) 2 only
- (c) 1 and 2
- (d) 3

Answer- d

Source: Image from Source Book from where question is picked,

Still, a physical map of India at the dawn of Pleistocene (1.8 million years ago) and before the Ice ages could have been much different from that of the present day. For one thing, there could have been great differences in the way rivers flowed in the northern plains. It was in fact once argued that, instead of the two major river systems—the Indus and the Ganga–Brahmaputra—there was one system only, that of the ‘Indo-Brahm’ or ‘Siwalik’ river, flowing from east to west along the Himalayas and then turning south to fall into the Arabian Sea. Such theories are no longer held; but this, at least, is certain, that either the Yamuna once flowed into the Indus, or the Sutlej flowed into the Yamuna. The simple reason for this is that both the Indus and the Ganga have the same species of dolphins. This could only happen if one major tributary of either had shifted from the Ganga to the Indus or vice versa, within the last million years.

****MAX IAS follows source books in its classes**

12. What does an empty seat represent in early Buddhist iconography?

- (a) The meditation of the Buddha
- (b) The Buddha's First Sermon
- (c) The Buddha's Mahaparinibbana
- (d) The Buddha's Mahabhinishkramana

Answer- c

Source: Image from Source Book from where question is picked

9.2 Symbols of worship

Art historians had to acquire familiarity with hagiographies of the Buddha in order to understand Buddhist sculpture. According to hagiographies, the Buddha attained enlightenment while meditating under a tree. Many early sculptors did not show the Buddha in human form – instead, they showed his presence through symbols. The empty seat (Fig. 4.14) was meant to indicate the meditation of the Buddha, and the stupa (Fig. 4.15) was meant to represent the mahaparinibbana. Another frequently used symbol was the wheel (Fig. 4.16). This stood for the first sermon of the Buddha, delivered at Sarnath. As is obvious, such sculptures cannot be understood literally – for instance, the tree does not stand

****MAX IAS follows source books in its classes**

13. Which of the following pairs of ancient and modern names of rivers is/are correctly matched ?

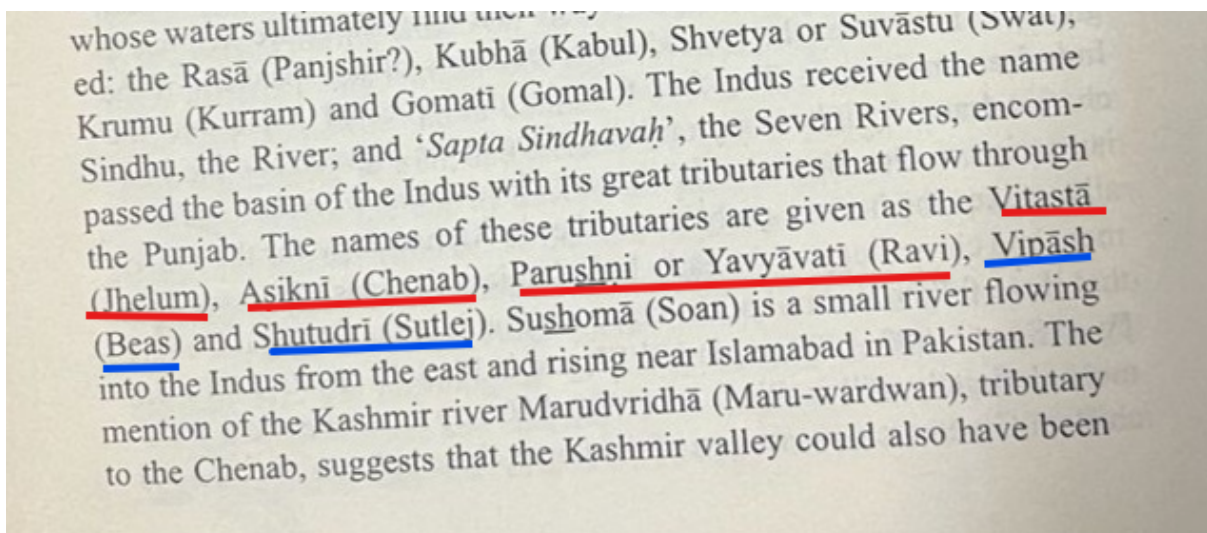
- 1. Vitasta : Chenab
- 2. Asikni : Jhelum
- 3. Parushni : Ravi
- 4. Yavyavati : Beas

Select the answer using the code given below :

- (a) 1 and 2
- (b) 3 and 4
- (c) 3 only
- (d) 4 only

Answer- c

Source: Image from Source Book from where question is picked



****MAX IAS follows source books in its classes**

14. Which of the following statements on the Amaravati Stupa and its relief sculpture is/are correct ?

1. It was located in the lower Krishna valley.
2. In India, it was next only to the Sanchi Stupa in size.
3. The Amaravati school of sculpture made a lasting impact on the later South Indian sculpture, and its products were carried to Sri Lanka and South-east Asia.

Select the answer using the code given below :

- (a) 1 only
- (b) 1 and 3 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

Answer- b

Source: Image from Source Book from where question is picked

In the period between the Mauryas and the Guptas much wealth and energy were spent on Buddhist architecture, and the older stūpas were greatly enlarged and beautified. Of these three are specially noteworthy—those at Bhārhut in Madhya Bharat, Sānchī in the old Bhopal state, and Amarāvātī in the lower Kīstna Valley. [The Bhārhut stupa, perhaps in its present form dating from the middle of the 2nd century B.C. is important

In India stūpa architecture became more and more ornate. The stūpa of Amarāvātī (fig. xix), which in its final form was completed c. 200 A.D., was larger than that of Sānchī, and its two promenades were adorned with carved panels (some of which can be seen in the British Museum) telling the story of the life of the Buddha. Meanwhile in Northern India stūpas grew taller in proportion to their bases. They were often set on square

famous medallion showing a host of ecstatic demigods carrying the Buddha's begging-bowl to heaven. The Amarāvātī school had great influence. Its products were carried to Ceylon and South-East Asia and had a marked effect on local styles, while its influence on later South Indian sculpture is also very evident.

****MAX IAS follows source books in its classes**

15. Which of the following pairs of the king and his dynasty in early historical Tamilakam is/are *not* correctly matched ?

1. Senguttuvan : Chera
2. Udiyanjeral : Chola
3. Nedunjeluyan : Pandya

Select the answer using the code given below :

- (a) 1 and 2
- (b) 2 only
- (c) 1 and 3
- (d) 3 only

Answer- b

Source: Image from Source Book from where question is picked

Udiyanjeral is the earliest known Chera king. His son was Nedunjeral Adan, described as having defeated seven crowned kings and winning the exalted rank of *adhiraja*. Poetic exaggeration credits him with extending his conquests upto the Himalaya mountains and carving the Chera bow emblem on them. He

Senguttuvan was another of Adan's sons. He won a war against the Mukur chieftain. The *Silappadikaram*, a post-Sangam work, tells us that he attacked Viyalur in the land of Nannan and took the Kodukur fortress in Kongu country. He seems to have successfully backed one of the claimants in a Chola

The early Pandya kings included Nediyan, Palshalai Mudukudumi, and Nedunjeliyan. The death of Kovalan, hero of the *Silappadikaram*, is supposed to have taken place during the reign of the last-mentioned ruler who is said to have died of remorse because of his role in the tragic turn of events. This Nedunjeliyan was followed by another king of the same name. He is credited

****MAX IAS follows source books in its classes**

16. Which of the following factors contributed to the formation of the Forward Bloc by Subhas Chandra Bose in 1939 ?

1. Bose failed to win the confidence of Mahatma Gandhi.
2. The Congress Left was disunited and failed to support Bose.
3. The Communists did not support Bose in his endeavours.
4. The supporters of M.N. Roy and socialist leaders like Jayaprakash Narayan preferred Congress unity to supporting Bose.

Select the answer using the code given below :

- (a) 1, 2 and 3
- (b) 1, 2 and 4
- (c) 1, 3 and 4
- (d) 2 and 4 only

Answer- b

Source: Image from Source Book from where question is picked

preserved.

Bose, who had already declared on 3 February that he considered his electoral victory meaningless if he failed to 'win the confidence of India's greatest man', tried for two months after Tripuri to set up an agreed Working Committee. The basic weakness of his position, particularly in the context of disunity within the Left, was made clear when he failed to take up Gandhi's challenge—'you are free to choose your own committee'—at the Calcutta session of the AICC on 29 April. He preferred to resign, and was replaced by the staunch Gandhian Right-winger Rajendra Prasad. On 3 May, Bose announced the formation of his Forward Bloc, initially with the idea of working within the Congress and also of uniting the various Left groups—for which purpose the Forward Bloc started a Left Consolidation Committee in June 1939. This received Communist support but both the Royists and Socialist leaders like Jayaprakash gave first priority to Congress unity and were critical of the formation of the Forward Bloc, which became in the end just another splinter group within the already fragmented Left. Subhas was now more

****MAX IAS follows source books in its classes**

17. Consider the following statements regarding the British policy in Awadh immediately after its annexation in 1856 :

1. The *taluqdars* were dispossessed of their estates but allowed to retain their arms and forts.
2. A Summary Revenue Settlement was made in 1856 assuming that the *taluqdars* were outsiders.
3. The British believed in taking revenue directly from the peasants by removing the *taluqdars*.

Which of the statements given above is/are correct ?

- (a) 2 and 3 only
- (b) 1 and 3 only
- (c) 1, 2 and 3
- (d) 2 only

Answer- a

Source: Image from Source Book from where question is picked

The other elements of rural society that joined the ranks of the rebels were the landed magnates or the taluqdars. The annexation of Awadh was followed by a summary settlement in 1856 which led to the dispossession of a number of powerful taluqdars. The settlement was made with the actual occupiers of the land or village coparcenaries to the disregard of all other proprietary rights, in the same way as it was done a little while ago in the North-Western Provinces. The prime motive was to gain popularity among the agricultural population and get rid of the unwanted middlemen who stood between the peasants and the government. As a result, in Awadh the taluqdars lost about half of their estates; they were disarmed and their forts demolished, resulting in a considerable loss of status and power in local society. In the eyes of law they were now

****MAX IAS follows source books in its classes**

18. Consider the following assertion :

The genesis of political alliances based on community lay in the very nature of the Montague-Chelmsford Reforms, 1919.

Which of the following statements support/supports the above assertion ?

1. Reforms retained and extended the principle of separate electorates.
2. Separate electorates were supposed to counter Indian nationalism, which was growing stronger.
3. Deprived classes rallied around the favours inherent in separate electorates.

Select the answer using the code given below :

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 2 only
- (d) 1, 2 and 3

Answer- d

Source: Image from Source Book from where question is picked

responsible government in India, we should first examine its provisions. The Government of India Act of 1919 provided for a bicameral legislature at the centre, the council of state and the legislative assembly. The latter would have an elected majority, but no control over the ministers. The viceroy would have a veto in the form of the 'certificate' procedure for pushing the rejected bills. The electorates were considerably enlarged to 5.5 million for the provinces and 1.5 million for the imperial legislature. But on the other hand, despite some theoretical criticism of the principle of separate electorate in the Montagu-Chelmsford Report, communal representation and reservations were not only retained, but also considerably extended. In addition to the Muslims, Sikhs were granted separate electorate too, while seats were reserved for the non-Brahmans in Madras and the 'depressed classes' were offered nominated seats in the legislatures at all levels. However, the most innovative feature of the new act was 'dyarchy', which meant that certain functions of the provincial governments were to be

****MAX IAS follows source books in its classes**

19. Pandit Mallikarjun Mansur, the famous classical singer from Karnataka, represented the :

- (a) Agra Gharana
- (b) Gwalior Gharana
- (c) Patiala Gharana
- (d) Jaipur-Atrauli Gharana

Answer- d

Source: Image from Source Book from where question is picked

JAIPUR-ATRAULI GHARANA

The Jaipur-Atrauli gharana, which is also known as the Jaipur gharana, is a popular Khyal gharana that was founded by the great maestro Alladiya Khan (1855–1946) in the later part of the nineteenth century. It evolved from dhrupad as well as from haveli sangeet. This gharana is known for its wide-ranging repertoire of ragas as well as its remarkable layakari. A lot of ornamentation is included in the taans, making it rich and intricate. Perhaps no other style of singing placed as much emphasis on the aesthetics and laykari while singing the bol-Alaps and bol-taans as the Jaipur-Atrauli gharana.

Alladiya Khan's family belonged to Atrauli near Aligarh, and later migrated to Jaipur, giving the gharana its name. This gharana is more than a hundred and fifty years old. It has had assorted musicians of eminence.

Founders: Alladiya Khan

Exponents: Kesarbai Kerkar, Mogubai Kurdikar, Mallikarjun Mansur, Vamanrao Deshpande, Gajananrao Joshi, Nivruttibua Sarnaik, Kishori Amonkar, Padma Talwalkar, Shruti Sadolikar, Ashwini Bhide Deshpande

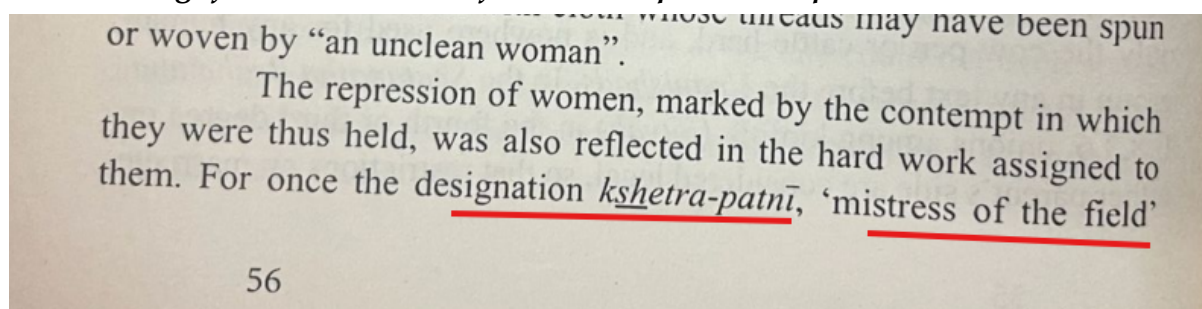
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20. In which one among the following texts does the term *kshetra-patni* ('mistress of the field') originate ?

- (a) *Rigveda*
- (b) *Atharvaveda*
- (c) *Ashtadhyayi*
- (d) *Arthashastra*

Answer- b

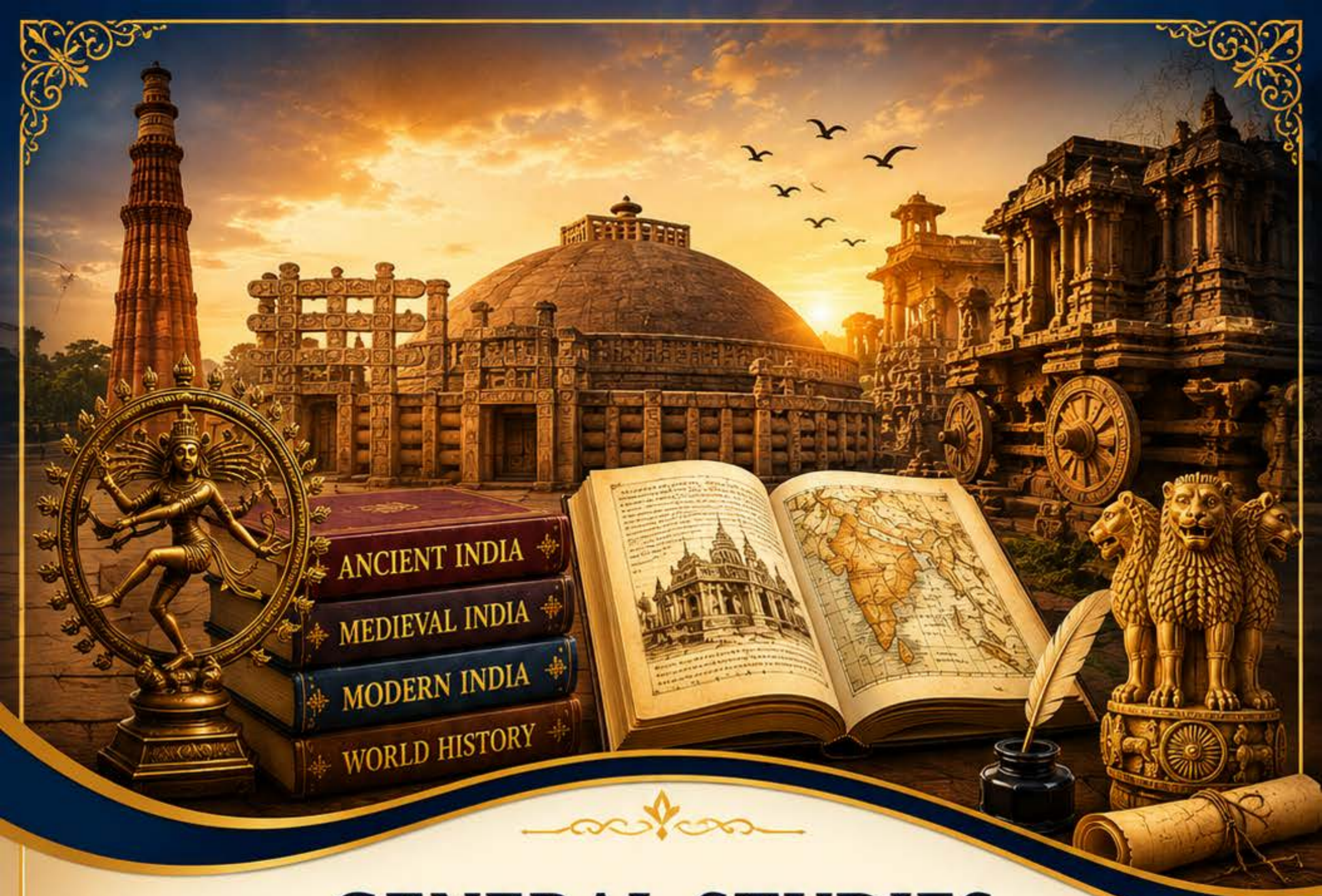
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Late Vedic Society

(Atharvaveda, II, 12.1), may suggest some respect, but it also plausibly implies that women too worked in the field, alongside men. As we have seen, slave women were put to work with mortar and pestle and gathered cow-dung. In the *Vājasaneyi*'s 'Human Sacrifice' hymn, we find

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