



Index

(1)	Major Sources of Rajasthan History.....	3
	• Major Inscriptions of Rajasthan.....	3
	• Coins and Mints of Rajasthan.....	18
(2)	Prehistoric and Protohistoric Age of Rajasthan.....	22
(3)	Literary Sources of Rajasthan History and Rajasthani Language, Dialects, and Scripts.....	37
(4)	Ancient Rajasthan / Janapada Period.....	55
(5)	Rajput Period of Rajasthan.....	61
	• History of Mewar (Guhila/Sisodia Dynasty).....	64
	• Rathore Dynasty of Marwar.....	88
	• Gurjara-Pratihara Dynasty in Rajasthan.....	100
	• Parmar Dynasty In Rajasthan.....	103
	• Chauhan Dynasty of Rajasthan and Its Branches.....	106
	• Kachhwaha Dynasty of Amer–Jaipur.....	115
	• Bhati Dynasty of Jaisalmer.....	127
	• Yadava Dynasty of Karauli State.....	129
	• Jat Dynasty of Bharatpur/Dholpur.....	131
	• The only Muslim princely state of Rajasthan: Tonk.....	135
(6)	Medieval Rajasthan: Administrative System / Feudalism.....	136
(7)	1857 Revolt and British Intervention.....	147
(8)	Major Peasant Movements and Tribal Movements of Rajasthan.....	159
(9)	Integration of Rajasthan, Prajamandal Movement and Major Newspapers.....	169
	• Political Integration of Rajasthan.....	169
	• Prajamandal Movement in Rajasthan.....	175
	• History of newspapers in Rajasthan.....	186
(10)	Prominent personalities of Rajasthan.....	190
(11)	Painting, architecture and crafts of Rajasthan.....	204
	• Major painting styles of Rajasthan.....	204
	• Architecture and Building Art of Rajasthan.....	218
(12)	Handicrafts of Rajasthan (textiles, sculpture, prints).....	246
(13)	Music, folk songs, instruments and dances of Rajasthan.....	254
	• Folk songs and folk music of Rajasthan.....	254
	• Classical Music in Rajasthan: Gharanas and Singing Styles.....	257
	• Major folk instruments of Rajasthan.....	259
	• Major folk dances of Rajasthan.....	268
(14)	Major folk dramas of Rajasthan.....	274
(15)	Major saints , sects, folk deities , folk goddesses of Rajasthan.....	280
	• Major saints and sects of Rajasthan.....	280
	• Major folk deities of Rajasthan.....	291
	• Major folk goddesses of Rajasthan.....	297
(16)	Customs and traditions (fairs, festivals, marriages, deaths, birth rites, folk beliefs, terminology).....	304
(17)	Jewellery and clothing (women's clothing, men's clothing, tribal clothing).....	319



Scan this QR code to attempt topicwise PYQs



**Self-Assessment & Progress Tracker**

Objective: The purpose of this question bank is not merely to provide practice questions, but also to enable candidates to objectively assess their actual level of preparation. The self-assessment indicator provided with each question will help candidates identify which topics are thoroughly prepared, which require revision, and which need to be studied again.

❖ Self-assessment Indicator - [☐ Learn | ☐ Review | ☐ Mastered]

- ☐ Learn - The answer to this question is not known, or the underlying concept is not clear.
- ☐ Review - The answer to this question is known, but there is not complete confidence in it.
- ☐ Mastered - The answer to this question can be given with confidence.

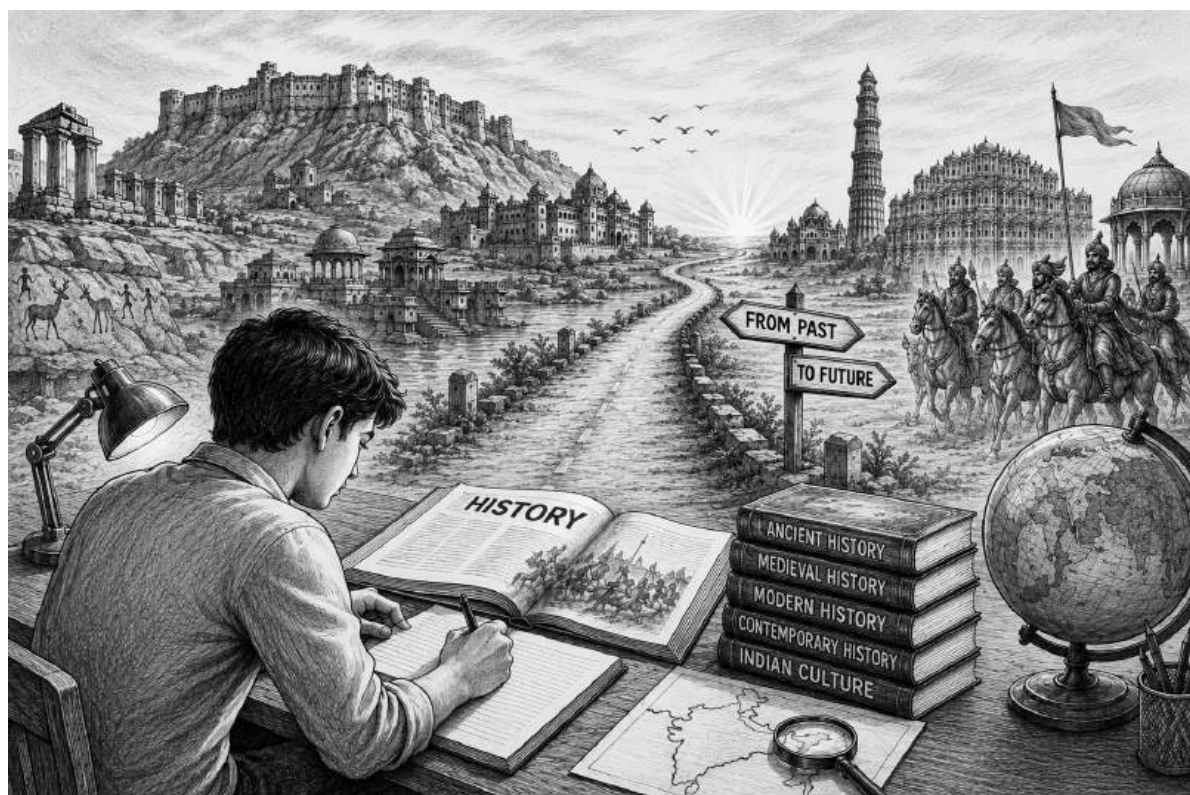
❖ **Example:-**

- **Learn (L) Level:** The answer to this question is not known, or the concept is not clear. Therefore, mark ✓ only under **Learn (L)**.
 - The oldest copper-plate inscription of Rajasthan is _____, which is associated with the Kishkindha region. [☒ L | ☐ R | ☐ M]
- **Review (L + R) Level:** The answer to this question is known, but the candidate is not fully confident about it and needs further revision. Therefore, mark ✓ under both **Learn (L)** and **Review (R)**.
 - Where were the earliest inscribed coins found in Rajasthan? [☒ L | ☒ R | ☐ M]
- **Mastered (L + R + M) Level:** The answer to this question is completely clear and can be given with full confidence. Therefore, mark ✓ under all three categories—**Learn (L)**, **Review (R)**, and **Mastered (M)**.
 - Which is the oldest inscription in Rajasthan associated with the Vaishnava tradition? [☒ L | ☒ R | ☒ M]

Note: Mark ✓ under as many indicators as correspond to your level of preparation for the question. If a question is fully prepared, mark ✓ under all three indicators. **L, R, and M** represent different stages of preparation progress; therefore, depending on your level of readiness, you may mark ✓ under one, two, or all three indicators even on your first attempt.

Important Note: While preparing this History Question Bank, the highest priority has been given to the quality, relevance, and usefulness of the content. Accordingly, a detailed explanation or additional discussion of any topic has been provided only at its first occurrence. Whenever the same topic reappears in subsequent chapters or questions, only the facts essential from an examination perspective have been included. This approach keeps the book free from unnecessary repetition, makes it more systematic, and enhances its usefulness for quick study and effective revision.

"History is infinite, but effective study always begins with a well-defined scope and a clear direction."



**(2) Prehistoric and Protohistoric Age of Rajasthan****Archaeological Sites of Rajasthan**

- ❖ **Definition** – An archaeological site is a place from which evidence of past human habitation or human physical activities has been obtained.
- ❖ **Process of Human Development** = Hunter → Pastoralist → Agriculturist
- ❖ **Use of Metals by Humans** = Stone → Copper → Bronze → Iron

1. Consider the following statements and choose the correct answer ? [□ L | □ R | □ M]

- (A) The people of the Chalcolithic civilizations used baked bricks.
- (B) Ganeshwar site is called the Mother of Copper Cultures, and a double-spiral-headed copper pin has been found here.
- (C) Ahar Civilization is also called the Banas Culture, and a terracotta bull (Banasian Bull) has been found here.
- (D) The earliest evidence of Krishna Leela has been found at Rang Mahal, and Gupta-period terracotta figurines have been discovered here.
- (E) Ojhiyana site is located on a river bank, and terracotta figures of a bull and a cow with white colouring have been found here.

Which of the above statements is/are correct?

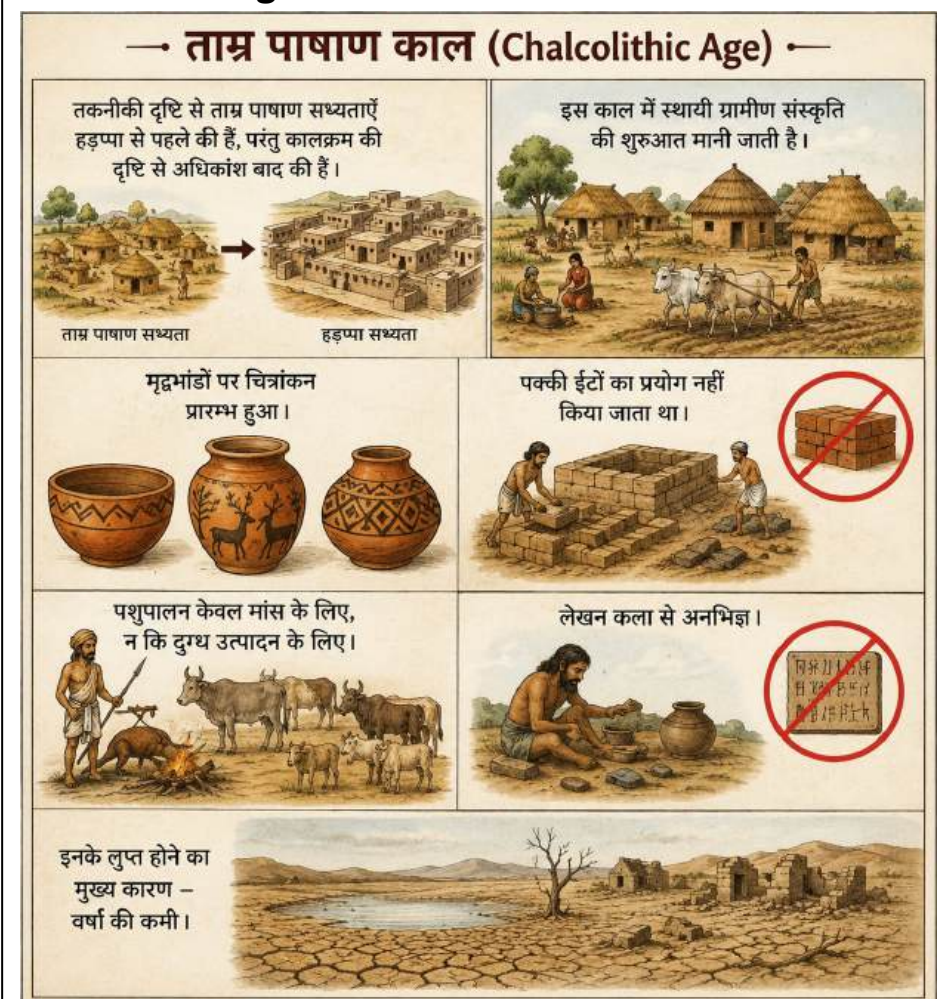
- (1) Only (B), (C) and (D)
- (2) Only (A), (B) and (C)
- (3) Only (B) and (E)
- (4) Only (C), (D) and (E)
- (5) Question not attempted

Answer - (1)

Explanation -

(A) ✗	In the Chalcolithic civilizations, baked bricks were not used. Stones, mud bricks, or sun-dried bricks were used in the construction of houses.
(B) ✓	Ganeshwar is called the " Mother of Copper Cultures ", and a double-spiral copper pin has been found here.

- (C) ✓ Ahar Civilization is also known as the **Banas Culture**, and the **Banasian Bull** (terracotta bull figurine) has been found here.
- (D) ✓ The earliest evidence of **Krishna Leela** has been found at Rang Mahal, and Gupta-period terracotta figurines have also been discovered there.
- (E) ✗ Terracotta figures of a bull and a cow with white colouring have been found at Ojhiyana, but the site is located on a hillside slope rather than on a river bank.

Additional Information**Chalcolithic Age –**

- ❖ Technically, the Chalcolithic civilizations are earlier than the Harappan Civilization, but chronologically, most of them are later.
- ❖ This period is considered the beginning of a permanent rural culture.
- ❖ Painting on pottery began during this period.
- ❖ Baked bricks were not used.
- ❖ Animal husbandry was practiced only for meat, not for milk production.
- ❖ They were unfamiliar with the art of writing.
- ❖ The main reason for their disappearance was the lack of rainfall.
- ❖ At some places, evidence is found of a direct transition from the Mesolithic to the Chalcolithic period, such as **Bagor**.



(3) Literary Sources of Rajasthan History and Rajasthani Language, Dialects, and Scripts

Rajasthani Literature

The distinctive feature of Rajasthani literature is the beautiful use of local dialects. The language of this literature incorporates various Rajasthani sub-dialects such as Marwari, Mewari, Dhundhari, Hadoti, and Bagri.

Devotional Literature	Folk Literature	Jain Literature	Charan Literature
This literature includes devotional hymns composed by saints and poet-devotees.	Rajasthani folk literature includes folk songs, folk tales, riddles, idioms, folk theatre, and lullabies. This literature is a living document of folk culture and traditions.	This literature has been written by Jain monks.	Charan literature is predominantly characterized by the Veer Rasa (heroic sentiment), which symbolizes the bravery and valor of Rajasthani culture.
For example – the hymns of Meerabai, the couplets of Mahakavi Vrind, the biographies of Vaishnava devotees by Nabhdas, Velikrisan Rukmani Ri, and Ram Rahasya Pad by Sundar Kunwari, etc.	For example – the Phad of Devnarayan Maharaj, the Phad of Pabuji, etc.	For example – Bharateshwar Bahubali Ghor, Bharateshwar Bahubali Ras, Vriddhi Ras, Jambuswami Charit, Abaras, Sthulibhadra Ras, Revantgiri Ras, Jivdaya Rasu, Chandanbala Ras, etc.	For example – Veer Bhayan, Achaldas Khichi Ri Vachanika, Kanhadade Prabandh, etc.

1. Choose the correct statement(s) from the following - [☐ L | ☐ R | ☐ M]
- (A) Dingal literature was mainly written by Charan poets.
- (B) Pingal literature was written by Bhat poets.
- (C) Dingal is developed from Shauraseni Apbhransh.
- (D) Pingal is developed from Gurjari Apbhransh.

Options:-

- (1) Only (A) and (B) are correct.
- (2) Only (A) and (C) are correct.
- (3) Only (B) and (D) are correct.
- (4) All of the above are correct.
- (5) Question not attempted

Answer - (1)

Explanation -

(A) ✓	Dingal literature was mainly written by Charan poets.
(B) ✓	Pingal literature was written by Bhat poets.
(C) ✗	Dingal did not develop from Shauraseni Apbhransh; rather, it developed from Gurjari Apbhransh.
(D) ✗	Pingal did not develop from Gurjari Apbhransh; rather, it developed from Shauraseni Apbhransh.

Additional Information

Literary Styles of the Rajasthani Language

Dingal	Pingal
The literary form of Western Rajasthani (Marwari) is called Dingal.	The literary form of Braj Bhasha and Eastern Rajasthani is called Pingal.
Most of the Dingal literature was written by poets of the Charan community.	Most of the Pingal literature was written by poets of the Bhat community.
Its development is associated with Gurjari Apabhransha.	Its development is associated with Shauraseni Apbhransh.
Major Works: Rajrupak, Dhola Maru Ra Duha, Achaldas Khinchi Ri Vachanika	Major Works: Prithviraj Raso (Chand Bardai), Ratan Raso (Kumbhkaran), Khuman Raso, Vansh Bhaskar

2. Select the correct group of dialects of Rajasthan from the following - [☐ L | ☐ R | ☐ M]
- (1) Mewari, Marwari, Bagri, Dhundhari, Kathiawadi
- (2) Mewari, Marwari, Bagheli, Dhundhari, Malvi
- (3) Mewari, Marwari, Bagri, Dhundhari, Malvi
- (4) Mewari, Marwari, Bagheli, Dhundhari, Kathiawadi
- (5) Question not attempted

Answer - (3)

Explanation - Mewari, Marwari, Bagri, Dhundhari, and Malvi are all major dialects of Rajasthan, whereas the other options include Kathiawadi (Gujarat) and Bagheli (Madhya Pradesh), which are spoken outside Rajasthan.

Additional Information

Classification of Rajasthani Dialects –

❖ Classification by George Abraham Grierson –

➤ He was the first to use the term "Rajasthani"

**(4) Ancient Rajasthan / Janapada Period**

Introduction – With the end of the **Vedic Period (1500–600 BCE)**, political, social, and economic changes took place in the Indian subcontinent, resulting in the emergence of the **16 Mahajanapadas**. This period (**600–300 BCE**) is also known as the "**Second Urbanization**" era. Various regions of present-day Rajasthan were part of the **Matsya, Shurasena, and Kuru Mahajanapadas**. After **Alexander's invasion (326 BCE)**, tribes such as the **Malavas, Shibis, and Arjunayanas** settled in Rajasthan, leading to the development of several **republican states (Ganarajyas)**. These republics played an important role in shaping the early political and cultural identity of Rajasthan.

1. Match **List-I** with **List-II** and select the correct answer using the code given below –

[□ L | □ R | □ M]

List-I (Janapada)**List-II (Region)**

- | | |
|-------------|-----------------------------|
| (A) Malav | (i) Chittor |
| (B) Vagad | (ii) Bharatpur |
| (C) Rajanya | (iii) Jhalawar and Tonk |
| (D) Shivi | (iv) Dungarpur and Banswara |

Code :-

- | | | | |
|----------------------------|-------|-------|-------|
| (A) | (B) | (C) | (D) |
| (1) (iii) | (iv) | (i) | (ii) |
| (2) (iv) | (i) | (ii) | (iii) |
| (3) (iii) | (iv) | (ii) | (i) |
| (4) (i) | (iii) | (ii) | (iv) |
| (5) Question not attempted | | | |

Answer - (3)

Explanation -

Janpada	Region
(A) Malav	- Jhalawar and Tonk
(B) Vagad	- Dungarpur and Banswara
(C) Rajanya	- Bharatpur
(D) Shivi	- Chittor

Additional Information

Ancient Janapadas of Rajasthan –

Malava Janapada –

- ❖ The original homeland of the **Malava people** was the confluence region of the **Ravi and Chenab rivers**.
- ❖ Due to invasions, they migrated to **Tonk** and the surrounding regions.

- ❖ They made **Nagar (Tonk)** their capital.
- ❖ Hoards of **Malava Janapada coins** have been found at **Nagar** and **Raidh** in Tonk district.

Vagad Janapada –

- ❖ In Rajasthan, two regions were known by the name **Vagad**:
 - **Southern Rajasthan** – Dungarpur and Banswara.
 - **Northern Rajasthan** – Narhad, Bhadra, Nohar, and Kanna near Pilani.
- ❖ Most references are associated with **Southern Rajasthan (Dungarpur–Banswara)**.
- ❖ The local dialect of this region is known as **Vagdi**.

Shivi Janapada –

- ❖ The earliest reference to the **Shivi Janapada** is found on coins.
- ❖ Its capital is believed to have been **Shivapura**, identified with present-day **Shorkot** in Pakistan.
- ❖ Later, the **Shivi tribes** settled in the **Mewar region** (around Chittorgarh).
- ❖ **Madhyamika/Nagari**, located near Chittorgarh, was the capital of the **Shivi Janapada**.
- ❖ The **Mewar region** was known as **Medapata** during that period.

**(5) Rajput Period of Rajasthan****Rajput Period of Rajasthan****Rise of the Rajput Period –**

- ❖ After the death of Harshavardhana, the political unity of India came to an end.
- ❖ In the absence of a strong central power, India was divided into many small kingdoms.
- ❖ Although these states were ruled by different dynasties, they were collectively known as "Rajputs."

1. Which of the following statements are correct and consistent regarding the origin of the Rajputs, major dynasties, and historical evidence ?

[☐ L | ☐ R | ☐ M]

- (A) According to Chand Bardai's work *Prithviraj Raso*, the Rajputs originated from a sacrificial fire-pit (Agnikunda), from which the warriors of the Chauhan dynasty are believed to have been born.
- (B) Epigraphic evidence from the Abu Inscription and the Atpur Inscription regards the Guhila dynasty as Suryavanshi Kshatriyas, supporting the Aryan origin of the Rajputs.
- (C) According to Colonel James Tod and William Crooke, the Rajputs are indigenous.
- (D) The early capital of the Chauhan dynasty was Ahichhatrapur near Nagaur, and they claimed to be Suryavanshi, while Dr. Dasharatha Sharma also considered them to be of Brahmin lineage.

Options:-

- (1) Only (A) and (B) are correct.
- (2) Only (C) and (D) are correct.
- (3) Only (A), (B), and (D) are correct.
- (4) (A), (B), (C), and (D) are all correct.
- (5) Question not attempted

Answer - (3)

Explanation -

(A) ✓	The Agni Kund Origin Theory is mentioned in <i>Prithviraj Raso</i> , and the Chauhans are regarded as Agnivanshi.
(B) ✓	The Abu Inscription and the Atpur Inscription describe the Guhila dynasty as

belonging to the Raghukula (Suryavanshi) lineage.

(C) ✗ James Tod and William Crooke considered the Rajputs to be related to foreign tribes such as the Hunas, Shakas, and Kushanas, and not indigenous.

(D) ✓ Ahichhatrapur (Nagaur) is considered the early centre of the Chauhans, and Dr. Dasharatha Sharma, on the basis of the Bijolia Inscription, also regarded them as being of Brahmin origin.

Additional Information**Origin from the Agni kund (Mythological Viewpoint)**

–

- ❖ It is mentioned in **Chand Bardai's** work "**Prithviraj Raso**".
- ❖ This view reflects the **folk and mythological origin** of the Rajputs.

Epigraphic Evidence – Suryavanshi Kshatriyas –

- ❖ The **Abu Inscription**, **Atpur Inscription**, and other sources describe the **Guhila dynasty** as descendants of the **Raghukula (Suryavanshi Kshatriyas)**.
- ❖ This supports the view that the origin of the Rajputs may be traced to an **Aryan lineage (Suryavanshi/Chandravanshi)**.

Theory of Foreign Origin –

- ❖ According to historians **Colonel James Tod**, **William Crooke**, and others, the Rajputs were descendants of foreign and Central Asian tribes such as the **Hunas, Shakas, Kushanas, and Pahlavas**.
- ❖ This theory highlights the **ethnic diversity** and **regional assimilation** among the Rajputs.

Capital of the Chauhan Dynasty –

- ❖ The original seat of the **Chauhan dynasty** is believed to have been **Ahichhatrapur** (near the Nagaur region).
- ❖ They considered themselves **Suryavanshi**.
- ❖ **Dr. Dasharatha Sharma**, on the basis of the **Bijolia Inscription**, also regarded the **Chauhan dynasty** as being of **Brahmin descent**. This view

**(6) Medieval Rajasthan: Administrative System / Feudalism****Feudal and Revenue System**

- ❖ After the death of Harshavardhana, the political unity of India came to an end.
- ❖ The central authority weakened, leading to the rise of local rulers in different regions.
- ❖ In Rajasthan, several small states emerged, where the king appointed feudal lords (Samants) by granting them land.
- ❖ Division of Land: -
 - Khalsa Land → Under the direct control of the state.
 - Jagir Land → Held by feudal lords/Jagirdars.
 - Sub-feudatories (Up-Samants) → Appointed by the Jagirdars under them.
- ❖ Hierarchy: Royal Authority → Jagirdar → Sub-Feudatory → People

1. Consider the following statements –

[☐ L | ☐ R | ☐ M]

- (A) Bhartu Rekh is a type of succession fee.
 (B) Land that was directly under the control of the ruler was called Khalsa.

Which of the above statement(s) is/are correct?

- (1) Only statement (A) is correct.
 (2) Only statement (B) is correct.
 (3) Both statements (A) and (B) are correct.
 (4) Neither statement (A) nor statement (B) is correct.
 (5) Question not attempted

Answer - (2)

Explanation -

(A) ✗	Bhartu Rekh was not a succession fee; rather, it was a system for determining the revenue payable to the state from a Jagir .
(B) ✓	Khalsa referred to land whose administration and revenue collection were directly under the control of the ruler or the state .
Additional Information	
Bhartu Rekh – ❖ Definition: Bhartu Rekh referred to the line drawn in the Jagir grant deed issued by the state to a feudal lord (Samant). The amount of	

revenue was determined according to this line. The feudal lord had to pay a portion of the Jagir's income to the state as prescribed by this arrangement.

- ❖ **Objective:** To ensure a regular flow of revenue from the Jagir to the state and to maintain a balance between the rights of the feudal lords and those of the state.
- ❖ **Importance:** It was not a **succession fee**; rather, it was a part of the revenue system. This arrangement ensured financial discipline within the Jagirdari system and provided a fixed source of income to the state.

Khalsa Land –

- ❖ **Definition:** Khalsa land was the land that remained under the direct control of the ruler or emperor. It was also known as **Crown Land** or **Central Land**.
- ❖ **Mughal Period Context:** During the Mughal period, the entire revenue generated from Khalsa land was deposited into the **royal treasury (state exchequer)**. The administration of this land was carried out directly by state officials rather than through any feudal lord or Jagirdar.
- ❖ **Importance:** It served as a regular and direct source of revenue for the state and strengthened the economic and administrative authority of the ruler.

2. What is the correct order of the Central Administrative System in the medieval period (from top to bottom)? [☐ L | ☐ R | ☐ M]

- (1) King → Prime Minister (Pradhan) → Diwan → Naib Bakhshi → Shikdar
 (2) King → Prime Minister (Pradhan) → Diwan → Shikdar → Naib Bakhshi
 (3) King → Diwan → Prime Minister (Pradhan) → Shikdar → Naib Bakhshi
 (4) King → Prime Minister (Pradhan) → Shikdar → Diwan → Naib Bakhshi
 (5) Question not attempted

Answer - (1)

**(7) 1857 Revolt and British Intervention****Revolt of 1857 in Rajasthan**

Background (1818–1856) -

- ❖ **1818 AD** – The princely states of Rajasthan entered into treaties with the British.
- ❖ The British began interfering in internal administration.
- ❖ The powers of the feudal chiefs (samants) were curtailed.
- ❖ Economic exploitation of peasants, traders, and artisans increased.
- ❖ The **Enfield Rifle** was introduced in place of the **Brown Bess Rifle**.
- ❖ The use of cartridges allegedly greased with **cow and pig fat** led to widespread religious discontent.
- ❖ The **Rajputana Agency** was established in **1832 AD**, with its headquarters at **Ajmer**.
- ❖ In **1857**, the **Agent to the Governor-General (A.G.G.)** in Rajputana was **George Patrick Lawrence**.

1. Which of the following military cantonments did not participate in the Revolt of 1857 ?

- (A) Kherwara [☐ L | ☐ R | ☐ M]
- (B) Deoli
- (C) Beawar
- (D) Neemuch

Code:-

- (1) Only (A)
- (2) Only (B)
- (3) Only (A) and (C)
- (4) Only (A),(B) and (C)
- (5) Question not attempted

Answer - (3)

Explanation - In the Revolt of **1857**, military uprisings took place in the cantonments of **Nasirabad, Neemuch, and Erinpura** in Rajasthan, whereas the cantonments of **Kherwara and Beawar** remained unaffected by the revolt.

Additional Information

Cantonments of Rajasthan (Total 6)- Nasirabad, Neemuch, Deoli, Beawar, Erinpura, Kherwara
Cantonments That Did Not Participate in the Revolt– 1. Beawar 2. Kherwara
Beginning of the Revolt

❖ **Date:** 28 May 1857

Place: Nasirabad Cantonment

Regiment: 15th Bengal Native Infantry

❖ **Events:**

- The soldiers revolted and looted the cantonment.
- They attacked the bungalows of British officers.
- Major Spottiswoode and Newberry were killed.
- The rebels marched towards Delhi and reached there on 18 June, where they defeated a British regiment.

Revolt at Neemuch (3 June 1857)

- ❖ The revolt broke out after news of the Nasirabad incident was received.
- ❖ The armoury was set on fire and attacks were launched on the British.
- ❖ The wife and children of a sergeant were killed.
- ❖ The soldiers passed through Chittorgarh, Hammirgarh, and Banera before reaching Shahpura and Tonk.
- ❖ They then proceeded towards Delhi.

Other Events

- ❖ The people of Tonk welcomed the rebels, ignoring the orders of the Nawab.
- ❖ Captain Showers, with the assistance of the armies of Kota, Bundi, and Mewar, reoccupied Neemuch.

Erinpura Legion (Jodhpur Legion)

❖ **Year of Establishment:** 1835 AD

❖ **Location:** Erinpura (Rajasthan)

❖ **Reason for Establishment:**

- The East India Company cited the inefficiency of the cavalymen of the Jodhpur State.
- The Company raised this force at the expense of the state.

❖ **Control:**

- It was placed under the command of British officers.

❖ **Role:**

- It served as a military force to strengthen British influence in Rajasthan.
- During the Revolt of 1857, Erinpura was also mentioned as an important cantonment.



(8) Major Peasant Movements and Tribal Movements of Rajasthan

Introduction : In the 19th century, after the British protection treaties (1818), a new administrative and economic system developed in the princely states of Rajasthan. The payment of tribute to the British Government, feudal exploitation, excessive land revenue, lag-bag (cesses), begar (forced labour), and restrictions on the traditional rights of peasants and tribal communities created widespread discontent in rural society. The new land revenue systems introduced after 1878 AD were aimed not at agricultural improvement but at increasing state revenue. As a result, poverty, indebtedness, and dissatisfaction among peasants increased. Consequently, peasant and tribal movements such as the Bijolia, Begun, Shekhawati, Sikar, Meo, and Bhil movement emerged. One of the major characteristics of these movements was that most of them remained non-violent, while the earliest tribal resistance arose among the Mer, Meena, and Bhil communities. Leaders such as Govind Guru, Motilal Tejawat, Vijay Singh Pathik, and Yasin Khan provided direction to these movements. These struggles not only challenged the exploitative systems but also laid the foundation for public awakening, political consciousness, and the Prajamandal movements in Rajasthan.

1. Match List-I with List-II and select the correct answer using the code given below:

[□ L | □ R | □ M]

List-I (Peasant Movements)	List-II (District)
(A) Barad	(i) Chittorgarh
(B) Begun	(ii) Jodhpur
(C) Neemrana (Meo)	(iii) Bundi
(D) Marwar	(iv) Alwar

Code:-

- | | | | |
|----------------------------|-------|------|-------|
| (A) | (B) | (C) | (D) |
| (1) (iii) | (iv) | (i) | (ii) |
| (2) (ii) | (i) | (iv) | (iii) |
| (3) (i) | (iii) | (iv) | (ii) |
| (4) (iii) | (i) | (iv) | (ii) |
| (5) Question not attempted | | | |

Answer - (4)

Explanation -

Peasant Movements	District
(A) Barad	- Bundi
(B) Begun	- Chittorgarh
(C) Neemrana (Meo)	- Alwar
(D) Marwar	- Jodhpur
Additional Information	
Barad Peasant Movement (Bundi) -	
❖ Place: Barad region of Bundi State.	
❖ Time: April 1922 AD.	

- ❖ **Cause:** Various types of taxes, begar (forced labour), and exploitation.
- ❖ **Leadership:** Workers of the Rajasthan Seva Sangh under the leadership of **Pt. Nayanuram Sharma** in 1922 AD (associates – **Haribhai Kinkar** and **Ramnarayan Chaudhary**) in Barad (Bundi).
- ❖ **Result:** The movement ended after 1927 AD due to internal differences within the Rajasthan Seva Sangh.
- ❖ On **2 April 1923**, to prevent a farmers' conference at **Dabi**, Police Superintendent **Ikram Hussain**, Thanedar **Kalyan Singh**, and Kotwal **Sardarmal** ordered firing, in which **Nanakji Bhil** and **Devalal Gurjar** were martyred on the spot. This incident occurred while the **Jhanda Geet** composed by **Vijay Singh Pathik** was being sung.
- ❖ **Major areas of the movement** – Barad, Dabi, Barundhan, Neemana, and Gardada.
- ❖ Along with the peasant movement in Bundi, a **Gurjar movement** also took place.
- Begun Peasant Movement (Chittorgarh) -
- ❖ **Place:** Begun village of Chittorgarh district.
- ❖ **Time:** 1921 AD.
- ❖ **Leadership:** Initially led by **Ramnarayan Chaudhary**, later by **Vijay Singh Pathik**.
- ❖ An agreement was reached between the **Rajasthan Seva Sangh** and **Thakur Nup Singh**, which is known as the **Bolshevik Agreement**.

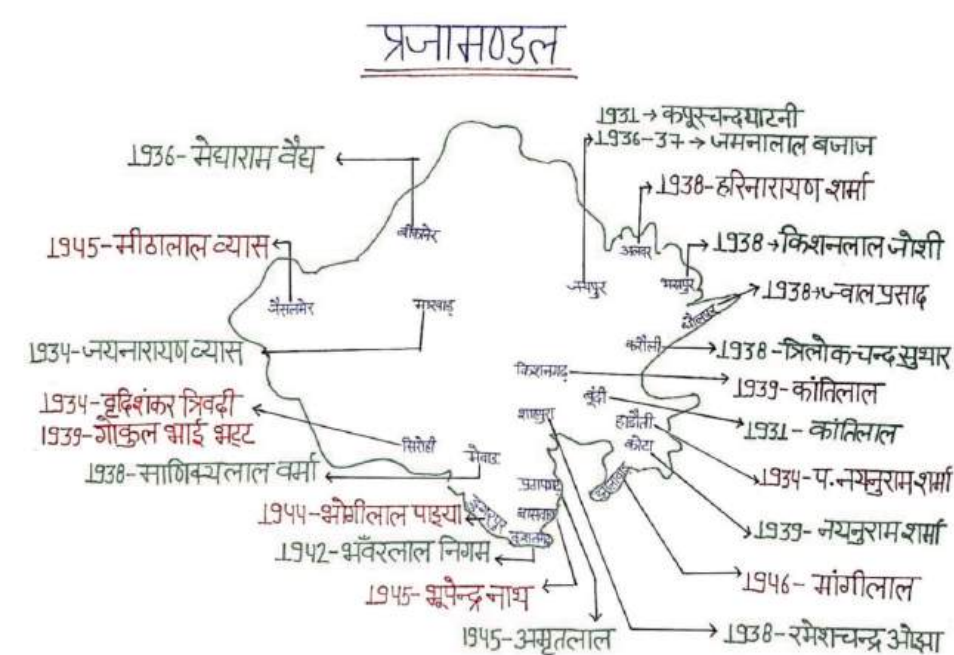
Events:

- ❖ In 1923, an agreement was reached between the peasants and **Thakur Anup Singh**, but the

**(9) Integration of Rajasthan, Prajamandal Movement and Major Newspapers**

Introduction: In the third decade of the 20th century, the Prajamandal Movements emerged in the princely states of Rajasthan as a result of autocratic rule, the absence of civil rights, and the demand for responsible government. These movements received ideological and organizational support from the All India States Peoples' Conference (1927) and the Rajputana States Peoples' Conference (1928).

After receiving support from the Indian National Congress at the Haripura Session of 1938, the Prajamandal movements gained new momentum. These movements played an important role in political awakening, social reform, protection of peasant interests, and the establishment of a democratic system in Rajasthan, and ultimately paved the way for the peaceful integration of Rajasthan.

**Political Integration of Rajasthan**

1. Match the following – [□ L | □ R | □ M]

(Princely States at the Time of Integration)

(Ruler)

- | | |
|--------------|---------------------|
| (A) Bikaner | (i) Udaibhan Singh |
| (B) Dholpur | (ii) Bahadur Singh |
| (C) Bundi | (iii) Shardul Singh |
| (D) Shahpura | (iv) Sudarshan Dev |

Code:-

- | | | | |
|-----------|------------------------|------|-------|
| (A) | (B) | (C) | (D) |
| (1) (iii) | (ii) | (i) | (iv) |
| (2) (ii) | (i) | (iv) | (iii) |
| (3) (iii) | (i) | (ii) | (iv) |
| (4) (ii) | (iv) | (i) | (iii) |
| (5) | Question not attempted | | |

Answer : (3)

Explanation :-

Princely State	Ruler
(A) Bikaner	- Shardul Singh
(B) Dholpur	- Udaybhan Singh
(C) Bundi	- Bahadur Singh
(D) Shahpura	- Sudarshan Dev

Additional Information**Rulers of the Princely States at the Time of Integration/Independence**

Princely State	Ruler
● Mewar / Udaipur	● Bhupal Singh
● Marwar / Jodhpur	● Hanwant Singh
● Jaipur	● Sawai Man Singh II
● Bikaner	● Shardul Singh

**(10) Prominent personalities of Rajasthan**

Introduction :-Rajasthan has been a land of bravery, sacrifice, public awakening, and cultural consciousness. This soil has given birth to many great personalities who made invaluable contributions in the fields of the freedom struggle, social reform, literature, and art and culture. Arjunlal Sethi, Vijay Singh Pathik, Manikya Lal Verma, and Kesari Singh Barhath provided a new direction to the freedom movement and public awakening. Govind Guru, Bhogilal Pandya, and Haribhau Upadhyay carried out significant work in the fields of social reform, tribal upliftment, and education. Similarly, Suryamal Misran, Kanhaiyalal Sethia, and Vijaydan Detha expressed Rajasthan's folk culture and national consciousness through literature. Komal Kothari and Devilal Samar made remarkable contributions to the preservation and promotion of folk art, folk music, and cultural heritage. The contributions of these eminent personalities established Rajasthan's distinct identity at both the national and international levels.

1. About whom did Thakur Kesari Singh say –
 "Just as Punjab is proud of Lala Lajpat Rai and Maharashtra is proud of Bal Gangadhar Tilak, Rajasthan is proud of _____?"
- (1) Rao Gopal Singh Kharwa [☐ L | ☐ R | ☐ M]
 (2) Sagarmal Gopa
 (3) Manikyalal Verma
 (4) Arjun Lal Sethi
 (5) Question not attempted

Answer 1)

Explanation - Rao Gopal Singh Kharwa was a prominent nationalist leader and freedom fighter from Rajasthan. Impressed by his courage, patriotism, and public awakening against the British, Thakur Kesari Singh Barhat said, "Just as Punjab is proud of Lala Lajpat Rai and Maharashtra is proud of Bal Gangadhar Tilak, Rajasthan is proud of Gopal Singh Kharwa."

Additional information**Rao Gopal Singh Kharwa -**

- ❖ **Birth and Introduction** – Rao Gopal Singh Kharwa (1872–1939) was the ruler of the **Kharwa Princely State** in Rajputana.
- ❖ **Revolt against the British** – He was sentenced to four years of imprisonment in Todgarh Fort on charges of revolting against the British.
- ❖ **Veer Bharat Sabha** – In 1910 AD, Kesari Singh Barhath, Vijay Singh Pathik, and Rao Gopal Singh Kharwa jointly established the Veer Bharat Sabha.

2. Match List-I with List-II and select the correct answer from the codes given below -

[☐ L | ☐ R | ☐ M]**List-I****(Persons)****List-II****(Relationship)**

- | | |
|----------------------------|--|
| (A) Bavji Chatur Singh | (i) Literature |
| (B) Swami Keshavananda | (ii) Blue Pottery |
| (C) Pt. Jhabarmal Sharma | (iii) Excellent Work in the field of education |
| (D) Kripal Singh Shekhawat | (iv) Journalism |

Code:-

- (A) (B) (C) (D)
 (1) (i) (iii) (iv) (ii)
 (2) (iii) (i) (iv) (ii)
 (3) (iv) (iii) (ii) (i)
 (4) (i) (iv) (iii) (ii)
 (5) Question not attempted

Answer (1)**Explanation -**

Person	relationship
(A) Bavji Chatur Singh	- Literature
(B) Swami Keshavananda	- Outstanding work in the field of education
(C) Pt. Jhabarmal Sharma	- Journalism
(D) Kripal Singh Shekhawat	- Blue Pottery

**(11) Painting, architecture and crafts of Rajasthan**

Introduction :- The art and architecture of Rajasthan are a vivid reflection of its geographical conditions, cultural diversity, and dynastic patronage. Ancient civilizations like Kalibangan, Sonthi, Ahar, and Gilund bear witness to the city's advanced town-planning tradition, while forts like Chittor, Ranthambore, and Jaisalmer demonstrate its architectural excellence. The city of Jaipur, planned on a nine-grid plan by Vidyadhar Bhattacharya, is considered a classic example of Indian town planning. Meanwhile, a rich tradition of painting in Rajasthan developed around 1500 AD in Mewar (Medpat), considered the birthplace of Rajasthani painting. Initially, it was influenced by Ajanta, Jain, Gujarati, and Apabhramsha styles, while later, Mughal influences were evident. The 18th century is considered the golden age of Rajasthani painting. Its main themes were nature, devotion, Shringar, Ragamala, Barahmasa, hunting scenes, and folk life. While forts, temples, palaces, mansions, stepwells, and lakes are the architectural hallmarks of Rajasthan, the Mewar, Marwar, Hadoti, and Dhundhar styles have given Rajasthani painting a distinct place in the Indian art world. In terms of temple architecture, Rajasthan has been primarily influenced by the Nagara style, characterized by curved spires and ornate carvings.

Major painting styles of Rajasthan

1. At which of the following places has evidence of the painting style of the prehistoric period been found ? [□ L | □ R | □ M]

- (A) Alania
(B) Darra
(C) Dar
(D) Bairath

Choose the correct option from the options given below -

- (1) Only (A) and (B)
(2) Only (B) and (C)
(3) Only (A), (B) and (C)
(4) All of the above
(5) Question not attempted

Answer - (4)

Explanation - Evidence of rock paintings from the period of primitive man has been found from Alaniya, Darra, Dar and Bairath in Rajasthan.

Additional information**Painting style of the prehistoric period -**

- ❖ To express his thoughts to others, primitive man made pictures on the walls of caves; these are called prehistoric rock paintings.
- ❖ In Rajasthan, the drawings made by primitive man in rock shelters (caves) at places called Alaniya, Darra (Kota), Bairath (Kothputli - Behror) and Dar (Bharatpur) show the early tradition of painting.

2. Consider the following statements and select the correct option. [□ L | □ R | □ M]

- (A) The painted rock shelters in Rajasthan were discovered by V.S. Wakankar in 1953.
(B) Douglas Barrett and Basil Gray consider the Dhundhar style to be the origin of the Chaurapanchasika style.
(1) Only statement (A) is correct
(2) Only statement (B) is correct
(3) Both statements (A) and (B) are correct
(4) Statements (A) and (B) both are incorrect
(5) Question not attempted

Answer - (1)

Explanation -

(A) ✓	In 1953, V. S. Wakankar discovered painted rock shelters in Kota (Darra, Chambal Valley), Jhalawar (Kalisindh Valley), and the Mount Abu region of Rajasthan.
(B) ✗	Douglas Barrett and Basil Gray considered the Mewar School to be the origin of the Chaurapanchashika School, not the Dhundhar School.

Additional information

- ❖ V. S. Wakankar: V. S. Wakankar discovered painted rock shelters in Rajasthan in 1953 in the Chambal Valley and Darra (Kota), the Kalisindh Valley near Jhalawar, and Mount Abu and Idar in the Aravalli region.

Mewar School of Painting

Origin and Beginning –

**(12) Handicrafts of Rajasthan (textiles, sculpture, prints)**

Introduction: -Various arts flourished in India from the earliest days of civilization. Rajasthan also has a long history, reflecting the development of these arts. Evidence of this is found in the 3rd century Ahat coins (Nagar) and the 26 wooden pillars used in the Viratnagar Buddhist Chaitya. Currently, Rajasthan is world-renowned for its handicrafts such as Bandhani, Kundan Meenakari, hand block printing, jewelry, textiles, precious diamonds, jewels, and inlaid jewelry, and blue pottery.

1. Consider the following statements and choose the correct option from the alternatives given below – [□ L | □ R | □ M]

- (A) Devaliya or Deval are monuments built in the form of cenotaphs on the tombs of rulers, feudal lords and generals.
- (B) In Sanjhi folk art, temples are decorated by making colorful pictures on paper.
- (1) Only statement (A) is correct.
- (2) Only statement (B) is correct.
- (3) Both statements (A) and (B) are correct.
- (4) Statements (A) and (B) both are incorrect.
- (5) Question not attempted

Answer (1)

Explanation -

(A) ✓	Devaliya or Deval are umbrella-shaped monuments built on the tombs of rulers, feudal lords and generals who attained martyrdom in the defense of the country.
(B) ✗	In Sanjhi folk art, girls create various shapes from cow dung on the walls or doors of their homes and decorate them with flowers, leaves, and colorful objects. Decorating temples with colorful paper paintings is not a specialty.

Additional information

Devaliya or Deval –

Definition- Memorial cenotaphs built in memory of **rulers, feudal lords, and military commanders** who sacrificed their lives in defence of the country are known as **Devaliya** or **Deval**.

- ❖ **Speciality**– These sites have stone or marble cenotaphs, which were built to commemorate their bravery and sacrifice.

Fairs –

- ❖ **Annual fairs** or **memorial ceremonies** are organized at these sites.

Sanjhi -

- ❖ **Location Location and Process:** Girls create various artistic designs using cow dung on the outer walls, doors, or entrances of their homes.
- ❖ **Main Figures:** Figures of Sanjhi Devi, her sister Fuhad, and Khoda Kana Baman are made.
- ❖ **Decoration-** Decorated with garlands, bangles, flowers, leaves, Malipanna, vermilion (Sindoor), and colourful cloth.
- ❖ **Festival:** The Sanjhi Festival is celebrated from Bhadrapada Purnima to Ashwin Amavasya.
- ❖ **Godna-** The art of **tattooing artistic designs** on any part of the body using a **needle or thorn**.

Mandana -

- ❖ Also known as Sathiya, Swastika, or Pagaliya.
- ❖ Made on marriage ceremonies and other auspicious occasions.
- ❖ The artistic design drawn in the courtyard after the birth of a child is called Mandana.

Swastika / Tam -

- ❖ Drawing a **Swastika** on auspicious occasions.
- ❖ The **wall paintings** made by the **Bhil tribe** during marriage ceremonies are called **Taam**.
- ❖ Drawing the **footprints of deities** in the courtyard is called **Pagaliya**.

**(13) Music, folk songs, instruments and dances of Rajasthan**

Introduction :- The folk culture of Rajasthan has its distinct identity in the form of folk songs, folk instruments, and folk dances. Passed down through oral tradition from generation to generation, folk songs express the emotions, rituals, customs, seasons, festivals, and folk deities of people's lives. Rabindranath Tagore called folk songs "the art of culture," and Mahatma Gandhi called them "the guardians of the language and culture of the people." Folk instruments made from various local materials play a significant role in the presentation of these folk songs, including instruments made from dried gourds, bamboo, wood, clay, and metal. Rajasthan's folk dances are linked to rural life, social traditions, and celebrations, and are performed at weddings, fairs, festivals, and religious occasions. These folk arts flourished extensively under the patronage of Rajput princely states in the medieval period. Folk songs, folk instruments, and folk dances are vibrant symbols of Rajasthan's folk spirit, cultural diversity, and community life.

Folk songs and folk music of Rajasthan

- Consider the following statements about Rajasthani folk songs – [□ L | □ R | □ M]
 (A) The folk songs sung on the occasion of the birth of a child are called "Jacha Geet"
 (B) The episode in which the women of the bride's family go to see the groom's wedding camp is found in Jala songs.
 (C) Languriya songs are popular among the devotees of Sheetla Mata.
 (D) Seethane are folk songs sung by the groom's sisters-in-law (Salis) during marriage ceremonies.

Which of the above statements is/are correct ?

- Only (A) and (B)
- Only (A) and (D)
- Only (A), (B) and (C)
- Only (B), (C) and (D)
- Question not attempted

Answer 1)

Explanation -

(A) ✓	The folk songs sung on the occasion of the birth of a child are called "Jacha Geet".
(B) ✓	Jala songs describe the incident of the women of the bride's side watching the groom's procession and his tent.
(C) ✗	Languria songs are not related to Shitala Mata, but to the worship of Kaila Devi of Karauli.
(D) ✗	Dupatta songs are sung by the groom's sisters-in-law, while Seethane songs are sung as a satire on the in-laws' side.

Additional information**Seethane song/abuse song -**

- ❖ Sung during marriage ceremonies for the purpose of fun and light-hearted teasing.
- ❖ Women sing these songs while addressing the Samdhi (father-in-law of the bride/groom) and his other relatives.

- Which of the following songs does not belong to the children's play-songs ? [□ L | □ R | □ M]
 (A) Thari Unta Ri Aswari
 (B) Supna
 (C) Kakad Vel Matira Pakya, Tindasiyan Ka Tora Lagya, Rajaji Rajaji Kholo Kunwad
 (D) Tampo Ghodi Phool Gulab Ro
 Choose the correct option from the options given below -
 - Only (B)
 - Only (D)
 - Only (A) and (B)
 - Only (C) and (D)
 - Question not attempted

Answer - (3)

Explanation -

(A) ✗	'Thari Unta Ri Asawari' is a major folk song of Mewar region, it is not a children's play song.
(B) ✗	'Supna' is a separation song sung by a wife in separation from her husband; it is not a children's play song.
(C) ✓	'Kakar vel matira pakya, tindsiyan ka tora lagya, Rajaji Rajaji kholo kunwad' is the main play song of children.
(D) ✓	'Tempo Ghodi Phool Gulaab Ro' is a famous children's play song of Rajasthan.

**(14) Major folk dramas of Rajasthan**

Introduction: -Rajasthan's folk theatre tradition has been a powerful medium of folk culture, folk literature, and public life. Folk theatre combines dance, music, acting, dialogue, and storytelling, presenting religious, social, historical, and folkloric themes. The Ramayana, Mahabharata, and local folk tales have profoundly influenced Rajasthan's folk theatre traditions. Khayal, Rammat, Gavari, Turra-Kalangi, Nautanki, Swang, and Ramlila-Raslila are the major folk theatre forms of Rajasthan. Khayal is considered the most popular folk theatre style in Rajasthan, while Gavari is the primary religious folk theatre of the Bhil tribe. Folk theatre is not only a means of entertainment but also an important medium for preserving folk traditions, social values, religious beliefs, and cultural heritage.

1. What is the meaning of "Lavani" in Rammat folk drama ? [☐ L | ☐ R | ☐ M]

- (1) Description of the rainy season
- (2) Songs related to the worship of gods and goddesses
- (3) Worship of Lord Ganesha
- (4) Before the Rammat begins, a hymn of Baba Ramdev is sung.
- (5) Question not attempted

Answer - (2)

Explanation - In Rammat folk theatre, 'Lavani' refers to songs related to the worship and praise of gods and goddesses.

Additional information
Main parts (contexts) of Rammat: - ❖ Chaturmas– Description of the rainy season. ❖ Laavni– Songs related to the worship of gods and goddesses. ❖ Ganpati Vandana– Worship of Lord Ganesha. ❖ Ramdev's bhajans– Before the Rammat begins, hymns of Baba Ramdev Ji are sung.

2. Which of the following authors wrote the dramatic work titled "Swatantra Bavani" ?

- (1) Maniram Vyas [☐ L | ☐ R | ☐ M]
- (2) Tulsidas
- (3) Tejkavi
- (4) Sua Maharaj
- (5) Question not attempted

Answer - (3)

Explanation - The author of "Swatantra Bavani" was Tejkavi, who dedicated this work to Mahatma Gandhi in 1943.

Additional information
Tejkavi- ❖ In 1943, Tej Kavi composed "Swatantra Bavani" and presented it to Mahatma Gandhi. ❖ Tej Kavi provided revolutionary leadership to the folk theatre form Rammat. ❖ He established an Akhara (performance troupe) for Rammat in Jaisalmer. ❖ Major Rammats composed by Tej Kavi include: Moomal, Jogi Bharthari, Chhabili Tambolan Rammat folk drama - ❖ Rammat originated in Jaisalmer, but the Rammats of Bikaner are the most famous. ❖ In Bikaner, Acharyon ki Chowk is well known for Rammat performances. ❖ A Rammat traditionally begins with "Fakkardata Ri Rammat." ❖ The performers of Rammat are known as Khelars. Major Rammats – Puran Bhakt, Moradhwaj, Laila-Majnun, Amar Singh Rathore Ri Rammat, Barah Guwad Ri Rammat, Ravalon Ki Rammat, Hidaumeri Ki Rammat, Phaguji Ri Rammat, Maniramji Ri Rammat, Bhakt Prahlad Ki Rammat

3. Choose the correct pair from the following pairs –

[☐ L | ☐ R | ☐ M]

- | (Drama) | – (Playwright) |
|-----------------------|--------------------|
| (A) Swang | – Janaki Lal Bhand |
| (B) Shekhawati Khayal | – Nanuram |
| (C) Kuchamani Khayal | – Lachhiram |
| (D) Turra Kalangi | – Bhure Lal |

Choose the correct option from the options given below -

**(15) Major saints , sects, folk deities , folk goddesses of Rajasthan**

Introduction :- Rajasthan's religious and cultural tradition is replete with a rich heritage of saints, sects, folk deities, and folk goddesses. The medieval Bhakti movement, folk beliefs, and social reform movements shaped religious life. Saints like Dadu Dayal, Mirabai, Pipa, Dhanna, Jambhoji, Jasnath Ji, and Ram Charan Ji preached devotion, equality, humanity, and social harmony, while the Ramanandi, Vallabh, Nimbarka, Gaudiya, Bishnoi, Dadu, Ramsnehi, and Jasnathi sect enriched Rajasthan's spiritual consciousness. On the other hand, folk deities like Gogaji, Tejaji, Pabuji, Ramdevji, Devnarayan Ji, Mallinath Ji, and Kalla ji established ideals of public welfare, commitment, cow protection, social justice, and communal harmony. Meanwhile, folk goddesses like Karni Mata, Kaila Devi, Jeen Mata, Shila Devi, Shakambari Mata, Narayani Mata, and Aai Mata have been symbols of power, protection, motherhood, folk faith, and regional identity. These saints, sects, folk gods, and folk goddesses have profoundly influenced Rajasthan's religious beliefs, social values, folk culture, and community unity.

Major saints and sects of Rajasthan

1. Identify the odd pair from the following pairs of saints and their sects – [□ L | □ R | □ M]

(Saint) - (sect)

- (A) Garibdas - Rasik
(B) Gorakhnath - Nath
(C) Krishnadas ji - Ramanandi
(D) Banwari Das - Naga

Choose the correct option from the options given below -

- (1) Only (A)
(2) Only (A) and (C)
(3) Only (A) and (D)
(4) Only (B) and (D)
(5) Question not attempted

Answer - (3)

Explanation -

	Saint	sect
(A) ✗	Garibdas	Garibdas was the chief disciple of Dadu Dayal and he was associated with Dadupanth, not with Rasik sect.
(B) ✓	Gorakhnath	Gorakhnath is considered the chief saint and promoter of the Nath sect.
(C) ✓	Krishnadas ji	Krishnadas Payhari was a prominent saint of the tradition of Swami Ramanand, hence he belongs to the Ramanandi sect.

(D) ✗	Banwari Das	Banwari Das belongs to the Dadupanth, not the Naga sect.
-------	-------------	--

Additional information

Rasik sect –

Founder:- Founded by Swami Ramananda.

❖ **Objective and ideology:-**

- Propagation of progressive ideology in social, religious and devotional fields in North India.
- The ascetic tradition came to be known as "Tapasi-Sakha".

❖ **Language and Literature:-** Literature mainly in Braj language.

❖ **Chief disciple:-**

- Among the eight main disciples of Anantanand – Krishnadas Payhari, Agradas, Karamchand.
- Other famous disciples: Kilhanadasa and Agradas.

❖ **Features:**

- Along with devotion to Ram, Kilhandas was also inclined towards yoga practice.
- Agradas propagated the Rasik sect in various parts of Rajasthan.

Naga Sect –

❖ **Founder and Background:-**

- The founder of the Naga sect within Dadupanth was Saint Sundardas Ji (I). Later, expanding this tradition, Sundardas Ji's disciple, Prahlad Das Ji, established his own seat of the Naga sect in Ghatda. He played a significant role in the princely states of Rajasthan by organizing this order of armed



(16) Customs and traditions (fairs, festivals, marriages, deaths, birth rites, folk beliefs, terminology)

Introduction : - Rajasthan's customs and traditions are the foundation of its folk culture, social life, and cultural heritage. Fairs, festivals, marriage rites, birth and death rituals, folk beliefs, and traditional vocabulary express the society's collective consciousness and life values. The saying "**Seven Days, Nine Festivals**" reflects Rajasthan's celebratory culture, where every important occasion in life is celebrated with religious faith, folk traditions, and community participation. The state's fairs and festivals are linked to the agricultural cycle, seasonal changes, folk deities, and religious beliefs, while birth, marriage, and death rites reflect social structure and family traditions. Folk beliefs, omens, fasts, rituals, and local vocabulary play a vital role in preserving Rajasthan's unique cultural identity. Thus, Rajasthan's customs and traditions are not merely a part of social behavior, but a vibrant expression of the state's cultural continuity and folk life.

1. Match List-I with List-II and select the correct answer from the code given below -

[□ L | □ R | □ M]

List-I (Fair)

List-II (Month)

- | | |
|-----------------------|--------------|
| (A) Pushkar Fair | (i) Ashwin |
| (B) Beneshwar Fair | (ii) Chaitra |
| (C) Dussehra Fair | (iii) Magh |
| (D) Sheetla Mata Fair | (iv) Kartik |

Code:-

- | | | | |
|----------------------------|-------|------|-------|
| (A) | (B) | (C) | (D) |
| (1) (iv) | (iii) | (i) | (ii) |
| (2) (iii) | (i) | (iv) | (ii) |
| (3) (iv) | (ii) | (i) | (iii) |
| (4) (iv) | (i) | (ii) | (iii) |
| (5) Question not attempted | | | |

Answer - (1)

Explanation -

Fair		Month
(A)	Pushkar Fair	- Kartik
(B)	Beneshwar Fair	- Magh
(C)	Dussehra Fair	- Ashwin
(D)	Sheetla Mata Fair	- Chaitra

Additional information

Major fairs of Rajasthan –

❖ Pushkar Fair

- **Time:** From Kartik Shukla Ekadashi to Purnima.
- **Place:** Pushkar (Ajmer).
- **Features:** -

- It is considered the largest fair in Rajasthan.
- Foreign tourists visit in large numbers.
- Famous for the buying and selling of camels.

❖ Beneshwar Fair

- **Time:** From Magha Shukla Ekadashi to Magha Purnima.
- **Location:** Beneshwar Dham, situated at the confluence of the Som, Mahi, and Jakham rivers in Dungarpur.
- **Features:** -
 - The penance site (Tapobhoomi) of Saint Mavji.
 - Known as the Kumbh of the Tribals, Kumbh of the Bhils, Kumbh of Vagad, Prayagraj of Vagad, and the largest fair of the tribal community.
 - The Shiva Linga at Beneshwar is worshipped despite being broken on five sides.

❖ Dussehra Fair (Kota) –

- **Time:** Ashwin month (on the occasion of Vijayadashami).
- **Place:** Kota
- **Features:**
 - Famous Dussehra festival across the country.
 - Initiated by Maharao **Ummed Singh** in **1895 AD**.

**(17) Jewellery and clothing (women's clothing, men's clothing, tribal clothing)**

Introduction :-Rajasthan's costumes and jewelry reflect its geographical conditions, social traditions, ethnic diversity, and cultural richness. The colorful attire brings life to the monotony of desert life. Traditional men's attire includes the dhoti, angarakhi, bandhej or leheriya, safu/turban, and waistband, while women's attire includes the ghaghra, kanchali, kurti, and odhani. Rajasthan's various tribes, such as the Bhil, Garasia, Sahariya, and Meena, are known for their distinctive clothing and adornment styles. Among jewelry, the borla, nath, armlet, hansali, kanthi, bangles, anklets, and bracelets are particularly popular, symbolizing not only beauty but also social prestige, marital status, and cultural identity. The diversity of costumes and jewelry varies according to region, caste, and occasion, making Rajasthan's folk culture unique and attractive.

1. Consider the following statements about Rajasthani costumes – [☐ L | ☐ R | ☐ M]
- (A) The farming community wore the twisted pagri (Aante Wali Pagri), while the feudal lords wore the thick striped Pagri.
- (B) A Kanchli (a sleeved bodice) was worn under the Kurti.
- (C) The use of cotton garments in Rajasthan began during the Janapada period.
- (D) During the autumn season, people draped Khes and Pamdi over their shoulders.
- Which of the statements given below is/are incorrect ?
- (1) Only (A)
- (2) Only (C)
- (3) Only (A) and (C)
- (4) none of these
- (5) Question not attempted

Answer - (3)**Explanation -**

(A) ✗	The twisted pagri was worn not by the farmers but by the goldsmiths and the thick striped turban was worn not by the feudal lords but by the nomads.
(B) ✓	Rajasthani women wore kanchali, i.e. sleeved blouse, under the kurti.
(C) ✗	The use of cotton clothes in Rajasthan was not prevalent during the Janapada period, but since the time of Kalibanga and Ahar civilization.
(D) ✓	In autumn, people used to wear Khes and Palmdi on their shoulders.
Additional information	
Turban and clothing tradition of Rajasthan - Turban (a symbol of pride and prestige)	

- ❖ The Pagri (turban) is regarded as a symbol of honor and prestige in Rajasthan.
- ❖ Goldsmiths (Sunars) wore the twisted pagri.
- ❖ Banjaras wore the thick striped Pagri.
- ❖ Special Feature: The style of tying, size, and color of the Pagri varied according to occupation and social class.

Main types of turbans: -

- ❖ **Lahariya turban**– On the occasion of Teej.
- ❖ **Madil Turban**– On Dussehra.
- ❖ **Mothda Pagri**– On the wedding ceremony.
- ❖ **Rajshahi Pagri** – Popular in Jaipur; a red Leheriya-patterned turban worn exclusively by kings.

Cotton textile tradition -

- ❖ The tradition of cotton clothing in Rajasthan dates back to the Kalibanga and Ahar civilizations.
- ❖ Excavations have yielded: cotton-spinning wheels and spindles (Takli).
- ❖ These findings indicate that the people of that time used cotton thread and cotton garments.

2. Choose the correct pair from the following –

[☐ L | ☐ R | ☐ M]

- (A) Saree - Chola, Nichol, Pat, Dukul, Ansuk, Vasan
- (B) Angrakhi - Gaba, Gadar, Mirjai, Dodhi, Kano, Dagla
- (C) Turban - Samudra Lahar, muslin, velvet, parcha, masru, chic, Elaichi
- (D) Odhni - Pomcha, leheriya, lugdi