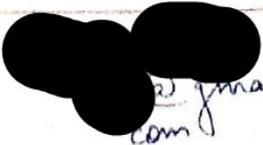


Udit Kadian		
<b>NAME</b>	<b>Mobile No.</b>	<b>Email ID</b>

Start Time: 10:00

End Time: 1:30

---

# ANSWER SHEET

## FULL TEST-I

### (ANCIENT INDIA)

---

Copyright © by SELFSTUDYHISTORY.COM

Time Allowed: 180 Minutes

Maximum Marks: 250

=====

There are EIGHT questions in this paper.

Candidate has to attempt FIVE questions in all.

Question No. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted.

The number of marks carried by a question/part is indicated against it.

Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

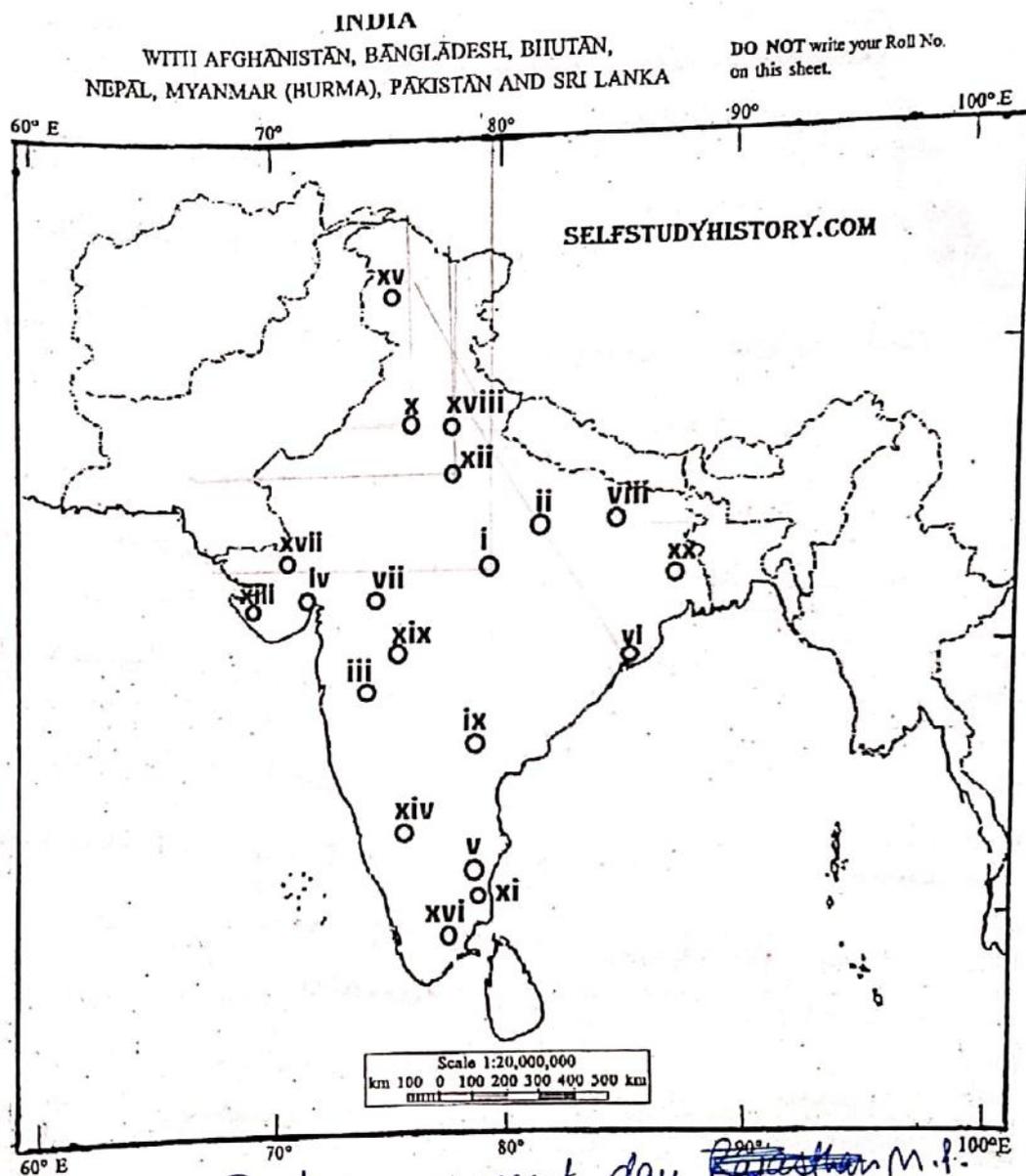
=====

---

Selfstudyhistory.com  
Contact: 0717610100, 8210076034 0718593510  
Email ID: selfstudyhistory@gmail.com

Comments after evaluation

Q.1 Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. [15x2.5= 30 Marks]



(i) Palaeolithic site Baghor, present day Rajasthan M.P.  
 Palaeolithic and Mesolithic site.  
 Both kind of stone tools found; evidence  
 of hunting, food processing, etc.

Evidence of mother goddess worship on stones found.  
Location of many large shelters with post holes.

(ii) Mesolithic site

Chopani mandal Present day U.P.

All three stages — Palaeolithic, Mesolithic and Neolithic found.

Palaeolithic: stone & bone tools  
Mesolithic: geometric & non-geometric microliths, blades, points, etc.  
Handmade pottery; bones of wild cattle, sheep & goat.  
Wattle & daub huts.

(iii) Chalcolithic site

Mamgaon (P. Day — Maharashtra)

Post Harappan Chalcolithic site.  
Links to former culture.

Early Chalcolithic: circular houses of mud; primary; big house of chief

Later Chalcolithic: fortified walls.

Pottery: Red with black designs

Evidence of agriculture; domestication and even trade in pottery with other regions

(iv) Harappan harbour site

Lothal (Gujrat)  
Harbour town of IVC; flourished during  
later times too. Cotton & rice grown here.

Bead making industry found.  
City divided into two parts. Sophisticated  
drainage; fire altars; dockyard;  
warehouse; terracotta figurines; ivory  
scale; metal worker's shop, etc are  
all the evidences found there.

(v) Neolithic site

Paiyampalli (T. Nadu)  
Neolithic and Megalithic site. Habitation  
plus burial site. Absence of bow tools.

Evidences of:

Agriculture (cereals and  
pulses); charred grains;  
megalithic pottery; beads.  
(BRW)  
and even iron (weapons  
mostly).

(vi) Neolithic and Chalcolithic site

Golabai Sassam (Odisha)  
Neolithic period: post holes found; cord

impressed red and grey pottery; bone tools.

Chalcolithic: Circular huts with hearths  
Both handmade & wheelmade pottery  
Copper & bone artefacts

Agriculture: rice and pulses.

Animals: cattle and goats

(vii) Ancient cave site Bagh (M.P.)

Buddhist rock cut caves of Gupta-Vakataka era, used as viharas & chaityas.

Plan similar to Ajanta caves.

Mural paintings on walls — wall and ceiling.

↳ topic: secular generally, but from Jataka.

(viii) Ancient education centre Udumbari (Bihar)

In Nalanda district; an ancient Buddhist Mahavihara. Established by Pala king Gopala. Model for Tibetan Buddhism.  
Sacked by Bakhtiyar Khalji in 1200 CE.

(ix) Buddhist site

Nagerjunakonda (Andhra Pradesh)  
Neolithic and Megalithic site. Post holes discovered.  
Capital of Ikshvaku Kings; called Vijaypur.  
Centre of Buddhism: named after Mahayana philosopher Nagarjuna.  
↳ mahastupa & chaitya found there.  
↳ inhabited by various guilds.

Original site now - under water due to Nagarjuna sagar dam.

(x) Early and mature Harappan site

Rakhigarhi (Haryana)  
Largest site of IVC. Early and Mature phases.  
Features: planned township; mud-brick and burnt brick houses; proper drainage system; terracotta pottery; circular fire altars; cylindrical seals; etc discovered.

Also beads of terracotta, steatite; toy carts, animal figurines and seals found too.

(xi) Ancient lost port

Arikamedu (Puducherry)

Known as Poduka to Romans  
Roman port during Sangam age  
Bead making facility & trade with Romans  
Roman artefacts like amphorae; gold  
coins; glassware, etc found.

(xii) Ancient political and commercial centre

Mathura (U.P.)

BRW, PGW and NBW phases and pottery  
found.

- Centre of craft & trade: junction of  
↳ Uttarapatha & Dakshinapatha  
↳ Mathura School of Sculptural Art: all 3 religions; red sandstone.
- Capital of Kushanas
- Urbanisation during Kushana period; their coins found.

(xiii) Ashokan rock edict

Girnar (Gujarat)

Near Junagadh. Major rock edict of  
Ashoka; Brahmi script. and earliest  
on the same rock; largest chaste  
inscription in Sankuta by Rudrakama  
(Saka ruler) about renovation of

Sudarshan lake.

Another inscription by Chandragupta in 5th century CE.

(xiv) Megalithic site

Brahmagiri

- Neolithic-Chalcolithic and megalithic site.
- Wattle and daub huts; polished stone tools, microliths; handmade pottery (grey); domestication of animals and agriculture evidence.
- Evidence of burials - esp. Urns.
- Copper-bronze objects from later period.
- Site of Ashoka inscription.

(xv) Sun temple

Mortand (J&K)

Sun temple of Kashmir, by Lalitaditya of Karkota dynasty.

Kashmir temple features like: in the middle of a courtyard; double-chambered gateway; garbhagriha, central & closed mandapa and niche shrines.

(xvi) Ancient political and cultural centre

Madurai (T.N.)

Capital of Sangam age Pandya; site of  
third Sangam; mentioned in Silpaadikaram.  
Trade centre plus centre of crafts like:  
ivory, textile, precious stones; bangle  
making, pearl, etc.

Site of temples like Meenakshi & Tirumalai  
by Nayakas in medieval era

(xvii) Mesolithic site

Loteshwar and/or Ratanpurg (Karnataka)

~~Break~~ two phases: Mesolithic and  
Chalcolithic  
↳ links to IVC.

- Geometric and non-geometric microliths discovered.
- Animal remains found.
- Grinding tools evidenced.

(xviii) Painted Grey Ware site

Alampur (V.P.)

Easternmost Harappan site; PGW and  
NBPW phase visible too.

No early Harappan phase. From late  
IVC phase: burnt bricks, copper objects,  
etc found.

Break in occupation b/w late Harappan & PGW.

(xix) Hindu, Buddhist and Jain centre

Ellora (Maharashtra)

Buddhist, Hindu and Jain rock cut cave temples and Viharas.

Built during Kalchuri, Chalukya and Rashtrakuta era.

Jain: Caves like Jagdish, Indra Sabha, etc

Hindu: many caves; most imp. being  
Kaishnath temple (monolithic  
Mandira style)

Large sculptural panels like - Dashavatara, etc.

(xx) Neolithic site

Pandya Rajar Dhibi (W. Bengal)

Neolithic and Chalcolithic site.

↳ It reveals microliths, ground stone tools, bone tools and BKW pottery (mainly).

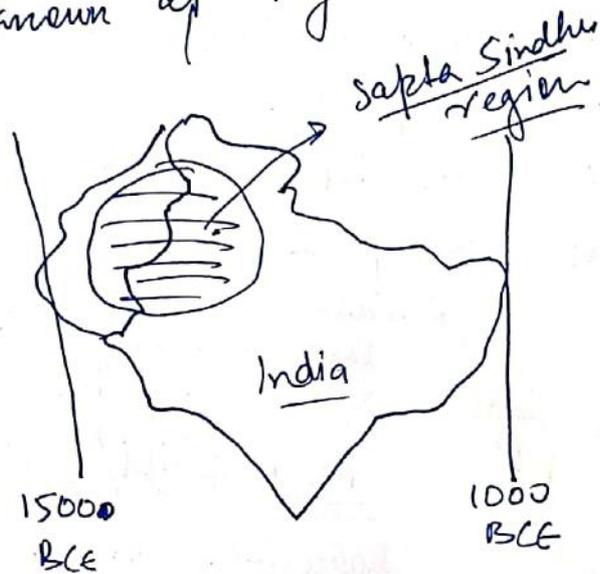
In Chalcolithic period: few copper artefacts, beads, terracotta figurines, etc discovered.

It is the first Chalcolithic culture discovered in West Bengal.

Evidence of agriculture and domestication of animals

Q.2 (a) Give an account of the democratic elements in the political system of the early Vedic period. [15 Marks]

The aryan people came into india in many waves, the first wave arrived around 1500 BCE and represented the culture today known as Rig Vedic.



Aryan society of this era was tribal in nature and nomadic-pastoralists in subsistence. This tribal nature was responsible for providing a sort of democratic nature to the political system as there was absence of social divisions.

within.

### Democratic elements:

- ① The position of king <sup>chief</sup> was not hereditary and rather an elected one or possibly an appointed one.
- ② There have been found evidences of tribal assemblies in the Rig Veda (<sup>lit.</sup> only source) like Sabhas, Vidatha and Samitis.
- ③ Some of these assemblies were ~~involved~~ more important like Sabhas & Samitis.
- ④ Sabhas → was assembly of the elders of the tribe.
- ⑤ Samiti → was the general assembly of all the people and was responsible in appointing the chief.
- ⑥ All aspects of life were discussed in these.

- ⑦ Women were allowed to participate in both of these.
- ⑧ Revenue systems, & consisted of voluntary offerings called Bali while the war booty was another important source. Both of these were redistributed among all tribal members.

Thus, in the early vedic age, the political system was relatively democratic. But this changed in the next phase of social divisions in society (based on Varna) crept up, assemblies lost relevance, position of king became hereditary and redistribution of revenue stopped.

Later Vedic phase they were shown transition into proto-kingdoms which finally emerged as Mahajanapadas in the post vedic era.

Q.2 (b) To what extent archaeological materials are useful in understanding the progress of Neolithic man in India? [15 Marks]

Neolithic or the new stone age began in India from around 6000 BCE. On a superficial level the different neolithic cultures in India can be divided into 6 types based on their location and are just absent in the western - arid regions.



Only sources of this age are the archaeological remains discovered from different sites. These remains have allowed us to piece together the progress of Neolithic man due to the various changes that occurred when compared to the earlier stone ages.

## Archaeological materials & our inferences:

- ① Stone tools found are polished, ground tools showcasing knowledge of friction technology, as well as agriculture.
- ② Access to ground tools allowed man to plough begin food production.
- ③ Evidences of wattle - daub houses from different regions showcase move towards sedentary living.
- ④ Evidences of different grains - wheat maize, gram and even Rice (mostly from Lebanon and Eastern Neolithic) showcase a healthier diet.

This inference is better substantiated by the studies of their bones with that of early farmers and it shows stronger bones.

⑤ Discovery of wheel during this period led to development in crafts as wheel made pottery became a common feature. It also allowed for variety in pottery shapes and sizes.

⑥ Evidence of rudimentary craft activities like weaving, terracotta, etc have also been observed from sites like Mehargarh, Goneshwar, etc.

⑦ The settlement pattern at some sites show differences in size of house and quality of grave goods which may suggest social hierarchy.

⑧ Different kinds of burials, with grave goods suggest a belief in afterlife.

Thus, archaeology ~~is~~ <sup>also</sup> presents a good picture of Neolithic man but suffers from the issue that it's all based on interpretation and no real ~~evidence~~ ~~sub~~ corroboration.

Q.2 (c) Discuss the social & economic factors for the rise of Buddhism. How far was it influenced by Upanisadic thought? [20 Marks]

Buddhism emerged in the 6<sup>th</sup> century BCE along with 63 other heterodox sects in the middle Ganga region of Mahajanapadas.

The rise of these sects was due to rapidly changing socio-economic factors of life, these were:

### Social factors

① Varna getting more constrained with greater privileges to Brahmins and Kshatriyas & even among them a clear brahmin dominance created grounds for social tensions.

→ Brahmin Kshatriya reaction

→ Vaishya resurgence.

Kshatriya reaction - (as Buddha was a Kshatriya himself) ~~and~~ Buddhism talked about the idea of Brahmin as 'learned one' and not born into.

### Economic factors:

- ① New agricultural economy which required cattle wealth to grow. But Vedic sacrifices stood in the way of this.  
~~the Buddhism was~~
- ② Vedic society practiced war and raiding on a good scale, this interrupted trade & commerce.  
⇒ Buddhist idea of Ahimsa towards humans and animals was thus <sup>more</sup> preferred.
- ③ Rise of new cities, trade activities exploded; thus Vaishyas flourished. But rise in their economic status did

not translate into ritual status.

⇒ Thus, ~~they~~ Vaishya resurgence supported a varna-less sect like Buddhism.

(iv) Further, Brahmin lawbooks looked down on lending money on interests and created favourable rates for themselves.

⇒ Thus, Shukra and Galipatis turned to Heterodox sects.

(v) Another reason for this ~~rise~~ rise of Buddhism was the strong reaction against private property and material life.

⇒ Buddhism showed a return to the peaceful, primitive life.

Buddhism (according to some scholars) represent deep influence from the Upanishadic thought which had emerged some time before it, similarly as a reaction to ~~the~~ excesses of Vedic religion.

### Influence:

- Goal of both is Nirvana or freedom from cycle of birth and death.
- The idea of Karma and transmigration of soul has been taken from Upanishads.
- The idea of desire as the origin of suffering also seems to have originated from Upanishads.
- Buddha's words like Dhamma, ~~Athma~~, etc are similarly to the Dharma of Upanishads.

But at the same time, Buddhism also diverged on many issues from Upanishadic thought and created its own path by rejecting its orthodox tendencies.

Q.3 (a) Puranas were the innovative genre of literature to popularise and revive Vedic religion. Elaborate. [15 Marks]

Puranas mean 'old'. There are 18 Mahapuranas and many more uppuranas. While Purana literature has had its roots since Vedic age, most of them were ~~written~~ written during the ~~Uganda~~ Gupta period as a sort of complimentary features to the neo-Brahminic religion that ~~had~~ emerged from the old Vedic religion.

### Purana as innovative genre

- ① Topics discussed range across five characteristics - Sarga, Pratisarga, Manvantara, Varshamancharita and Vamsha.
- ② Discuss ideas like conception of time, specifically cyclical time.

③ Talk about political histories of the period, specifically genealogies of various dynasties like - Harayak, Sisunaga, Nanda, Maurya, Andhra, Sunga, etc.

④ Mention various mountains, rivers and other geographical places.

⑤ Showcase a mingling of vedic and non-vedic cultures.

⑥ Also provide other informations like - land grant systems, urbanisation, caste system, ashrama system, etc.

~~⑦~~ Further, Shudras as well as women were allowed to listen to these.

Thus, Puranas acted as a compendium of knowledge that was not hoarded by the Brahmins, which was innovative in itself.

Puranas helped revive & popularise vedic religion by:

- ① Changing the features towards devotion rather than sacrifices
- ② They reflect the different cults like Bhagvata, Shakta, Shaiv, Vaishnav, etc.
- ③ Provided information like - how to set up temples; various mantras; pilgrimage towns for piety, etc thus making the religion more accessible.
- ④ At the same time they contain various myths which helped spread social & religious messages in a better manner.

Thus, Puranas reflect a metamorphosis of old vedic religion into a more stronger Hindu religion that we know today.

Q.3 (b) Did ancient India have any interest in preserving the memory of the past? Critically Discuss.  
[15 Marks]

Many scholars like V.A Smith and H.H. Wilson have described Indian society as a static society with no concept of time but a cyclical time and thus registered no historical change.

This was mentioned in comparison to Greek and Chinese histories of the time.

But, historian Romila Thapar presents a contrarian view by providing a distinction between Embedded and Externalised history writing.

According to her, in lineage based societies like those in India, history writing is 'not event' and needs to be pieced out from the sources.

At the same time, many ~~later~~ ~~vedic~~ writings of ancient India, present a conscious effort to preserve the memory of the past, these are:

- ① In later vedic era there were dana-stutis, akhyanas, navsamsi, etc which represented narrative incidents.
- ② Further, the tradition of Itihas-Purana refers to genealogies of kings, rishis and manny.
- ③ Epic like Ramayana and Mahabharata too contain pieces of historical information.
- ④ Similarly, there existed classes like Bards (in Sangam) and Sutas and Magadhas (in North) who were involved in the job of writing about kings and their family and

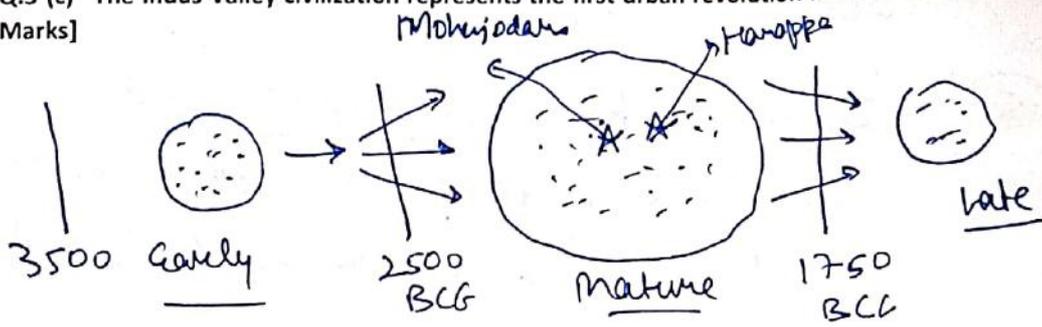
court happenings.

⑤ Similarly, Royal biographies and royal inscriptions of Ashoka, Kharvel and Harsha refer to their exploits while these were eulogistic in nature they still represent historical information.

⑥ There have also been evidences of kings maintaining Royal archives to preserve official records as mentioned by Alberuni and Hien Tsang, though none survived.

Thus it would be safe to say that Indians did have an interest in preserving the memory of the past, the differences occur of the idea of history ~~differs~~ from age to age and intellectuals of every age decide what aspects they consider important.

Q.3 (c) "The Indus Valley civilization represents the first urban revolution in India" Comment. [20 Marks]



Indus Valley civilisation began around 3500 BCE in the region with a large no. of villages with chalcolithic base and gradually grew into its Mature phase by 2500 BCE and into a Bronze Civilisation.

Pre-Harappan features:

- large no. of village; fortification
- use of copper, wheel and plough
- trade links with each other and ~~Mesopotamia~~ other regional cultures (for raw material)
- evidence of terracotta motifs, craft activities, etc.

~~Over time as the~~  
There have been different views regarding the transformation of the region from a cluster of villages to urbanised centres with all the <sup>10</sup> features of Gordon-Childe's idea of a city.

- o Technological evolution (D.D. Kosambi)  
According to some, technological advancement paved the way for urbanisation here, more specifically copper and bronze technology.

- o Political/State System Development  
The rise of state system necessitated ~~the~~ taxation through appropriation of surplus which led to rise of cities.

- o Cultural Evolution (McAdams) → Reps. Historian  
Over time, as villages grew, their resource base increased; surplus

produced on large scale, so city centres emerged as places for redistribution of such surplus and development of craft traditions.

Generally the third view is most accepted as the theory of ~~urban~~ 1<sup>st</sup> urbanisation of subcontinent.

### Features of Mature phase:

- Emergence of long distance trade networks → with Mesopotamia, Makran, etc.
- large cities
- Uniform weights and measures.
- Script.
- Huge structures and planned townships. → eg. Big bath of Mohenjodaro.
- More developed craft traditions like pottery, sculptures, terracotta figurines and toys, etc.

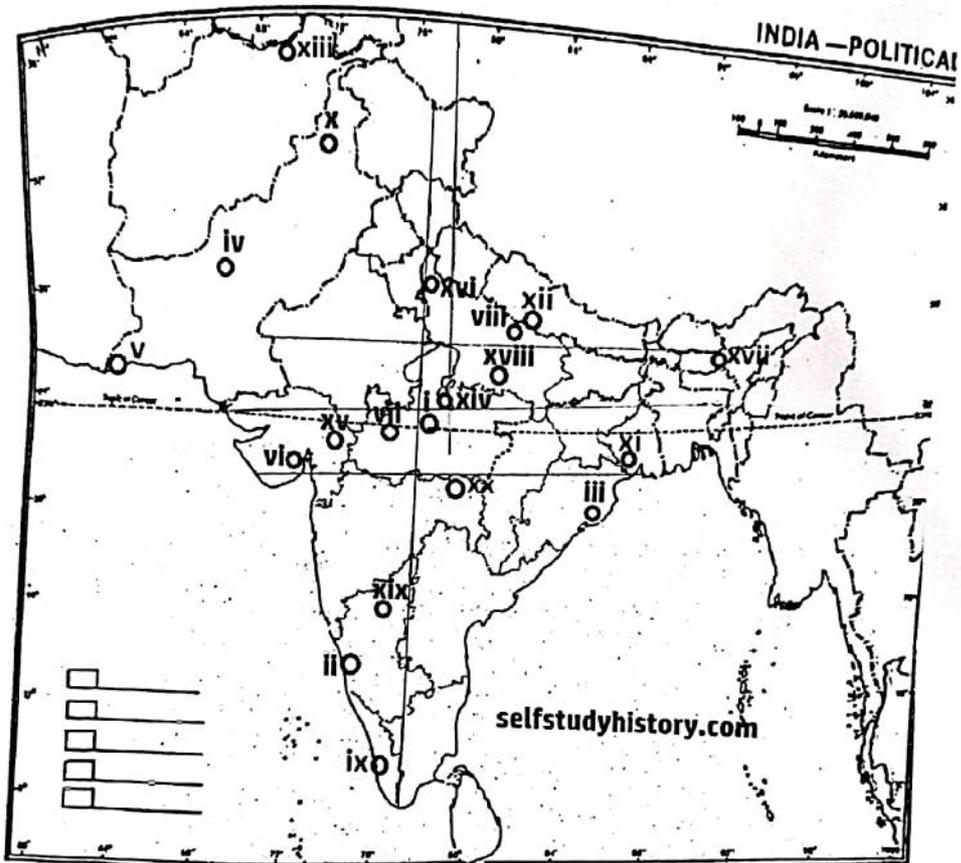
◦ Unity of conception.

later on, by 1750 CE this civilisation declined and most of the urban features ceased to exist, this was the phase of proliferation of rural areas again.

This continued till 600 BCE when 2<sup>nd</sup> Urbanisation began, this time in Ganga basin, but completely detached from the first one.

## SECTION B

Q.5 Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. [20x2.5= 50 Marks]



(i) Famous Stupa site Sanchi (M.P.)

~~Two~~ Great Stupa, built by Ashoka, over remains of Buddha, ornamental vedikas and four lofty gates along four directions.

Stupa expanded during Maurya period with stone slabs and toranas

added during Satavaha era.  
Carvings of buddhist tales on gateways.

(ii) Petroglyph site

(iii) Ancient Jain caves

Udaygiri - Khandagiri (Coelisha)  
Twin hills, excavated by King Kharavela  
for Jain monks, <sup>single</sup> two storey and even  
one three storey (Ranigumpha cave).  
Ranigumpha inscription gives 18 years of  
Kharavela; in Prakrit.

(iv) Early farming site

Mehargarh  
Neolithic, Chalcolithic site; early Harappan site.

Neolithic era: earliest farming community; earliest  
pastoral community  
↳ lived in mud<sup>brick</sup> houses, crops like  
cotton, wheat, maize, etc.  
↳ evidence of a dental care

Chalcolithic era: links with Harappan civilisation;  
humped bull & mother goddess found

(v) IVC site

Shortughai Kultegendör

Western most coast of Pakistan; western most  
Harappan site.

Acted as a link route ~~to~~ from  
Lothal to Makran Coast.

Fortification of stone (only one in Harappan  
era)  
Stone vessels, pottery, copper arrowheads,  
etc. discovered.

(vi) Political and educational centre

Vallekti

Capital of Maurya dynasty; site of Buddhist  
monasteries; centre of learning, specifically  
Astronomy (mentioned by Alberuni)  
Visited by Hiuen Tsang.

2<sup>nd</sup> Jaina Council was organised here.

Cosmopolitan nature with presence of all major religions — Hinduism, Buddhism & Jainism peacefully

(vii) Cultural and political centre

Ujjain

Also called Ujjayini; Avanti Mahajanpada.

northern capital of Ashoka was governor

here. Holy site of hindus due to

Kumbha mela; site of many temples.

Silver Coins of Kshatrapas found here.

(viii) NBPW site

Sravasti

PGW and NBPW site → from this era evidence of said pottery; wattle-daub houses etc found.

Capital of Kosala Mahajanpada.

Centre of Buddhism and Jainism (Birthplace of a Hindu deity)

Hien Tsang visited.

On the Uttarapatha.

(ix) Ancient port site

Muziris

Ancient part of Sangam era - Chera Kingdom.  
Very important port, mentioned by Ptolemy  
and in Periplus due to importance in  
trade with Mediterranean world.

Imports: Gold Coins, Wine, Amphorae

Exports: Pearls, Spices, Ivory, Textiles

(x) Major Ashokan rock edict

Shahbazgarhi

Major rock edict of Ashoka. All 14  
edicts. Talks about his dhamma,  
mentions some officials.

Written in Kharoshthi script, represents  
Persian influence.  $\rightarrow$  right to left

Situated on important trade route.

(xi) Neolithic site

Mahisdal

Neolithic and Chalcolithic site. ~~Neolithic~~  
~~Site of W. Bengal.~~ Storage pit with charred  
grains.

Evidences of microliths, ground stone tools,  
bone tools, pottery.

From Chalcolithic period: some copper artefacts  
and terracotta figurines

BRW pottery found.

(xii) Ancient political centre

Kapilvastu

Present day Nepal. UNESCO World Heritage site. Buddha spent his childhood here. Capital of Shakya kingdom. Visited by Father & Friend King.

(xiii) Ancient trading post

Shortughai

Present day Afghanistan. IVC trading post established here - to trade in lapis lazuli (from mines in the nearby area). Harappan pottery, terracotta figurines, seals and lapis lazuli beads have been discovered from here.

(xiv) Gupta temple site

Nachana - Kuthan

↳ Parvati temple.

Early examples of Nagara style that developed in the early Gupta era; among the first structural temples of India.

Features: square plan, flat roof; open mandapa.

(xv) World Heritage site

(xvi) Mature and Late Harappan site

Harappan

Coastal Harappan site; both phases  
— Mature and Late. Also PGW and  
WBW phase.

Burnt bricks and copper objects of  
Late Harappan period found here.

(xvii) Ancient capital city

Pragayotishpur, Gubawati, Assam  
Capital of Kamrupa Kingdom. A Hindu  
Kingdom. Visited by Hiuen Tsang  
who mentioned the absence of Buddhism,  
talked about the natural beauty and  
also gave information on some  
cultural aspects like - language, belief,  
etc.

(xviii) Famous Prashasti site

Prayagraj  
Pillar inscriptions of Ashoka, one of the  
schism edicts ~~by him~~ mentions his  
wife Kaurvaki; in Brahmi.  
Later on Samudragupta's prashasti  
by Harisena was inscribed on it too  
that discussed his conquests and  
duties of Samantas.  
In medieval times, emperor Jehangir  
engraved his inscription on it too.

(xix) Ancient capital city

Badami Valapi

Capital of Chalukyas (moved here from Aihole)  
Destroyed by Narasimhavarma (Valapikonda)

Temple site. Cave temples (rock-cut)

4 of them (one of them Jain cave)

Structural temples like Mukhteswara,  
Maligitti Shivalaya. Earliest Brahmin  
cave paintings here

(xx) Megalithic site

~~Shamara~~ ~~Natand~~ Junapuri

~~present~~ around 300 megalithic stone  
circles found here.

Iron objects like - rings, chisels, etc.

BRW pottery; bead making centre;

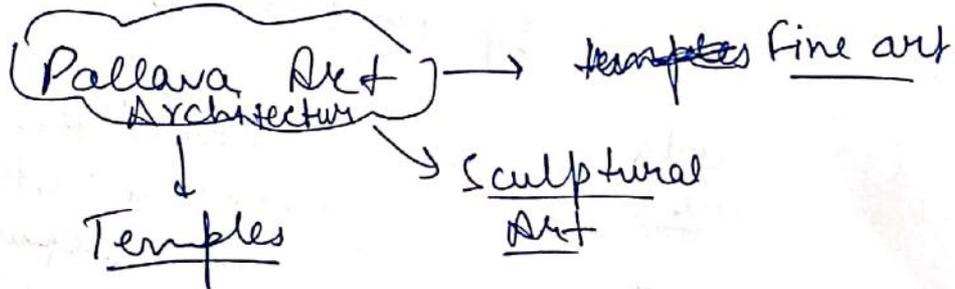
Burial site with grave goods  
like pottery.

Called Nationally Important Monument  
by ASI.

Q.7 (a) Describe the contribution of the Pallavas in the field of literature, art and architecture. [15 Marks]

Pallavas came to fore in South India after defeating Kalbharas and establishing a strong kingdom in the South from 6th to 8th century.

Pallava kings ~~they~~ were great patrons of art, architecture and literature.



### Sculptural Art

Sculptures found in the open art gallery of 'Descent of Ganges' and 'Mahishasur mardini' and also sculptural art on the walls and pillars of their temples.

## Temples

3 kinds of temples found. Progenitors of Dravida style of temples.

① Mandapas - rock cut cave temples; pillared; well ornamented

② Rathas - Monolithic, rock cut structural temples.  
e.g. Panch Pandav Rathas

③ Dravida style Temples - Structural temples, garbhagriha with vimana, separate mandapas, gopurams, etc.  
e.g. Shore Temple, Kailasnath Kanchi Temple, etc.

## Fine arts

→ Music, dance and painting.  
Kudimimalai inscription has evidence of musical notes. Sittanvasal paintings belong to this period and so do music and dance compositions

of bhakti saints - Alvars and Nayanars.

## Literature

Pallavas established ghatikas as centres of education. They gave huge impetus to the study of Sanskrit language.

Great authors like Dandin and Bharavi were in their court.

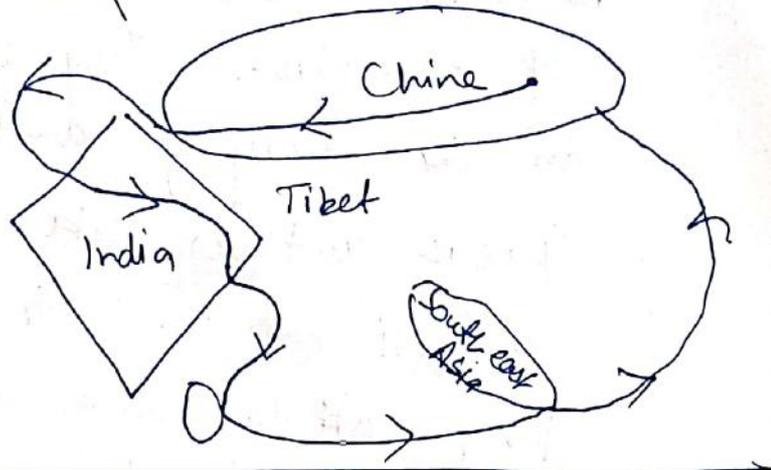
King Mahendravarma was called 'Chitrak pulli' and 'Vichitrachitta' and wrote Mattavilasa Prasanna

Thus, Pallavas contributed greatly to the art and architecture of the period and are recognised as predecessors of Chola temples, Chalukya temples, Rashtrakute temples and other art designs.

Q.7 (b) Evaluate the account of Fa Hien as a source of history of Ancient India. How his account can be compared with the account of Hiuen Tsang? [15 Marks]

Fa Hien was a Chinese Buddhist pilgrim who visited India in the 4th Century CE in search of Buddhist texts.

During his stay he visited many Buddhist sites, lived in monasteries



and ultimately after going back wrote an account of his journey called - "A record of Buddhist Kingdoms"

He gave an account of various aspects of ancient Indian life, such as:

### Social

India is a peaceful country; low crime rate; no need of passports to travel.

People are vegetarian and don't eat onion.

He talks of untouchables as consumers of meat & how Shudras lined outside the town & used a drum when entering.

### Religious

Buddhism was flourishing but theistic hinduism was the major religion. He didn't mention  Jainism, though he does mention religious hauntery.

### Economic

He says the kingdom was prosperous, land as main form of revenue and agriculture based economy primarily.

### Political

He didn't mention the name of the king but indirectly implies he was benevolent. He visited the palace of Ashoka.

### Comparison to Hiuen Tsang

Hiuen Tsang, another buddhist pilgrim, also provided an account of his travel.

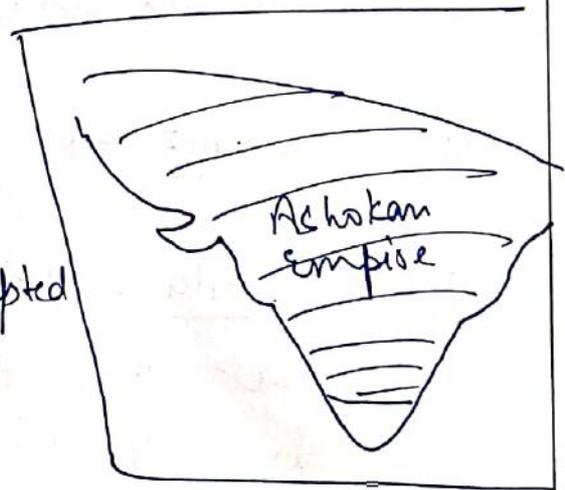
- Fa-hien's account lacks information and details about social, economic and political life that Hiuen Tsang mentioned (like he mentions dresses, festivals, food types, etc).
- Fa-hien and Hiuen Tsang both presented an idealised picture of India.
- ~~Fa-hien~~ Hiuen Tsang also described various sects and the complete religious picture of the country.
- Fa-hien was mostly focussed on buddhist monasteries and his studies and not on the ordinary life.
- Some places that they both visited had changed drastically in 300 years like Pataliputra to Hiuen Tsang was not a main city anymore.

Thus, both Pilgrims presented a picture of India and are important sources of our history.

Q.7 (c) Discuss Ashoka's Dhamma with its various interpretations by historians. What methods did Ashoka adopt for its propagation? [20 Marks]

After his victory in Kalinga war, Emperor Ashoka turned to Buddhism and ~~Shaktism~~ developed a new policy called Dhamma that represented his newfound ideals of - piety, compassion, tolerance, and ahimsa.

Various historians over the years have attempted to interpret Ashoka's Dhamma in different ways:



- ① Fleet → it was a form of Rajdharma or state religion. It symbolises politico-moral principles.

② V.D. Smith → he defined it as a 'universal religion'.  
 A sort of combination of aspects from all religions.

③ R.D. Bhandarkar → according to him it was 'Upasat dhamma' or dhamma for the laitis.

④ Senart → he just equated it with buddhism.

⑤ Romila Thapar → She is of the view that it was an ideological strategy for integration of diverse empire in the age where communication was difficult. The focus was on social conduct to ensure social harmony and political integration.

Thus, various views have been put forward in interpretation of the dhamma.

To propagate his ideology throughout his vast empire ~~was~~ ~~the~~ and even beyond was undertaken through involvement of the whole of the administrative machinery of the empire.

This included:

- ① Erection of various rock, pillar edicts detailing his ideas of the dhamma in different languages and script.
- ② Deal propagation of the message through bureaucratic machinery of Rajukas, Dhammamahatras, etc. Some even specially created for this purpose.
- ③ Taking out Dhamma-Yogas instead of pleasure tours to help instill this idea and give gifts to

bhramanas and sramanas.

(4) Concept of Dhamma vijay as a missionary conquest of far away places.

He sent his children to Sri Lanka.

While his functionaries travelled to Syria, Iraq, Iran, etc spreading this idea.

(5) Ashoka, over time seems to have become obsessed with propagating his Dhamma.

Taking different views, it's clear that while not identical or a religion in itself Dhamma had links with Buddhism and has remained as the finest legacy of Emperor Ashoka.