

SYLLABUS

HISDSM101

HISTORY OF INDIA FROM EARLIEST TIMES TILL THE MAURYAN PERIOD

Unit I: Reconstructing Ancient Indian History

1. Sources: Archaeology & Literary

Prehistoric India:

2. Prehistoric Cultures of India: Palaeolithic, Neolithic, Mesolithic, Chalcolithic

Unit II: Indus Valley civilization:

Town Planning, Socio-economic Life, Religious Practices and Causes of its Decline.

Unit III: Vedic Civilisation:

- i) Rig Vedic period: Polity, Economy, Society, Religion
- ii) Later Vedic period: Polity, Economy, Society, Religion

Religious Systems in the 6th Century BCE

- i) Jainism – Life and Teachings of Mahavir
- ii) Buddhism – Life and Teachings of Gautam Buddha

Unit IV: Post Vedic Political Evolution:

- i) The political condition of India in the sixth century BCE.
- ii) Rise of Magadha.

Foreign Invasions:

- i) Persian Invasion and Darius I
- ii) Greek Invasion: Alexander invasion and its effects.

Unit V: Mauryan Empire:

- 1. Mauryan Expansion: Chandragupta Maurya, Ashoka
- 2. Ashoka's Dhamma
- 3. Maurya Administration
- 4. Mauryan Art and Architecture
- 5. The decline of the Mauryan Empire.



CAREER STUDY
The Learning App

UNIT – 1

ONE MARK:

☐ **Q. What is Archaeology?**

Ans. Archaeology is the study of human history through the excavation and analysis of material remains like tools, pottery, and monuments.

☐ **Q. What are literary sources?**

Ans. Literary sources include written records such as Vedas, epics, inscriptions, and ancient texts that provide information about history.

☐ **Q. What does the term ‘Prehistory’ mean?**

Ans. Prehistory refers to the period before the invention of writing when no written records were available.

☐ **Q. Name two important archaeological sources of ancient India.**

Ans. Inscriptions and coins are two important archaeological sources of ancient India.

☐ **Q. What are the two main types of sources of ancient Indian history?**

Ans. The two main types are Archaeological sources and Literary sources.

☐ **Q. Who is known as the father of Indian archaeology?**

Ans. Alexander Cunningham is known as the father of Indian archaeology.

☐ **Q. What are inscriptions?**

Ans. Inscriptions are writings engraved on stone, metal, or other materials that record historical events.

☐ **Q. Name two types of literary sources in ancient India.**

Ans. Religious and non-religious texts are the two types of literary sources.

☐ **Q. What is Palaeolithic culture known for?**

Ans. The Palaeolithic culture is known for the use of crude stone tools and a hunting-gathering lifestyle.

☐ **Q. What was the main occupation of Mesolithic people?**

Ans. Mesolithic people practiced hunting, fishing, and food gathering.

☐ **Q. What is the meaning of 'Neolithic'?**

Ans. The term 'Neolithic' means 'New Stone Age'.

☐ **Q. What major change took place during the Neolithic period?**

Ans. The beginning of agriculture and domestication of animals took place during the Neolithic period.

☐ **Q. What was the main feature of Chalcolithic culture?**

Ans. The use of both copper and stone tools was the main feature of the Chalcolithic culture.

☐ **Q. Name one important Chalcolithic site in India.**

Ans. Inamgaon in Maharashtra is an important Chalcolithic site.

☐ **Q. What is the main source for studying the prehistoric period?**

Ans. Archaeological remains like tools, bones, and cave paintings are the main sources.

☐ **Q. Which type of stone tools were used in the Palaeolithic age?**

Ans. Rough and heavy stone tools were used in the Palaeolithic age.

☐ **Q. Where are the famous Bhimbetka rock shelters located?**

Ans. The Bhimbetka rock shelters are located in Madhya Pradesh.

☐ **Q. What type of tools were used in the Mesolithic period?**

Ans. Microliths or small stone tools were used in the Mesolithic period.

☐ **Q. What kind of houses did Neolithic people live in?**

Ans. Neolithic people lived in mud and thatched houses.

☐ **Q. What marks the end of the prehistoric period in India?**

Ans. The beginning of writing and the use of metals mark the end of the prehistoric period.

TWO MARK:

1. Q. What is the importance of archaeological sources in reconstructing ancient Indian history?

Ans. Archaeological sources like inscriptions, coins, pottery, tools, and monuments provide direct evidence of human life, culture, and technology. They help historians understand settlement patterns, trade, economy, and religious practices of ancient India where no written records are available.

2. Q. What are literary sources of ancient Indian history?

Ans. Literary sources are written texts that give information

about the past. They include religious texts like the Vedas, Upanishads, and Epics, and secular works like Arthashastra and Indica. These help historians understand political systems, social life, and cultural development.

3. Q. What is the difference between archaeology and history?

Ans. Archaeology studies material remains such as tools and monuments, while history is based on written records.

Archaeology helps fill gaps where written documents are missing, making both fields essential for reconstructing the complete picture of ancient civilizations.

4. Q. Who was Alexander Cunningham and what was his contribution?

Ans. Alexander Cunningham was the first Director-General of the Archaeological Survey of India. He is called the “Father of Indian Archaeology” for systematically studying ancient sites, inscriptions, and monuments, and for identifying locations like Sarnath and Sanchi.

5. Q. What is meant by Prehistoric India?

Ans. Prehistoric India refers to the period before the invention of writing. It includes the Palaeolithic, Mesolithic, Neolithic, and Chalcolithic cultures. The history of this period is reconstructed mainly through archaeological evidence like stone tools, bones, and cave paintings.

6. Q. What are the main features of Palaeolithic culture?

Ans. The Palaeolithic culture, or Old Stone Age, is marked by crude stone tools, hunting and gathering, and cave dwellings. People depended on nature for food and used fire for warmth and protection. There was no knowledge of farming or metal use.

7. Q. What are the main characteristics of Mesolithic culture?

Ans. The Mesolithic culture, or Middle Stone Age, shows a transition from hunting to early farming. People used small stone tools called microliths and domesticated animals. Rock art, such as at Bhimbetka, reveals their lifestyle, hunting scenes, and religious beliefs.

8. Q. Explain the main features of Neolithic culture.

Ans. The Neolithic culture, or New Stone Age, marks the beginning of agriculture and animal domestication. People built permanent houses, used polished stone tools, and made pottery. This period laid the foundation for village life and food production systems.

9. Q. What are the main features of Chalcolithic culture?

Ans. The Chalcolithic culture saw the use of both copper and stone tools. People practiced agriculture, domesticated animals, and lived in well-planned villages. It represents the transition between the Stone Age and the Bronze Age in Indian history.

10. Q. What are inscriptions and why are they important?

Ans. Inscriptions are writings engraved on hard surfaces like stone, metal, or clay. They record royal orders, donations, and achievements. They are valuable because they provide first-hand information about political events, kings, languages, and religious developments.

11. Q. How do coins help in reconstructing ancient Indian history?

Ans. Coins reveal information about rulers, dynasties, economy, and trade. The metal used, weight, and inscriptions on coins show the prosperity and political control of kingdoms. They also help date historical events and confirm the authenticity of literary sources.

12. Q. What are Vedic texts and why are they important?

Ans. The Vedic texts, including the Rigveda, Samaveda, Yajurveda, and Atharvaveda, are among the earliest literary sources of India. They provide information about early Aryan society, religion, economy, and political organization during the Vedic period.

13. Q. What is the importance of Bhimbetka rock shelters?

Ans. Bhimbetka rock shelters in Madhya Pradesh show prehistoric cave paintings and evidence of human habitation from the Palaeolithic to the Chalcolithic age. They provide

valuable information about early human life, hunting scenes, and artistic expression in ancient India.

14. Q. How did agriculture change human life in the Neolithic period?

Ans. The discovery of agriculture in the Neolithic period led humans to settle permanently, grow food, and domesticate animals. It resulted in food surplus, village formation, and social development, marking a major shift from nomadic to settled life.

15. Q. Why is it important to study both archaeological and literary sources together?

Ans. Archaeological sources give material evidence, while literary sources offer written accounts. Studying both together provides a more accurate and complete understanding of ancient history, as one supports and verifies the information provided by the other.

BROAD ANSWER:

Q.1. Discuss the various sources used to reconstruct the history of ancient India.

The history of ancient India is reconstructed through a careful study of various sources such as **archaeological, literary, numismatic, epigraphic, and foreign accounts**. Since ancient India did not have continuous written records like modern times, historians depend on these sources to

understand political, social, economic, and cultural developments.

1. Archaeological Sources

Archaeology plays a vital role in reconstructing ancient Indian history. It deals with the **study of material remains** of past human life such as tools, pottery, coins, structures, and monuments. Archaeological excavations have revealed many important sites like **Harappa, Mohenjo-Daro, Lothal, and Kalibangan** belonging to the Indus Valley Civilization.

The **Archaeological Survey of India (ASI)**, founded by **Alexander Cunningham** in 1861, has conducted many excavations. Through archaeology, we learn about the evolution of human settlements, technology, trade, art, and religious practices. For prehistoric periods, where no written record exists, archaeology is the only source available.

2. Epigraphic Sources (Inscriptions)

Inscriptions are writings engraved on stones, metals, or terracotta objects. They are valuable because they record real events. The **Ashokan Edicts**, written in Prakrit, Greek, and Aramaic, provide information about Emperor Ashoka's policies and administration.

Inscriptions also record royal achievements, land grants, religious donations, and social structures. They help fix **chronology** and confirm events mentioned in literary sources.

3. Numismatic Sources (Coins)

Coins provide economic and political information. The metal, weight, and inscriptions on coins indicate the prosperity and control of kingdoms. For example, coins of the **Kushanas and Guptas** reveal trade expansion and artistic excellence.

Coins also show the names, titles, and portraits of rulers, helping historians identify dynasties and their territories.

4. Literary Sources

Literary sources are classified as **religious and secular** texts. Religious texts include the **Vedas, Upanishads, Puranas, Jatakas, and Buddhist Tripitakas**, which describe society, rituals, and moral values. Secular texts like **Arthashastra** by Kautilya, **Indica** by Megasthenes, and royal biographies such as **Harshacharita** give details about administration and politics.

These texts reflect the intellectual and philosophical development of Indian civilization.

5. Foreign Accounts

Foreign travelers like **Megasthenes (Greek), Fa-Hien (Chinese), and Hiuen-Tsang (Chinese)** visited India and left valuable records. They provide external perspectives about Indian society, trade, religion, and governance, confirming much of what Indian sources say.

6. Limitations and Importance

While some sources are biased or incomplete, when used together, they create a complete picture of the past. Thus, the combination of archaeology and literature gives historians the most reliable understanding of ancient India's development.

In conclusion, reconstructing ancient Indian history depends on combining archaeological and literary sources, verified through inscriptions, coins, and foreign accounts. Each source contributes to building a detailed and accurate picture of India's glorious past.

Q.2. Describe the main features of Prehistoric Indian cultures — Palaeolithic, Mesolithic, Neolithic, and Chalcolithic.

The history of human civilization in India begins with **prehistory**, the period before writing was invented. Prehistoric India is divided into four main cultural phases: **Palaeolithic (Old Stone Age), Mesolithic (Middle Stone Age), Neolithic (New Stone Age), and Chalcolithic (Copper-Stone Age)**. Each phase shows progress in tools, lifestyle, and social organization.

1. Palaeolithic Culture

The Palaeolithic period is the earliest phase of human existence in India, roughly dating from **500,000 BCE to 10,000 BCE**.

People lived as **hunter-gatherers**, depending on nature for food. They used **crude stone tools** made of quartzite, such as hand axes and cleavers.

Sites like **Sohan Valley (Punjab), Bhimbetka (Madhya Pradesh), and Belan Valley (U.P.)** show evidence of habitation.

They lived in caves and rock shelters, used fire, and painted scenes of hunting on cave walls.

2. Mesolithic Culture

The Mesolithic period (10,000–4000 BCE) marks a transition between the hunting life of the Palaeolithic and the settled life of the Neolithic.

People began to **domesticate animals**, fish, and practice **early agriculture**.

They used **microliths**, small, sharp stone tools, for hunting and cutting.

Sites like **Bagor (Rajasthan)** and **Langhnaj (Gujarat)** are well-known Mesolithic settlements.

Rock paintings at **Bhimbetka** show animals, humans, and hunting scenes, revealing their artistic and cultural life.

3. Neolithic Culture

The Neolithic period (around 7000–1000 BCE) brought a **revolutionary change** in human life.

People began **cultivating crops** like wheat and barley and **domesticated animals** like cattle and goats.

They built **permanent houses** of mud and thatch and developed **polished stone tools** and **pottery**.

Important sites include **Mehrgarh (Pakistan)**, **Burzahom (Kashmir)**, **Chirand (Bihar)**, and **Koldihwa (U.P.)**.

The Neolithic period laid the foundation of **village life** and **food production**, marking the beginning of civilization.

4. Chalcolithic Culture

The Chalcolithic period (around 2500–700 BCE) was characterized by the use of **copper along with stone tools**.

People practiced **agriculture**, **animal husbandry**, and **trade**. Settlements like **Inamgaon and Jorwe (Maharashtra)** show planned houses and grain storage.

They made beautiful pottery and metal ornaments, indicating **social differentiation and craft specialization**.

The Chalcolithic phase bridged the gap between the Neolithic and the Bronze Age.

Conclusion

The prehistoric cultures of India reflect the gradual evolution of humans from simple food gatherers to organized food producers.

Each phase contributed to human progress in technology, economy, and social life, ultimately leading to the emergence of early civilizations like the **Indus Valley Civilization**.

Q.3. Explain the role and importance of archaeology in understanding ancient Indian history.

Archaeology plays a fundamental role in reconstructing ancient Indian history, especially for periods lacking written records. It helps uncover material evidence of past civilizations and provides a scientific basis for historical study.

1. Meaning and Scope

Archaeology is the study of human history through excavation and analysis of **material remains** such as tools, coins, monuments, and pottery. It helps to interpret how humans lived, worked, and evolved in different ages.

2. Excavations and Discoveries

Excavations at sites like **Harappa, Mohenjo-Daro, Lothal, and Kalibangan** revealed the existence of the **Indus Valley Civilization**, showing advanced town planning, drainage systems, and trade.

Excavations at **Chirand, Burzahom, and Inamgaon** helped trace prehistoric life and agricultural beginnings.

3. Contributions to Prehistoric Studies

Since the prehistoric period lacks written evidence, archaeology is the **only reliable source**. Stone tools, bone implements, and cave paintings from Bhimbetka provide direct insight into early human life.

Archaeological evidence shows how humans evolved culturally and technologically over time.

4. Role of the Archaeological Survey of India (ASI)

Founded by **Alexander Cunningham in 1861**, the ASI has played a crucial role in excavating and preserving India's ancient heritage. Its work in discovering and documenting monuments, inscriptions, and relics has greatly enriched historical understanding.

5. Importance of Inscriptions and Coins

Archaeological studies also include **epigraphy and numismatics**. Inscriptions help date events, while coins provide information about trade, economy, and rulers. These material remains verify data from literary sources.

6. Challenges in Archaeological Studies

Despite its value, archaeology faces challenges such as incomplete remains, dating difficulties, and site damage.

However, modern techniques like **carbon dating** and **satellite imaging** are improving accuracy.

Conclusion

Archaeology bridges the gap between myth and history. It not only reconstructs the past but also preserves cultural heritage. Without archaeology, large portions of India's ancient history would remain unknown.

Q.4. Discuss how both archaeological and literary sources together help in reconstructing ancient Indian history.

Reconstructing ancient Indian history requires a **balanced use of both archaeological and literary sources**. Each source complements the other and together they give a complete understanding of India's early civilization.

1. Importance of Literary Sources

Literary sources like the **Vedas, Epics, Puranas, Buddhist and Jain texts, and secular works** provide rich information about social structure, economy, religion, and polity.

For example, the **Rigveda** gives insights into early Aryan society, while **Arthashastra** explains administration under the Mauryas.

2. Importance of Archaeological Sources

Archaeology provides tangible, physical evidence through excavation and analysis of artifacts, monuments, inscriptions, and coins.

Sites like **Harappa, Mohenjo-Daro, and Chirand** reveal urban planning and agricultural systems not mentioned in literary texts.

3. Complementary Nature

While literary sources reflect ideas and beliefs, archaeological findings provide material proof.

For instance, Ashokan inscriptions confirm the spread of Buddhism as described in Buddhist texts.

Similarly, the discovery of coins and seals supports accounts of trade and economy found in ancient writings.

4. Cross-Verification

Archaeological evidence helps **verify or correct** literary records. Many myths in texts gain historical validity when supported by excavations.

For example, references to cities like **Ayodhya** and **Mathura** are confirmed by archaeological findings.

5. Example: Mauryan Period

The combination of **Arthashastra**, **Megasthenes' Indica**, and **Ashokan inscriptions** gives a detailed view of Mauryan administration, trade, and religion. Without both types of sources, our understanding would remain incomplete.

Conclusion

In short, neither archaeological nor literary sources alone can reconstruct history accurately. Their combined study provides a **holistic picture** of ancient India's evolution, helping historians understand its achievements and continuity of civilization.

UNIT – 2

ONE MARK:

1. Q. When was the Indus Valley Civilization discovered?

Ans. The Indus Valley Civilization was discovered in **1921–22**.

2. Q. Who discovered the sites of Harappa and Mohenjo-Daro?

Ans. Harappa was discovered by **Daya Ram Sahni** and Mohenjo-Daro by **R.D. Banerjee**.

3. Q. In which present-day countries was the Indus Valley Civilization located?

Ans. It was located in **India and Pakistan**.

4. Q. What was the main feature of Indus Valley town planning?

Ans. The towns were built on a **grid pattern** with well-planned streets and drainage systems.

5. Q. Name two major cities of the Indus Valley Civilization.

Ans. Harappa and Mohenjo-Daro were the two major cities.

6. Q. What was the main building material used in the Indus cities?

Ans. Baked bricks were the main building material used.

7. Q. What is the Great Bath and where is it located?

Ans. The **Great Bath**, a public bathing tank, is located at **Mohenjo-Daro**.

8. Q. What does the presence of the Great Bath indicate?

Ans. It indicates the importance of **ritual bathing and cleanliness** in their culture.

9. Q. What was the main occupation of the Indus people?

Ans. The main occupation was **agriculture**.

10. Q. Name two crops grown by the Indus people.

Ans. They grew **wheat and barley**.

11. Q. What type of script did the Indus people use?

Ans. They used a **pictographic script**, which is still undeciphered.

12. Q. What animals were domesticated by the Indus people?

Ans. They domesticated **cattle, sheep, goats, and elephants**.

13. Q. Which metal was unknown to the Indus people?

Ans. **Iron** was unknown to the Indus people.

14. Q. What was the chief deity worshipped by the Indus people?

Ans. The **Mother Goddess** was the chief deity worshipped.

15. Q. What symbol is associated with Lord Shiva in the Indus seals?

Ans. The **Pashupati seal** is associated with Lord Shiva.

16. Q. What kind of trade did the Indus people practice?

Ans. They practiced both **internal and external trade**.

17. Q. Name one foreign region with which the Indus people traded.

Ans. They traded with **Mesopotamia**.

18. Q. What was the main cause of the decline of the Indus Civilization according to many scholars?

Ans. **Floods and natural disasters** are believed to be main causes of decline.

19. Q. What kind of economic system did the Indus people follow?

Ans. They followed an **agro-commercial economy**.

20. Q. How did the Indus people dispose of their dead?

Ans. They practiced **burial of the dead** with some grave goods.

TWO MARK:

1. Q. What is the Indus Valley Civilization?

Ans. The Indus Valley Civilization was one of the world's earliest urban civilizations, flourishing between **2500 BCE and 1750 BCE** in the northwestern part of the Indian subcontinent. It was known for its advanced town planning, trade, and organized civic life.

2. Q. Where were Harappa and Mohenjo-Daro located?

Ans. Harappa is located in **Punjab (Pakistan)** on the banks of the **Ravi River**, and Mohenjo-Daro is in **Sindh (Pakistan)** on the **Indus River**. These were two of the largest and most important cities of the Indus Valley Civilization.

3. Q. Describe the main features of Indus town planning.

Ans. Indus towns were well-planned with **straight roads, drainage systems, public baths, and brick houses**. Streets crossed each other at right angles, and cities were divided into the **citadel** (upper part) and **lower town** (residential area).

4. Q. What was the importance of the Great Bath?

Ans. The Great Bath at Mohenjo-Daro was a large water tank made of burnt bricks. It was likely used for **ritual bathing and religious ceremonies**, showing the importance of cleanliness and public sanitation in Indus society.

5. Q. What materials did the Indus people use for building houses?

Ans. The Indus people mainly used **baked bricks** for constructing houses and walls. The houses had multiple rooms, wells, and toilets, showing advanced knowledge of **urban architecture** and **drainage systems**.

6. Q. What does the drainage system of the Indus cities reveal?

Ans. The advanced underground drainage system reveals that the Indus people valued **hygiene and civic planning**. Every house was connected to a street drain covered with bricks, showing a high level of **engineering skill** and civic awareness.

7. Q. What were the main occupations of the Indus people?

Ans. The Indus people engaged in **agriculture, trade, pottery-making, metalwork, and weaving**. Many were skilled artisans producing ornaments, beads, and tools. Trade and craft specialization formed the backbone of their economy.

8. Q. What crops were cultivated by the Indus people?

Ans. The main crops cultivated were **wheat, barley, peas, dates, and sesame**. Evidence from sites like Harappa and Kalibangan also suggests early cultivation of **cotton**, making it one of the earliest cotton-growing civilizations.

9. Q. What kind of script did the Indus people use?

Ans. The Indus script was **pictographic**, consisting of about **400–600 signs**. It remains **undeciphered** till today. It was used mainly on seals, pottery, and tablets for trade and identification purposes.

10. Q. What does the undeciphered Indus script indicate?

Ans. The undeciphered script shows that the **language and writing system** of the Indus people are still unknown. Without decoding it, historians face difficulty understanding their administration, beliefs, and daily life completely.

11. Q. Explain the social structure of the Indus people.

Ans. The Indus society was **well-organized and classless**. There was no evidence of kings or wars. People lived peacefully, possibly under the rule of city administrators. Society was mainly urban and economically interdependent.

12. Q. What were the religious beliefs of the Indus people?

Ans. The Indus people worshipped **Mother Goddess, Pashupati (Proto-Shiva)**, and natural forces like trees, water, and animals. The discovery of seals and figurines suggests they believed in **fertility and nature worship**.

13. Q. What is the significance of the Pashupati seal?

Ans. The Pashupati seal depicts a **three-faced figure** sitting in a **yogic posture**, surrounded by animals. It is believed to

represent an early form of **Lord Shiva**, showing the roots of Shaivism in ancient India.

14. Q. How did the Indus people conduct trade?

Ans. The Indus people practiced **both internal and external trade**. They traded goods like cotton, beads, and metals with regions like **Mesopotamia**. Seals, weights, and dockyards found at Lothal show organized trade practices.

15. Q. What types of tools and metals did they use?

Ans. The Indus people used **copper, bronze, and stone tools** for daily work. They were skilled in metallurgy, making ornaments and weapons. However, **iron** was unknown to them.

16. Q. Describe the art and craft of the Indus people.

Ans. The Indus people excelled in **pottery, bead-making, metalwork, and sculpture**. Terracotta toys, bronze figures like the “Dancing Girl,” and stone seals show their artistic skill and sense of beauty.

17. Q. How did the Indus people bury their dead?

Ans. The Indus people practiced **burial** of the dead. Bodies were laid in north–south orientation, often with **pottery and ornaments** placed in the graves, suggesting belief in **life after death**.

18. Q. What are the possible causes of the decline of the Indus Valley Civilization?

Ans. The decline was likely due to **natural calamities** like floods, **climatic changes**, **earthquakes**, **decline in trade**, or **Aryan invasions**. Overuse of land and river shifts might also have contributed to its fall.

19. Q. What does the uniformity of town planning suggest about their administration?

Ans. The uniform town planning and standardized weights suggest a **centralized administrative system** that controlled construction, trade, and civic management efficiently across vast regions.

20. Q. Why is the Indus Valley Civilization also called the Harappan Civilization?

Ans. It is called the **Harappan Civilization** because **Harappa** was the first site discovered in 1921. Since the culture found at other sites resembled Harappa, the entire civilization was named after it.

BROAD ANSWER:

Q1. Describe the town planning of the Indus Valley Civilization.

The Indus Valley Civilization, one of the world's earliest urban civilizations, is remarkable for its scientific and well-organized town planning. The cities such as Harappa, Mohenjo-Daro, Kalibangan, and Dholavira were planned with

precision, showing a high level of civic sense and administrative control. The cities were divided into two main parts — the **citadel** and the **lower town**. The citadel, built on a raised platform, contained important buildings like the Great Bath, granaries, and assembly halls, while the lower town consisted of residential areas where the common people lived.

The streets of these cities were laid out in a **grid pattern**, running north-south and east-west, intersecting each other at right angles. This kind of planning reflects a deep understanding of geometry and urban management. The roads were wide, and smaller lanes branched off from the main streets, providing easy movement within the city. The use of **baked bricks** of uniform size for construction is another remarkable feature, showing standardization and quality control in building materials.

One of the most impressive features was the **drainage system**. Every house had a bathroom connected to covered drains running along the main streets. The drains were made of baked bricks and had inspection holes for cleaning, which shows the people's awareness of sanitation and hygiene. The houses were multi-roomed, often double-storied, with courtyards, wells, and bathrooms — a sign of comfort and privacy. The water management system, including private and public wells, was advanced for that time.

The **Great Bath** of Mohenjo-Daro, a huge rectangular tank built with fine bricks and bitumen coating, indicates the importance of ritual bathing and cleanliness. Public granaries suggest a centralized system for food storage and distribution. The city planning reveals not only technological skills but also a well-organized civic administration that prioritized

public welfare. The uniformity in town design across distant sites reflects a strong central authority or shared cultural practices.

In conclusion, the town planning of the Indus Valley Civilization stands as evidence of an intelligent, disciplined, and well-organized society. Their concern for sanitation, orderliness, and urban comfort makes them pioneers of ancient urbanization in world history.

Q2. Discuss the socio-economic life of the people of the Indus Valley Civilization.

The socio-economic life of the Indus Valley people was highly developed, reflecting a prosperous and organized community. The society was mainly **urban**, with people living in well-planned cities like Harappa, Mohenjo-Daro, and Lothal. Houses were built with uniform baked bricks and were equipped with wells, bathrooms, and drains, indicating comfort and hygiene. Social life seems to have been peaceful, with little evidence of warfare or violence. The people enjoyed a high standard of living supported by agriculture, trade, and crafts.

Economically, the Indus people were primarily **agriculturists**. The fertile plains of the Indus River provided favorable conditions for cultivation. They grew wheat, barley, peas, sesame, and cotton — the Indus people were the earliest known cultivators of cotton in the world. They also domesticated animals like cattle, buffalo, goats, and elephants. In addition to agriculture, they were skilled artisans. Excavations reveal fine pottery, jewelry, beads, and tools

made of copper, bronze, and stone. They used weights and measures of uniform standards, suggesting a regulated trade system.

Trade was both **internal and external**. Internally, goods were exchanged between towns and villages, while externally, they traded with Mesopotamia, Sumer, and Persia. Archaeological findings such as Mesopotamian seals and Indus pottery prove commercial contact between the two regions. They exported goods like cotton, ivory, and precious stones in exchange for metals and other materials. The discovery of docks at Lothal also suggests that the Indus people were engaged in maritime trade.

Socially, the people lived in peace and cooperation. There was a division of labor — farmers, craftsmen, traders, and administrators each contributed to the urban economy. The society was likely **egalitarian**, as there is little evidence of kingship or rigid hierarchy. Women possibly enjoyed respect, as seen in the worship of the Mother Goddess. Religion played an important role, and several symbols like the Pashupati seal and the sacred tree indicate early forms of Hindu beliefs.

In summary, the socio-economic life of the Indus Valley people was marked by prosperity, discipline, and creativity. Their agriculture, trade, and crafts formed the backbone of a flourishing urban civilization that set the foundation for later Indian cultures.

Q3. Explain the religious practices of the Indus Valley Civilization.

Religion was an integral part of the Indus Valley people's daily lives and reflected their deep spiritual beliefs. Although no written records survive, archaeological evidence from seals, statues, and artifacts gives us insights into their religious practices. The Indus people worshipped both **male and female deities**, symbols of fertility and nature.

The most prominent deity was the **Mother Goddess**, representing fertility and motherhood. Numerous terracotta figurines of the Mother Goddess have been discovered, symbolizing her role in ensuring agricultural fertility and prosperity. Alongside her, a male deity resembling Lord Shiva, known from the famous **Pashupati seal**, was also worshipped. The figure is depicted sitting in a yogic posture surrounded by animals, indicating that he was regarded as the Lord of Beasts — a form similar to Shiva Pashupati of later Hindu tradition.

The Indus people also venerated natural elements. Trees like the **Peepal tree**, animals such as bulls and elephants, and symbols like the **Swastika** and **Lingam** held religious significance. The presence of fire altars at Kalibangan and Lothal suggests the practice of **fire worship**. Evidence of water tanks like the Great Bath indicates that **ritual bathing and purification** were important aspects of their religion.

There is also evidence of **amulets and charms**, suggesting belief in magic, spirits, and protection against evil forces. Burials discovered at Harappa and other sites reveal that the Indus people believed in an **afterlife**. The dead were buried with pottery, ornaments, and food items, indicating faith in life beyond death.

In essence, the religion of the Indus Valley Civilization was based on fertility, nature worship, and symbolic representation. Many of these elements continued into later Hindu traditions, showing that the roots of Indian religious life go back to the Indus culture.

Q4. Discuss the major causes of the decline of the Indus Valley Civilization.

The decline of the Indus Valley Civilization around **1900 BCE** remains one of the great mysteries of ancient history. Scholars have proposed multiple theories to explain the fall of this once prosperous urban culture. It was not a sudden collapse but a **gradual decline**, influenced by several interrelated factors.

One of the major causes was **natural disasters**. Geological and climatic studies suggest that floods and earthquakes repeatedly affected the region, destroying towns and changing river courses. The shifting of the Indus and Saraswati rivers might have disrupted agriculture and trade, leading to famine and mass migration. The drying up of river systems and declining rainfall made the land infertile.

Another possible reason was the **decline in trade**. The Indus economy depended heavily on external trade with Mesopotamia and other regions. When trade routes collapsed due to natural or political changes, economic hardship followed. The standardized weights, seals, and urban activities declined, showing a breakdown of centralized control.

Environmental degradation also played a role. Overuse of land and deforestation may have reduced agricultural productivity. The cities became unsustainable, forcing people

to move toward rural areas. Some historians also point to **Aryan invasions** as a contributing factor. The Rigveda mentions conflicts between the Aryans and the “Dasyus,” which may refer to the Indus people. However, this theory lacks strong archaeological support.

Another important reason was **administrative decline**. The uniformity in city planning and weights suggests centralized authority. When that authority weakened due to internal conflicts or resource shortages, urban management collapsed. Gradually, the cities were abandoned, and people dispersed into smaller rural settlements.

In conclusion, the decline of the Indus Valley Civilization was caused by a combination of natural, economic, and social factors. Floods, droughts, shifting rivers, declining trade, and administrative breakdown collectively led to the end of this great civilization. Yet, its cultural and religious traditions survived and influenced later Indian society, making it a cornerstone of India’s ancient heritage.

UNIT – 3

ONE MARK:

1. Q. What were the main sources of information about the Vedic period?

Ans. The **Vedas**, especially the **Rig Veda**, are the main sources of information about the Vedic period.

2. Q. What are the four Vedas?

Ans. The four Vedas are **Rig Veda**, **Sama Veda**, **Yajur Veda**, and **Atharva Veda**.

3. Q. Which Veda is the oldest?

Ans. The **Rig Veda** is the oldest of the four Vedas.

4. Q. What was the main occupation of the Rig Vedic people?

Ans. The main occupation was **cattle rearing and agriculture**.

5. Q. What was the political unit during the Rig Vedic period?

Ans. The main political unit was the **tribe (Jana)**.

6. Q. Name two important assemblies of the Rig Vedic period.

Ans. The **Sabha** and **Samiti** were the two main assemblies.

7. Q. Who was the head of the tribe in the Rig Vedic period?

Ans. The head of the tribe was called the **Rajan (King)**.

8. Q. What was the main source of income for the Vedic king?

Ans. The main sources were **wars, tributes, and voluntary gifts (Bali)**.

9. Q. What metal came into use during the Later Vedic period?

Ans. **Iron** came into use during the Later Vedic period.

10. Q. What were the four social classes in Vedic society?

Ans. The four classes were **Brahmins, Kshatriyas, Vaishyas, and Shudras**.

11. Q. What was the main religious belief of the Rig Vedic people?

Ans. They worshipped **natural forces** like Indra, Agni, Varuna, and Surya.

12. Q. Who was Indra in the Rig Vedic religion?

Ans. **Indra** was the **god of rain and thunder** and the chief deity of the Rig Vedic Aryans.

13. Q. During the Later Vedic period, who became the most important god?

Ans. Prajapati (Brahma) and Vishnu became more important.

14. Q. What was the main cause of social change in the Later Vedic period?

Ans. The growth of agriculture and private property caused social changes.

15. Q. Who was the founder of Jainism?

Ans. Vardhamana Mahavira was the founder of Jainism.

16. Q. What was the main teaching of Mahavira?

Ans. His main teaching was non-violence (Ahimsa) toward all living beings.

17. Q. Who was the founder of Buddhism?

Ans. Gautama Buddha was the founder of Buddhism.

18. Q. Where was Gautama Buddha born?

Ans. He was born at Lumbini in modern-day Nepal.

19. Q. What are the Four Noble Truths of Buddhism?

Ans. They are: Suffering, Cause of suffering, End of suffering, and the Path to end suffering.

20. Q. What is the Eightfold Path in Buddhism?

Ans. It is the **path of right conduct and wisdom** leading to **Nirvana** (liberation).

TWO MARK:

1. Q. What do we mean by the Vedic Civilization?

Ans. The Vedic Civilization refers to the culture and society of the Aryans who settled in North India around 1500 BCE. It is based on the knowledge found in the four Vedas — Rig, Sama, Yajur, and Atharva. It marks the beginning of Indian history.

2. Q. What are the main sources of information about the Vedic age?

Ans. The main sources are the **Vedas, Brahmanas, Aranyakas, and Upanishads**, along with epics like the **Ramayana and Mahabharata**. These texts provide information about the political, social, and religious life of the Aryans.

3. Q. Describe the political system during the Rig Vedic period.

Ans. The Rig Vedic polity was tribal in nature. The **Rajan (king)** was the head, assisted by the **Purohit (priest)** and **Senani (commander)**. Decisions were often made through assemblies like **Sabha** and **Samiti**, showing a democratic spirit in governance.

4. Q. What was the role of the Sabha and Samiti?

Ans. The **Sabha** was a council of elders advising the king, while the **Samiti** was a general assembly of the tribe. Both played important roles in decision-making and maintaining social order during the Rig Vedic period.

5. Q. Discuss the economic life of the Rig Vedic people.

Ans. The economy was mainly **pastoral and agricultural**. Cattle were the main form of wealth. People also practiced trade, carpentry, pottery, and weaving. Barter system was common, and agriculture slowly became dominant in later times.

6. Q. How was the society structured during the Rig Vedic period?

Ans. Rig Vedic society was divided into families and tribes. Social life was simple, and women enjoyed respect and freedom. There was no rigid caste system; division was based on profession rather than birth.

7. Q. What were the main religious beliefs of the Rig Vedic Aryans?

Ans. The Rig Vedic Aryans worshipped **natural forces** like Indra (rain), Agni (fire), Varuna (water), and Surya (sun). They performed **yajnas** and sacrifices to please gods for prosperity, and religion was free from idol worship.

8. Q. Mention two changes in the Later Vedic polity.

Ans. In the Later Vedic period, kingdoms became larger, and the power of the **king** increased. The assemblies (Sabha and Samiti) declined in importance, and monarchy became more hereditary and centralized.

9. Q. What were the main occupations during the Later Vedic period?

Ans. Agriculture became the main occupation. The use of **iron tools** helped in clearing forests and improving farming. Other occupations included trade, weaving, metalwork, and carpentry. Specialized crafts also developed during this time.

10. Q. Describe the status of women in the Later Vedic period.

Ans. The position of women declined in the Later Vedic period. They lost the right to attend assemblies and participate in yajnas. Child marriage and the practice of dowry began, and the patriarchal system became dominant.

11. Q. What were the four varnas in the Later Vedic society?

Ans. The society was divided into four **varnas**:

1. **Brahmins** – priests and scholars,
2. **Kshatriyas** – warriors and rulers,
3. **Vaishyas** – traders and farmers,

4. **Shudras** – servants and laborers.

This division later became rigid and hereditary.

12. Q. How did religion change in the Later Vedic period?

Ans. Religion became more **ritualistic** and **complex**. The importance of sacrifices increased. Gods like **Prajapati (Brahma)**, **Vishnu**, and **Rudra (Shiva)** gained prominence, while Indra and Agni lost importance. Philosophical ideas began to develop in the **Upanishads**.

13. Q. What were the causes for the rise of new religions in the 6th century BCE?

Ans. The rise of new religions like Jainism and Buddhism was due to the **complex rituals**, **costly sacrifices**, and **rigid caste system** in Vedic religion. People wanted simpler and more moral ways of worship and salvation.

14. Q. Who was Vardhamana Mahavira?

Ans. Vardhamana Mahavira was the **24th Tirthankara** and founder of Jainism. He was born in **Vaishali (Bihar)** in 599 BCE in a royal Kshatriya family. He attained **Kaivalya (enlightenment)** at the age of 42 after 12 years of meditation.

15. Q. What are the main teachings of Jainism?

Ans. Jainism teaches **Ahimsa (non-violence)**, **Satya (truth)**, **Asteya (non-stealing)**, **Brahmacharya (chastity)**, and **Aparigraha (non-possession)**. It rejects caste and rituals,

emphasizing self-control and penance to attain **moksha** (liberation).

16. Q. Who was Gautama Buddha?

Ans. Gautama Buddha was the **founder of Buddhism**. Born as **Siddhartha** in Lumbini around 563 BCE, he left royal life to seek truth. After attaining enlightenment at Bodh Gaya, he preached the **Middle Path** to end human suffering.

17. Q. What are the Four Noble Truths of Buddhism?

Ans. The Four Noble Truths are:

1. Life is full of suffering,
2. Desire causes suffering,
3. Ending desire ends suffering,
4. The Eightfold Path leads to the end of suffering.

These truths form the core of Buddha's teachings.

18. Q. What is the Eightfold Path in Buddhism?

Ans. The Eightfold Path consists of **Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration**. Following this path helps one achieve **Nirvana** or liberation from suffering.

19. Q. What were the main similarities between Jainism and Buddhism?

Ans. Both opposed the **Vedic sacrifices** and **caste system**.

They emphasized **Ahimsa**, **truthfulness**, and **self-discipline**. Both focused on ethical living, meditation, and liberation (moksha or nirvana) through personal effort, not rituals.

20. Q. What were the differences between Jainism and Buddhism?

Ans. Jainism is stricter in **Ahimsa** and believes in the **existence of soul (jiva)** in all living beings. Buddhism denies a permanent soul and emphasizes the **Middle Path** instead of extreme asceticism. Jainism allows no creator god; Buddhism is non-theistic.

BROAD ANSWER:

Q1. Discuss the political, social, economic, and religious life of the Rig Vedic people.

The Rig Vedic period (c. 1500–1000 BCE) marks the earliest phase of Indian history. It was during this period that the Aryans settled in northwestern India, along the banks of the Indus and Saraswati rivers. The Rig Veda, the oldest of the four Vedas, provides the most important source of information about the political, social, economic, and religious life of this period.

Politically, the Rig Vedic society was organized on tribal lines. The basic political unit was the **Jana (tribe)**, consisting of several families or clans. The head of the tribe was called the **Rajan (king)**, who protected his people and led them in war. The king was assisted by officials such as the **Purohit (priest)**, who performed religious rituals, and the **Senani**

(**commander**), who led the army. Two important assemblies, the **Sabha** and **Samiti**, played key roles in governance. The Sabha, a council of elders, advised the king, while the Samiti represented the general tribal assembly. The system reflected early forms of participatory governance. There was no concept of a hereditary monarchy at first, and leadership was often based on merit and valor.

Economically, the Rig Vedic people led a **pastoral and semi-agricultural life**. Cattle were the main source of wealth and were considered sacred. The word “Gau” (cow) symbolized prosperity, and wars were often fought for cattle, known as “Gavishti.” Gradually, agriculture became important, and people began cultivating wheat, barley, and other crops. The plough and sickle were known tools. Trade was mainly by barter, as coins were unknown. Occupations like carpentry, pottery, and weaving were practiced. Women were also engaged in domestic crafts. The society was largely self-sufficient, depending on its natural surroundings for resources.

Socially, the Rig Vedic society was **patriarchal** but relatively liberal. The family was the main social unit, headed by the father. Women enjoyed a respectable position. They participated in religious rituals, had access to education, and could choose their partners through **Swayamvara**. There was no rigid caste system; society was divided based on occupation, not birth. The four varnas — Brahmins, Kshatriyas, Vaishyas, and Shudras — existed in a flexible form. Social life was simple, cheerful, and full of moral values.

Religiously, the Rig Vedic people were **polytheistic**, worshipping many gods representing natural forces. **Indra**,

the god of rain and thunder, was the most important deity, followed by **Agni (fire)**, **Varuna (cosmic order)**, **Surya (sun)**, and **Vayu (wind)**. There were no temples or idols; worship was performed through **yajnas** and **sacrifices** to please the gods. Prayers were offered for prosperity, victory, and good health. The concept of sin and morality was present, but the idea of rebirth and karma had not fully developed.

In conclusion, the Rig Vedic period was a dynamic phase of Indian civilization characterized by simplicity, prosperity, and moral strength. The people lived in harmony with nature, maintained social balance, and laid the foundation for later Indian cultural and religious traditions.

Q2. Compare the polity, economy, society, and religion of the Later Vedic period with the Rig Vedic period.

The Later Vedic period (c. 1000–600 BCE) witnessed significant changes from the earlier Rig Vedic age. The Aryans expanded eastward into the Ganga-Yamuna valley, leading to larger kingdoms, settled agriculture, and social stratification. The transition from a semi-nomadic to a settled life brought profound political, social, economic, and religious transformations.

Politically, the Later Vedic period saw the **rise of powerful kingdoms** such as Kuru, Panchala, Kosala, and Videha. The king's authority increased, and monarchy became hereditary. The **Sabha** and **Samiti**, which once held democratic importance, lost their influence. The king now performed grand rituals like the **Ashvamedha Yajna** and **Rajasuya Yajna** to assert power. Ministers and priests gained

dominance in administration. Thus, political power became more centralized and divine in nature.

Economically, the Later Vedic people had moved from a pastoral to a fully **agrarian economy**. The use of **iron tools** (known as *Shyama ayas*) helped clear forests for cultivation. Agriculture became the main source of livelihood, and new crops like rice were cultivated. Trade and crafts also grew; artisans, potters, and metalworkers formed a new class. Exchange was still based on barter, but the use of **Nishka** (a form of gold ornament) may have served as an early medium of exchange. Wealth and property became symbols of social status, leading to economic inequality.

Socially, the Later Vedic period saw the **emergence of the caste system** in a rigid form. The four varnas — Brahmins, Kshatriyas, Vaishyas, and Shudras — became hereditary and unequal. Brahmins and Kshatriyas enjoyed the highest privileges, while Shudras were excluded from education and religious rituals. The status of women declined sharply. They were excluded from assemblies, denied education, and confined to domestic life. Practices like child marriage and dowry began. The joint family system became more common, emphasizing male authority.

Religiously, the Later Vedic period became more **ritualistic and complex**. The simple worship of natural forces of the Rig Vedic age was replaced by elaborate sacrifices and ceremonies performed by priests. New gods such as **Prajapati (Brahma)**, **Vishnu**, and **Rudra (Shiva)** gained importance. The concept of **karma**, **rebirth**, and **moksha** began to develop in the **Upanishads**, which emphasized meditation and knowledge

over rituals. Religion now became more philosophical and less nature-centered.

In summary, the Later Vedic period represented a shift from tribal democracy to monarchical states, from simplicity to complexity, and from equality to hierarchy. These developments paved the way for the emergence of new religious and philosophical ideas in the following centuries.

Q3. Discuss the life and teachings of Vardhamana Mahavira.

Vardhamana Mahavira, the founder of **Jainism**, was one of the greatest spiritual leaders of ancient India. He was born in **599 BCE** at **Kundagrama near Vaishali** (modern Bihar) in a Kshatriya family. His father, Siddhartha, was a nobleman, and his mother, Trishala, belonged to the Licchavi clan. Mahavira was the 24th and last **Tirthankara** (spiritual teacher) of Jainism. At the age of 30, he renounced worldly life in search of truth and practiced severe penance for 12 years. Finally, he attained **Kaivalya (enlightenment)** under a sal tree near River Rijupalika.

Mahavira preached his teachings in **simple Prakrit language** so that common people could understand. His central teaching was **Ahimsa (non-violence)** — the principle of not harming any living being, even by thought or word. He also emphasized the **Five Great Vows (Panch Mahavratas)**:

1. **Ahimsa** – Non-violence
2. **Satya** – Truthfulness
3. **Asteya** – Non-stealing

4. **Brahmacharya** – Celibacy

5. **Aparigraha** – Non-possession

According to Mahavira, the universe is eternal and not created by any god. Every living being possesses a **soul (jiva)** that can achieve liberation (moksha) through self-control, knowledge, and right conduct. He believed in **Karma** — every action, good or bad, affects one's future life. Liberation is possible only by freeing the soul from the bondage of karma through austerity and purity.

Jainism rejected the **Vedic sacrifices, caste system, and rituals**. It emphasized moral conduct and equality among all living beings. Mahavira organized his followers into four groups — monks, nuns, laymen, and laywomen — known as the **Tirtha**. He spent his life preaching in the Gangetic valley and died at **Pavapuri (Bihar)** at the age of 72.

In essence, Mahavira's teachings focused on spiritual purity, non-violence, and simplicity. His message of compassion, self-discipline, and equality continues to inspire humanity even today.

Q4. Discuss the life and teachings of Gautama Buddha.

Gautama Buddha, the founder of **Buddhism**, was one of the greatest spiritual teachers of India. He was born as **Siddhartha Gautama** in **Lumbini (Nepal)** around **563 BCE** in the Shakya clan. His father, Suddhodana, was the ruler of Kapilavastu, and his mother, Maya Devi, died shortly after his birth. Raised in luxury, Siddhartha was shielded from the realities of life until he encountered the **Four Sights** — an old

man, a sick man, a dead body, and an ascetic. These sights awakened him to the truth of human suffering.

At the age of 29, he renounced worldly life, leaving behind his wife, Yashodhara, and son, Rahul, to seek spiritual enlightenment. After years of wandering and meditation, he attained **enlightenment (Bodhi)** under the **Bodhi tree** at **Bodh Gaya**. From then on, he became known as the **Buddha**, meaning “the Enlightened One.” He delivered his first sermon at **Sarnath**, near Varanasi, known as the **Dharmachakra Pravartana (Turning of the Wheel of Dharma)**.

The core of Buddha’s teaching lies in the **Four Noble Truths** and the **Eightfold Path**. The Four Noble Truths are:

1. Life is full of suffering (Dukkha).
2. Desire is the cause of suffering.
3. Ending desire ends suffering.
4. The Eightfold Path leads to the end of suffering.

The **Eightfold Path** includes: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. Following this path leads to **Nirvana**, the ultimate liberation from the cycle of birth and death.

Buddha rejected the Vedic sacrifices, caste distinctions, and rituals. He emphasized **moral living, meditation, and compassion**. His teachings were practical and open to all, regardless of caste or gender. Buddhism was based on three jewels — **Buddha (the teacher), Dhamma (the teaching), and Sangha (the community)**. He spent 45 years spreading

his message across northern India and passed away at **Kusinagara** around **483 BCE**.

In conclusion, Buddha's teachings offered a middle path between extreme asceticism and materialism. His message of peace, kindness, and enlightenment became a guiding light for millions and continues to inspire humanity toward truth and harmony.



CAREER STUDY
The Learning App

UNIT – 4

ONE MARK:

1. What was the main political condition of India in the 6th century BCE?

India in the 6th century BCE was divided into many small kingdoms and republics known as **Mahajanapadas**.

2. How many Mahajanapadas were there in the 6th century BCE?

There were **16 Mahajanapadas** during the 6th century BCE.

3. Name any two important Mahajanapadas. **Magadha** and **Kosala** were two important Mahajanapadas.

4. What was the capital of Magadha?

The capital of Magadha was **Rajagriha**, later shifted to **Pataliputra**.

5. Who was the founder of the Haryanka dynasty of Magadha?

The founder of the Haryanka dynasty was **Bimbisara**.

6. Who succeeded Bimbisara as the ruler of Magadha?

Ajatashatru, the son of Bimbisara, succeeded him.

7. Which Magadhan ruler founded the city of Pataliputra?

Udayin founded the city of **Pataliputra**.

8. Who was the founder of the Nanda dynasty?

The founder of the Nanda dynasty was **Mahapadma Nanda**.

9. What was the main reason behind the rise of Magadha?

Magadha's rise was due to **fertile land, iron resources, and strong rulers**.

10. Who was the first Persian ruler to invade India?

Darius I was the first Persian ruler to invade India.

11. In which year did Darius I invade India?

Darius I invaded India around **516 BCE**.

12. Which part of India was conquered by Darius I?

Darius I conquered the **northwestern region**, including **Punjab and Sindh**.

13. What was the main effect of the Persian invasion on India?

The Persian invasion introduced **Kharosthi script** and **improved administration**.

14. Who was the Greek ruler that invaded India?

The Greek ruler who invaded India was **Alexander the Great**.

15. When did Alexander invade India?

Alexander invaded India in **326 BCE**.

16. Which Indian king fought against Alexander?

King Porus (Purushottama) fought against Alexander at the **Battle of Hydaspes**.

17. Where was the Battle of Hydaspes fought?

The Battle of Hydaspes was fought on the banks of the **River Jhelum**.

18. What was the outcome of Alexander's invasion of India?

Alexander defeated Porus but was impressed and **restored his kingdom**.

19. What was the most important result of Alexander's invasion?

The invasion **opened trade and cultural contacts** between India and the West.

20. Who succeeded Alexander in India after his death?

After Alexander's death, his Indian territories went under **Seleucus Nicator**.

TWO MARK:

1. Q. What was the political condition of India in the sixth century BCE?

Ans. India in the sixth century BCE was divided into many small states called **Mahajanapadas**. These were either monarchies or republics. Constant rivalry among them for power and territory led to the emergence of large kingdoms like **Magadha**.

2. Q. What were the Mahajanapadas?

Ans. The **Mahajanapadas** were sixteen large territorial states that existed in North India during the 6th century BCE. They marked the beginning of organized political life and state formation in India's early history.

3. Q. Name any four important Mahajanapadas.

Ans. The four important Mahajanapadas were **Magadha, Kosala, Vatsa, and Avanti**. These states were politically powerful and played a major role in the socio-political transformation of northern India during the 6th century BCE.

4. Q. What was the difference between monarchies and republics during the 6th century BCE?

Ans. Monarchies were ruled by kings who inherited power, while republics (Ganas or Sanghas) were ruled by elected assemblies of elders. Monarchies like **Magadha** coexisted with republics like **Vajji** and **Malla**.

5. Q. Who was Bimbisara and what were his achievements?

Ans. Bimbisara (543–491 BCE) was the founder of the **Haryanka dynasty** of Magadha. He expanded his kingdom through conquests and diplomacy. He maintained friendly relations with other kingdoms through matrimonial alliances and promoted trade.

6. Q. Mention two achievements of Ajatashatru.

Ans. Ajatashatru, the son of Bimbisara, strengthened Magadha's power by conquering **Kosala** and **Vajji**. He built fortifications around **Rajagriha** and founded **Pataligrama**, which later became **Pataliputra**, the future capital of Magadha.

7. Q. Who was Udayin and what was his contribution?

Ans. Udayin, the son of Ajatashatru, shifted Magadha's capital from Rajagriha to **Pataliputra** because of its strategic position at the confluence of rivers, making it easier to control trade and administration.

8. Q. Who founded the Shishunaga dynasty and what was its importance?

Ans. The **Shishunaga dynasty** was founded by **Shishunaga** after the fall of the Haryanka dynasty. It marked the consolidation of Magadha's power. The capital was initially at **Vaishali** but later moved back to **Pataliputra**.

9. Q. Who was the founder of the Nanda dynasty?

Ans. The founder of the **Nanda dynasty** was **Mahapadma Nanda**. He expanded Magadha's empire and maintained a large army. The Nandas were known for their immense wealth and efficient administration.

10. Q. What were the main reasons for the rise of Magadha?

Ans. Magadha's rise was due to its **fertile soil, iron-rich resources, strategic location**, and **strong rulers** like Bimbisara and Ajatashatru. Efficient administration and control over trade routes also contributed to its growth.

11. Q. How did geography help Magadha's growth?

Ans. Magadha's location near the **Ganga and Son rivers** provided fertile land and water for agriculture. Iron ore deposits in nearby regions like **Rajgir** and **Chotanagpur** helped in weapon production and expansion of power.

12. Q. Who was Darius I and when did he invade India?

Ans. Darius I, the Persian ruler, invaded northwestern India around **516 BCE**. He annexed territories like **Punjab and Sindh**, making them part of the Persian Empire's twentieth satrapy.

13. Q. What changes did the Persian invasion bring to India?

Ans. The Persian invasion introduced **Kharosthi script**, improved **administration and taxation**, and facilitated cultural and commercial contact between India and the Persian Empire.

14. Q. What were the effects of Persian rule on Indian art and culture?

Ans. The Persian influence can be seen in **sculpture, architecture, and art motifs** like pillar capitals. The Achaemenid style later inspired **Mauryan art** under Ashoka, especially in polished stone architecture.

15. Q. Who was Alexander the Great and when did he invade India?

Ans. Alexander, the king of Macedonia, invaded India in **326 BCE**. He crossed the Indus River and fought the **Battle of Hydaspes** against King Porus, marking the first contact between India and Greece.

16. Q. What happened in the Battle of Hydaspes?

Ans. The Battle of Hydaspes (326 BCE) was fought between **Alexander** and **King Porus** on the banks of the Jhelum River. Though Porus was defeated, Alexander admired his bravery and restored his kingdom.

17. Q. Why did Alexander's army refuse to go further east?

Ans. Alexander's army refused to cross the **Beas River** due to fatigue, fear of the mighty **Nanda Empire**, and homesickness after years of continuous warfare and harsh weather conditions.

18. Q. What was the impact of Alexander's invasion on India?

Ans. Alexander's invasion opened **trade and cultural exchange** between India and the West. It weakened small northwestern kingdoms, paving the way for **Chandragupta Maurya** to establish the **Mauryan Empire**.

19. Q. Who was Seleucus Nicator and what was his connection with India?

Ans. After Alexander's death, his general **Seleucus Nicator** controlled the Indian territories. Later, he was defeated by **Chandragupta Maurya**, and both signed a treaty establishing diplomatic relations between India and the Hellenistic world.

20. Q. How did the foreign invasions influence Indian administration?

Ans. Persian and Greek invasions introduced new ideas of **governance, military organization, and diplomacy**. Indian rulers learned efficient administrative practices and adapted them, which influenced the **Mauryan administrative system** later.

BROAD ANSWER:

1. Discuss the political condition of India in the 6th century BCE.

The political condition of India in the 6th century BCE was marked by great transformation and change. After the decline of the Later Vedic period, India witnessed the rise of several powerful territorial states known as the *Mahajanapadas*. These states represented a transition from tribal political organization to organized kingdoms and republics. The age was also significant for the growth of new religious movements like Jainism and Buddhism, which questioned the existing social and political systems.

The term *Mahajanapada* means “great realm,” and there were sixteen such states according to Buddhist texts like the *Anguttara Nikaya*. These sixteen Mahajanapadas were—Anga, Magadha, Kashi, Kosala, Vatsa, Avanti, Chedi, Vanga, Kuru, Panchala, Malla, Matsya, Surasena, Assaka, Gandhara, and Kamboja. Among them, Magadha, Kosala, Vatsa, and Avanti emerged as the most powerful. Each of these states had its own form of government, economy, and military strength.

There were two types of political systems during this period—*monarchies* and *republics*. Monarchies were hereditary kingdoms ruled by kings, while republics or *Gana-Sanghas* were governed by assemblies of elders or representatives. The republics like *Vajji*, *Malla*, and *Kamboja* followed collective decision-making, where the head of the state was chosen through consultation or election. This represents the early form of republican governance in India.

The rise of new towns and trade centers contributed to political changes. The use of iron tools led to agricultural expansion, and trade routes connected different parts of northern India. This economic prosperity gave rise to new social classes and strengthened the political base of kingdoms. Kings maintained large armies and imposed taxes to sustain administration.

The 6th century BCE was also an age of frequent wars among states for political supremacy. Conflicts among Kosala, Magadha, and Vatsa were common. Ultimately, Magadha rose as the most dominant power due to its fertile land, strong leadership, and strategic location. Thus, the 6th century BCE was an age of political fragmentation but also of political evolution that laid the foundation for the rise of empires in India.

2. Explain the rise of Magadha as a powerful kingdom.

The rise of Magadha as a powerful kingdom was one of the most important developments in ancient Indian history. Magadha, located in present-day Bihar, became the nucleus of political power in the 6th century BCE and later formed the

base of the Mauryan Empire. Its rise was not accidental; it was the result of geographical, economic, and political factors combined with strong leadership.

Geographically, Magadha was situated in a fertile region watered by the Ganga, Son, and Champa rivers. The fertile alluvial plains provided abundant agricultural produce, ensuring food supply and revenue. The nearby forests of Rajgir supplied timber and elephants, which were used for war and trade. Moreover, Magadha had access to iron deposits in the Chotanagpur plateau, which helped in manufacturing weapons and tools.

Politically, Magadha was ruled by a series of capable dynasties—the *Haryanka*, *Shishunaga*, and *Nanda* dynasties. The founder of the Haryanka dynasty, *Bimbisara* (543–491 BCE), expanded the kingdom through military conquests and diplomatic marriages. He married the princess of Kosala and obtained the territory of Kashi as dowry. He also annexed Anga, gaining control over trade routes to Bengal. His son *Ajatashatru* continued expansion by defeating Kosala and Vajji. He also founded *Pataligrama* (later Pataliputra), which became the new capital due to its strategic position.

After the Haryankas, the *Shishunaga* dynasty brought stability and further expansion. *Shishunaga* shifted the capital to Vaishali temporarily and defeated the Avanti kingdom, ending its rivalry with Magadha. The *Nanda* dynasty, founded by *Mahapadma Nanda*, established one of the largest empires before the Mauryas. The Nandas maintained a strong army and collected huge taxes. Greek historians like Curtius mention that the Nanda army consisted of 200,000 infantry, 20,000 cavalry, 2,000 chariots, and 3,000 elephants.

Economically, Magadha's location near trade routes facilitated commerce with eastern and northern India. Control over the Ganga river ensured easy transport and trade. The availability of iron, fertile soil, and a disciplined army gave it military and economic superiority.

All these factors—geographical advantage, rich resources, and strong rulers—combined to make Magadha the most powerful Mahajanapada of ancient India, paving the way for the foundation of the *Mauryan Empire* by *Chandragupta Maurya*.

3. Describe the Persian invasion under Darius I and its impact on India.

The Persian invasion of India during the 6th century BCE was the first recorded foreign invasion in Indian history. The Persian Empire, under *Darius I* (522–486 BCE), extended its dominion into the northwestern part of India, including the regions of Punjab and Sindh. This invasion brought India into contact with the outside world and had a lasting influence on its culture and administration.

The Achaemenid Empire of Persia was one of the largest empires in the ancient world, and its rulers aimed to expand eastward to control the rich Indus region. Around **516 BCE**, Darius I sent an expedition led by *Scylax of Caryanda* to explore the Indus River. After this, Darius annexed the Indian territories up to the Beas River and included them as the *20th satrapy* (province) of his empire.

The Persian rule introduced several administrative innovations. The conquered Indian territories were divided into satrapies or provinces, each governed by a satrap

(governor) who collected tribute for the king. The Persians also introduced a uniform taxation system and efficient methods of record-keeping. This system of governance later influenced the *Mauryan administrative structure*.

Economically, India became connected to the vast trade network of the Persian Empire, stretching from Egypt to Central Asia. The Indians paid tribute in gold dust, textiles, and elephants. This encouraged exchange of goods and cultural ideas between the two regions.

The Persian invasion also had cultural effects. The *Kharosthi script* used in northwest India was derived from the Aramaic script of Persia. Artistic and architectural styles, such as the use of polished stone and decorative motifs, influenced later *Mauryan art*. The famous Ashokan pillars and stone sculptures show clear Persian and Achaemenid artistic influence.

Though the Persian control did not last long, it opened the gateway for future interactions between India and the West. It familiarized Indian rulers with foreign military and administrative systems. Thus, the Persian invasion was a significant event that connected ancient India with the broader world and prepared it for future historical developments.

4. Discuss the Greek invasion of Alexander and its effects on India.

The Greek invasion of India under *Alexander the Great* in 326 BCE was another major event in ancient Indian history. After conquering Persia, Alexander marched eastward with the aim of extending his empire to the “ends of the world.” His

invasion of India brought the Indian subcontinent into contact with Greek civilization and had long-term political and cultural effects.

Alexander crossed the Indus River in 326 BCE and entered the region of *Gandhara*. He was welcomed by local rulers like *Ambhi*, the king of Taxila, who submitted peacefully.

However, *King Porus* of the region between the Jhelum and Chenab Rivers resisted Alexander's advance. The famous *Battle of Hydaspes* was fought between Alexander and Porus on the banks of the Jhelum River. Although Porus was defeated, his bravery impressed Alexander, who reinstated him as ruler of his territory.

Alexander continued his march eastward, but his army, exhausted by years of campaigning, refused to cross the *Beas River*. They were weary of fighting and fearful of the powerful *Nanda Empire* of Magadha. Reluctantly, Alexander decided to return. On his way back, he appointed satraps in the conquered territories and established Greek garrisons to maintain control.

The immediate political impact of Alexander's invasion was limited, as his rule in India was short-lived. However, it weakened many small northwestern states and paved the way for *Chandragupta Maurya* to establish the *Mauryan Empire*. After Alexander's death in 323 BCE, his general *Seleucus Nicator* took control of the Indian territories but later ceded them to Chandragupta through a treaty.

Culturally, Alexander's invasion established direct contact between India and the Greek world. It led to exchanges in art, science, and trade. The *Indo-Greek kingdoms* that later

emerged in northwest India blended Greek and Indian traditions, especially visible in *Gandhara art*, which combined Greek realism with Indian spirituality.

In conclusion, while Alexander's invasion did not bring long-term Greek rule to India, it had far-reaching consequences. It opened new trade routes, encouraged cultural exchange, and influenced the course of Indian history by creating the political conditions for the rise of the Mauryan Empire.



CAREER STUDY
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UNIT – 5

ONE MARK:

1. **Who was the founder of the Mauryan Empire?**

Answer: Chandragupta Maurya.

2. **Who was the mentor and guide of Chandragupta Maurya?**

Answer: Chanakya (also known as Kautilya or Vishnugupta).

3. **What is the main source of information about Mauryan administration?**

Answer: Arthashastra written by Kautilya.

4. **Who was the greatest ruler of the Mauryan Empire?**

Answer: Emperor Ashoka.

5. **Which Mauryan ruler embraced Buddhism after the Kalinga War?**

Answer: Ashoka.

6. **What was the capital of the Mauryan Empire?**

Answer: Pataliputra.

7. **Who was the first ruler to unify most of India under one empire?**

Answer: Chandragupta Maurya.

8. **Name the Greek ambassador in the court of Chandragupta Maurya.**

Answer: Megasthenes.

9. **What is the famous book written by Megasthenes?**

Answer: *Indica*.

10. **Which Mauryan ruler sent Buddhist missionaries abroad?**
Answer: Ashoka.
11. **What was the main idea of Ashoka's Dhamma?**
Answer: Moral and ethical conduct based on tolerance, truth, and non-violence.
12. **Where are Ashoka's edicts mainly found?**
Answer: On rocks and pillars across India.
13. **Which script was used in most of Ashoka's inscriptions?**
Answer: Brahmi script.
14. **What was the official language of Ashoka's inscriptions?**
Answer: Prakrit.
15. **Which animal is found on the capital of Ashoka's pillar at Sarnath?**
Answer: Lion (the Lion Capital).
16. **Which modern symbol of India is taken from Ashoka's pillar?**
Answer: The Lion Capital of Sarnath.
17. **Which war changed Ashoka's life?**
Answer: The Kalinga War.
18. **What was the main reason for the decline of the Mauryan Empire?**
Answer: Weak successors after Ashoka.
19. **Who was the last ruler of the Mauryan Empire?**
Answer: Brihadratha.

20. Who assassinated the last Mauryan ruler Brihadratha?

Answer: Pushyamitra Shunga.

TWO MARK:

1. Who was Chandragupta Maurya?

Chandragupta Maurya was the founder of the Mauryan Empire in 321 BCE. Guided by Chanakya, he defeated the Nanda dynasty and established a strong centralized empire with Pataliputra as its capital, marking the beginning of a new political era in Indian history.

2. Who was Chanakya?

Chanakya, also known as Kautilya or Vishnugupta, was Chandragupta Maurya's mentor and chief advisor. He authored the *Arthashastra*, a treatise on politics, economics, and administration, and played a vital role in establishing and organizing the Mauryan Empire.

3. What is the importance of Arthashastra?

Arthashastra is an ancient treatise on statecraft written by Kautilya. It provides detailed information on administration, taxation, war, espionage, and governance. It serves as an important source for understanding the political and economic system of the Mauryan Empire.

4. Who was Megasthenes and what was his contribution?

Megasthenes was a Greek ambassador sent by Seleucus Nicator to the court of Chandragupta Maurya. He wrote *Indica*, which describes the social, political, and

economic life of India during Mauryan rule, making it a significant historical source.

5. Who was Ashoka the Great?

Ashoka was one of the greatest Mauryan rulers, known for his administrative skills and commitment to peace. After the Kalinga War, he embraced Buddhism and spread the message of Dhamma across India and abroad through inscriptions and missionaries.

6. What was the Kalinga War?

The Kalinga War was fought between Ashoka and the state of Kalinga around 261 BCE. The war caused immense bloodshed, deeply affecting Ashoka. He later renounced violence, embraced Buddhism, and dedicated his life to spreading peace and moral values.

7. What is Ashoka's Dhamma?

Ashoka's Dhamma was a code of moral and ethical conduct based on truth, compassion, tolerance, non-violence, and respect for all living beings. It aimed to promote social harmony and peace among people of different faiths.

8. What are Ashokan Edicts?

Ashokan Edicts are inscriptions engraved on rocks and pillars throughout his empire. They contain messages of Dhamma, administrative orders, and social instructions written in Prakrit, using Brahmi and Kharosthi scripts, promoting moral and ethical living.

9. What was the purpose of Ashokan inscriptions?

The purpose of Ashokan inscriptions was to spread the principles of Dhamma, promote religious tolerance, and

inform citizens about his administrative policies. They also served as a medium to communicate the emperor's concern for his subjects.

10. What was the role of Buddhism in Ashoka's reign?

After the Kalinga War, Ashoka adopted Buddhism and became its greatest patron. He supported Buddhist monasteries, organized councils, and sent missionaries to Sri Lanka and other countries to spread Buddha's teachings.

11. Name the main features of Mauryan administration.

The Mauryan administration was highly centralized. The king was the supreme authority assisted by ministers. Provinces were governed by viceroys, and officials managed various departments like trade, revenue, and defense, ensuring efficiency across the empire.

12. What was the revenue system of the Mauryan Empire?

The Mauryan Empire had a well-organized revenue system. Land tax was the primary source of income, usually one-sixth of the produce. Taxes were also levied on trade, forest produce, and mining, collected by state officials.

13. Describe the Mauryan army.

The Mauryan army was one of the largest in ancient India. It included infantry, cavalry, chariots, and elephants. The army ensured internal stability and

protected the empire from foreign invasions, reflecting the empire's strength.

14. What are the main features of Mauryan art?

Mauryan art is known for its realism and polish. The stone pillars with animal capitals, such as the Lion Capital at Sarnath, and the stupas of Sanchi and Bharhut, represent artistic excellence and spiritual devotion.

15. What is the significance of the Lion Capital of Ashoka?

The Lion Capital of Ashoka at Sarnath symbolizes power, courage, and confidence. It features four lions standing back to back and is now the national emblem of India, representing India's heritage and unity.

16. Explain the architectural achievements of the Mauryan period.

The Mauryan period witnessed remarkable architectural progress. The polished stone pillars, stupas, palaces, and caves, like those at Barabar Hills, show advanced craftsmanship and state support for art and religion.

17. What were the reasons for the decline of the Mauryan Empire?

After Ashoka's death, weak successors, administrative corruption, economic decline, and lack of strong leadership led to the fall of the Mauryan Empire. The empire finally ended with the assassination of Brihadratha by Pushyamitra Shunga.

18. Who was Brihadratha?

Brihadratha was the last Mauryan ruler. He was weak and failed to maintain the unity of the empire. He was

killed by his commander-in-chief, Pushyamitra Shunga, who then founded the Shunga dynasty.

19. What was the role of Ashoka in spreading Buddhism outside India?

Ashoka sent Buddhist missionaries to various countries like Sri Lanka, Burma, and Central Asia. His son Mahinda and daughter Sanghamitra played an important role in spreading Buddhism abroad.

20. How did the Mauryan Empire contribute to Indian unity?

The Mauryan Empire brought most of the Indian subcontinent under one administration for the first time. It promoted political unity, efficient governance, and cultural integration across regions, laying the foundation for a unified India.

BROAD ANSWER:

1. Discuss the political and territorial expansion of the Mauryan Empire under Chandragupta Maurya and Ashoka.

The Mauryan Empire marked the beginning of a new era in the political history of India. It was the first empire to bring almost the entire subcontinent under one centralized administration. The founder, **Chandragupta Maurya**, with the guidance of his teacher and strategist **Chanakya (Kautilya)**, laid the foundation of a vast empire after overthrowing the last Nanda ruler around **321 BCE**. His early

success was due to his remarkable military skills, diplomatic strategy, and administrative organization.

Chandragupta first consolidated his power in Magadha and then extended his control over north-western India. After Alexander's death, his generals left fragmented territories in the Indus region. Chandragupta seized the opportunity and defeated the Greek satraps, extending his empire up to Punjab and Sindh. The **treaty with Seleucus Nicator**, a successor of Alexander, further strengthened his rule, and in return for 500 elephants, Chandragupta received territories such as Afghanistan, Baluchistan, and parts of Iran. His capital, **Pataliputra**, became one of the greatest cities of the ancient world, symbolizing the power and unity of the Mauryan administration.

After Chandragupta, his son **Bindusara** continued the process of consolidation and expansion. He extended the empire further south and maintained peaceful relations with the Hellenistic kingdoms. However, it was **Ashoka**, the grandson of Chandragupta, who brought the Mauryan Empire to its zenith. Ascending the throne around **273 BCE**, Ashoka initially followed an expansionist policy. His conquest of **Kalinga (modern Odisha)** was one of the bloodiest wars in Indian history. Although victorious, the immense loss of life and suffering deeply moved Ashoka, leading to his transformation from a conqueror to a humanitarian ruler.

After the Kalinga War, Ashoka embraced **Buddhism** and renounced violence. He introduced the concept of **Dhamma**, which emphasized truth, tolerance, compassion, and non-violence. Instead of expanding through wars, Ashoka sought to spread his message through peace and moral values. He

dispatched **Buddhist missionaries** to distant lands, including Sri Lanka, Burma, Egypt, and Greece, thereby turning the Mauryan Empire into a center of spiritual influence across Asia.

Administratively, Ashoka strengthened the empire through an efficient bureaucracy. The empire was divided into provinces ruled by governors, usually royal princes, and each province had its own hierarchy of officials. His policy of **Dhamma-vijaya (conquest through righteousness)** replaced the old idea of **Dig-vijaya (conquest through war)**. The empire under Ashoka extended from Afghanistan in the northwest to Mysore in the south, and from Bengal in the east to Gujarat in the west.

In conclusion, the Mauryan Empire under Chandragupta and Ashoka symbolized both political might and moral progress. Chandragupta laid the foundation through conquest and administration, while Ashoka elevated the empire through spiritual and ethical governance, making the Mauryan period one of the most glorious chapters in Indian history.

2. Explain the main principles and significance of Ashoka's Dhamma.

The term **Dhamma** in Ashoka's reign refers to a set of moral and ethical principles that guided the behavior of individuals and society. It was not a new religion but a way of life that promoted tolerance, non-violence, and respect for all beings. After the devastating **Kalinga War**, Ashoka experienced deep remorse for the suffering caused by his conquest. This emotional transformation led him to embrace Buddhism and

spread the message of love, compassion, and harmony through Dhamma.

Ashoka's Dhamma was based on the universal moral principles of righteousness rather than the rituals of any particular religion. Its main elements included **truthfulness, compassion, charity, tolerance, and respect for elders, parents, and teachers**. He emphasized **Ahimsa (non-violence)** and discouraged animal sacrifices. Ashoka also urged his people to show kindness towards slaves and servants and to treat all religious communities with respect.

To propagate his Dhamma, Ashoka used **inscriptions and edicts** engraved on rocks and pillars across his empire. These edicts were written in **Prakrit language** using the **Brahmi script** so that common people could understand them easily. They contained instructions for moral conduct, administrative reforms, and guidance for the king's officials. The famous **Major Rock Edict XIII** expresses Ashoka's deep sorrow over the Kalinga War and his resolve to follow a policy of peace and goodwill.

Ashoka also appointed a special group of officers known as **Dhamma Mahamatras**, who were responsible for spreading moral education and ensuring the welfare of the people. He organized medical facilities for humans and animals and constructed roads, rest houses, and wells for travelers, showing his concern for the well-being of all living beings.

The **significance of Ashoka's Dhamma** lies in its universal appeal and its humanistic values. It promoted unity and harmony among people of different religions and social backgrounds. Dhamma served as a tool for social integration

in a vast and diverse empire, replacing the sword with moral authority. It also reflected Ashoka's unique concept of governance, where the ruler's duty was not only to protect the people but also to guide them towards ethical living.

In conclusion, Ashoka's Dhamma was a great step in the moral evolution of Indian society. It made the Mauryan Empire a model of peace, tolerance, and humanitarianism. Even today, the ideals of Ashoka's Dhamma — truth, non-violence, and compassion — continue to inspire the world as timeless values of Indian civilization.

3. Describe the Mauryan administration under Chandragupta and Ashoka.

The Mauryan administration was one of the most well-organized and centralized systems of governance in ancient India. It was designed to maintain order, promote welfare, and strengthen royal authority over a vast empire. Both **Chandragupta Maurya** and **Ashoka** contributed to building this administrative framework.

At the top of the hierarchy stood the **King**, who was the supreme authority in both political and military matters. He was assisted by a council of ministers, known as the **Mantriparishad**, led by the Prime Minister. Under Chandragupta, this position was held by Chanakya, who advised the king on statecraft, foreign policy, and administration.

The empire was divided into **provinces**, each governed by a viceroy or governor, often a royal prince. The provinces were subdivided into districts and villages, forming a well-

connected administrative network. The **district officials (Rajukas and Pradesikas)** were responsible for revenue collection, law enforcement, and local governance.

The capital city, **Pataliputra**, had a municipal administration that managed sanitation, trade, taxation, and law enforcement. According to Megasthenes, the Greek ambassador, the city was governed by six committees, each handling specific civic duties. The **Arthashastra**, written by Chanakya, gives detailed information about administrative departments such as taxation, espionage, agriculture, and trade regulation.

Under **Ashoka**, administration took a more welfare-oriented turn. He introduced officials known as **Dhamma Mahamatras**, who promoted moral conduct and looked after the well-being of the people. The emperor personally monitored administrative affairs and maintained communication with distant provinces through regular reports and inspections.

The Mauryan revenue system was efficient and systematic. Land tax was the main source of income, generally one-sixth of the produce. Other taxes included those on trade, mines, forests, and customs. The Mauryan army, organized into infantry, cavalry, chariots, and elephants, ensured the security of the empire.

In short, the Mauryan administration combined strict central control with local governance and social welfare. It laid the foundation for future Indian empires by demonstrating the importance of organized bureaucracy, discipline, and efficient governance.

4. Discuss the Mauryan art and architecture and its importance in Indian history.

The Mauryan period witnessed remarkable achievements in the field of art and architecture, representing the synthesis of royal power, religious devotion, and artistic creativity. The art of this period was characterized by grandeur, polish, and realism, marking the beginning of a new era in Indian artistic expression.

One of the most significant contributions of Mauryan art is the **stone pillar architecture**. These pillars, made of highly polished sandstone, were erected by Ashoka across his empire. The **Ashokan Pillars**, such as the one at **Sarnath**, carry inscriptions of Dhamma and symbolize the authority and benevolence of the emperor. The **Lion Capital of Sarnath**, with four majestic lions standing back-to-back, is a masterpiece of Mauryan sculpture and has been adopted as the **national emblem of India**.

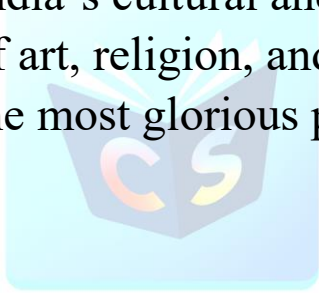
Another important aspect was the construction of **stupas**, which were hemispherical structures built to preserve the relics of the Buddha. The **Sanchi Stupa**, enlarged and decorated by Ashoka, remains one of the finest examples of Buddhist architecture. These stupas served both religious and social purposes, spreading Buddhist teachings and providing places for community gatherings.

The **rock-cut caves** of the Mauryan period also reflect advanced craftsmanship. The **Barabar and Nagarjuni caves** in Bihar were carved out of solid rock and polished to mirror-like perfection. These caves were donated to the Ajivika sect and served as monastic retreats.

The palaces and city structures of Pataliputra, as described by Megasthenes, were built with a combination of wood and stone and reflected Persian and Greek influences, showing the cosmopolitan nature of Mauryan architecture.

Mauryan art was not only royal but also deeply humanistic. It reflected Ashoka's commitment to Dhamma, peace, and compassion. The polished stone surfaces, naturalistic sculptures, and elegant designs display both technical skill and spiritual depth.

In conclusion, Mauryan art and architecture laid the foundation for India's later artistic traditions. The pillars, stupas, and sculptures of this period are enduring symbols of India's cultural and moral greatness. They represent the unity of art, religion, and state, making the Mauryan period one of the most glorious phases in the history of Indian civilization.



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