



ANCIENT HISTORY MAINS 2022

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UPSC CSE 2022

MODEL ANSWER

TEST

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1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. (50 Marks)

Locational hints for each of the places marked on the map are given below seriatim;

1. Palaeolithic site: Didwana
2. Mesolithic site with burials: Choupani Mando
3. Neolithic pit-dwelling: Burzahom
4. Early village settlement: Nal/Kulli
5. Neolithic site: Pazhayannur
6. Neolithic-Chalcolithic site: Chirand
7. Harappan UNESCO site: Dholavira
8. Megalithic burial site: Tekkalakota
9. Place of Second sangam: Kapathapuram
10. Earliest Satavahana capital: Amravati
11. Place of inscribed statue of Ashoka: Maski
12. First Gupta hoard of coins: Chandraketugarh
13. Hoard of metal sculptures: Sultanganj
14. Ancient port: Bharuch
15. Oldest Jesuit church: Basilica of Bon Jesus
16. Centre of Gandhara art: Bامyan
17. Buddhist monastery: Somapura Mahavira
18. Place of earliest Vishnu temple: Deogarh
19. Shiva and Buddhist temple complex: Sirpur
20. Earliest Chaitya Griha: Kanheri

2. (a) The urban character of the Harappan Civilization was a result neither of any outside influence nor a sudden act but a gradual evolution of regional socio-economic factors, Comment. (20 Marks)

Harappan civilisation represented the phase of first urbanization in the Indian subcontinent extending from Mandu in the north, Sutkagandor in the west, Alamgirpur in the east and Daimabad in the south.

The urban character of the Harappan Civilization was a result neither of any outside influence nor a sudden act:

According to E.J.H. Mackay, a migration of people from sumer (southern Mesopotamia) may have led to the Harappan civilization. Other proponent of migration theory included D.H. Gordon and S.N. Kramer.

Mortimer wheeler argued for a migration of ideas, not people, the idea of civilization was in the air of west Asia in the 3 Millennium BCE and the founder of the Harappan civilization had a model of civilization before them.

Criticism of above arguments: There are several striking difference between the Harappan and Mesopotamia civilizations. Those are:

- The Mesopotamia had a completely different script.
- A much greater use of bronze.
- Different settlement layouts.
- A larger scale canal a system of the kind seems absent in the Harappan civilizations.

The urban character of the Harappan Civilization was a result of gradual evolution of regional socio-economic factors:

The first comprehensive analysis of the evidence from pre-Harappan sites in the greater Indus Valley and north Baluchistan was made by **M.R. Mughal**.

Mughal compared the **whole range of evidences from Pre-Harappan and mature Harappan levels** and explored the relationship between two stages:

- The Pre-Harappan phase showed large **fortified settlements**, a fairly high level of expertise in **specialized crafts** such as stone working, metal crafting the use of wheeled transport and the existence of trade networks.
- The **range of raw materials** used by the Pre-Harappans was more or less the same as that used in mature Harappan phase.

The two things **lacking were large cities and increased levels of craft specialization**. Mughal argued that the pre-Harappan phase actually represented the early, formative phase of the Harappan culture and that the term of Pre-Harappan should therefore be replaced by early Harappan.

Early Harappan levels have been identified at a large number of sites, a few of which are discussed below:-

- **Balkot:** On the coastal plain of sonmiani bay on the Makran coast.
- **Amri:** In Sind, the settlement goes back to C 3500 BCE.
- **Kot Diji:** On the left bank of the Indus dated from C 3300 BCE.
- **Mehargarh:** Near the Bolan Pass, Balochistan. Dated from (7000-2500/2000 B. CE.)
- **Rehman Dheri:** In the Gomal valley, dated C. 3800-3400 BCE.
- **Sarai Khola:** Nothern part of the Punjab province of Pakistan.
- **Kalibanga:** On the bank of Ghaggar river dated C. 2920 – 2550 BCE.
- The **earliest evidence for the emergence of agricultural communities comes from Mehrgarh**. Beginning as a seasonal camp the place turned into a settled village in the 5th millennium B.C. itself. People in this place were growing **wheat, barley. cotton and dates and tending sheep, goat and cattle**. Mehrgarh is located at the place where the alluvial plains of the Indus join the uneven hilly plateau, of the Indo-Iranian border land.

- People of Mehrgarh lived in mud houses which could sometimes have five to six rooms. By the middle of the 3rd millennium B.C. many small and large villages had sprung up around the **Indus, Baluchistan and Afghanistan area**. The better-known settlements among them are **Kili Ghul Muhammad in Baluchistan and Mundigak in Afghanistan**. In the Indus flood plains villages like **Jalilpur near Harappa** had come into existence. Once these agriculturists learnt to exploit the highly fertile flood plains of the Indus there was a sudden **expansion in the size and numbers of villages**. These agriculturists gradually learnt to exploit the Indus plains and to control the flooding of the Indus. Richer returns per acre planted resulted in larger surpluses.
- This led to an increase in the **number of settlements in Sindh, Rajasthan, Baluchistan and other areas**. They also managed to exploit stone quarries and mines useful to them. There are indications of the existence of pastoral nomadic communities in this period in the form of seasonal settlements. The interactions with these groups seem to have helped agriculturists exploit resources from other regions as the **pastoral nomads are known to engage in trading activities**.
- However, the particular mechanisms of the **birth of the civilization are obscure** because we have **not read their script** and a lot many more excavations need to be carried out. It is likely that city as the centre of evolution emerged over a long span of time covering hundreds of years, but the city had arrived and it was there to dominate the entire north-west for the next seven-eight hundred years.

(b) Foreign accounts as the source of ancient Indian history writing may have some advantages but also have a few shortcomings. Citing appropriate examples, examine the statements. (15 Marks)

After the **invasion of Persians and Greeks**, India was **re-exposed to the ancient world**. The wars were some incidents where the process of mobility of people in form of travellers became a sustainable phenomenon in ancient India.

Foreign accounts as the source of ancient Indian history writing may have some advantages:

▪ **Greek Accounts**

The earlier reference to India in Greek texts date from the 5th C.BCE and their frequency increases there after.

- ▶ **Account of Herodotus:** The father of history he described the war between Persian and Greece, mentioning of Indian soldiers fighting along the side of Persians. It helps in building political scenario during the 5th - 6th century BC.
- ▶ **Megasthenes:** He was the ambassador of Seleucus Nicator, posted in the court of Chandragupta Maurya. In his work, '**Indica**', he gives **description of the layout of Pataliputra**, like, a big city, fortified with 570 bastions and 67 gateways with one huge royal palace etc. He also touches upon **social structure, caste-system, caste-relations etc.**

- ▶ Many Greek texts of the 2nd C.BCE to the 2nd C.CE referring to India include the works of **Arrian, Strabo and Pliny, the Elder and the anonymous Periplus Maris Erythraei (Periplus of the Erythrean Sea)**. These texts are especially important for the **history of Indian ocean trade**. The works gives us impartial and objective information on the Indo-Roman trade during Early Historic period. It informs us about the ports on India's coast-line, trade-centres in India, the trade-routes-connecting trade centres and ports, distance between centres, the list of items-of-trade, the annual volume of trade, the rates, types of ships etc.

■ Chinese Accounts

Fa Hieun:

This Chinese traveller visited India during **the Gupta period**. On the basis of his three years of travel, he has written, in his chronicle '**Records of Buddhistic Kingdoms**', on **society and culture of North India**, besides, various factors in **Gupta administration** which includes mentioning of **liberalisation of penal code, references of Untouchables, charitable works** carried out by the rulers, etc.

Hiuen-Tsiang (Xuan Zang) (602-664 AD)

This Chinese Buddhist monk, against all odds, visited India during Harshavardhana's reign. In China he wrote his account as '**Si-Yu-Ki**' (Great Tang Records on the Western Regions). This chronicle give vivid description of what he had witnessed in India. He gives information of kings especially Harsha and his generosity, people and customs of various regions in India, life-ways etc.

■ Arab Accounts

- ▶ Arab scholars initially relied heavily on Greek works but men such as **Jaihani, Gardizi and Al Biruni** developed their own independent critical points of view.
- ▶ Alberuni's **Tehquiq-I-Hind** throws light on various aspects of socio- economic and political condition of India at the time of Mahmud of Ghazni.
- ▶ The accounts of Arabs such as the **merchant Sulaiman** who visited India during the time of Bhoja I (AD 851), Abu Zaid, Abul Qasim (died AD 1070) who authored **Tubaqat ul-Umam**, a book on ancient Indian culture and science
- ▶ In Sind, in early 13th century, with the initiative of the Arabs, was started the writing of local historical chronicle named **Chachnama**. It narrates in details the Arab conquest of Sind.

Foreign accounts possessing certain short comings:

- **Arab accounts of Travellers and geographers** mostly deal with India and its inhabitants and **not history**.
- Their accounts are **not impartial** as seen in the case of Megasthenes who was resided in the court of the ruler. **Idealist Views** were quite in their writings.

- It should be kept in mind that, as they were foreigners and **not-rooted in India**, it is **not possible to expect** from them a perfect knowledge of the socio-economic and political thoughts and institutions in India. For ex: Megasthenes accounts when corroborated with other historical evidences didnot find support especially his denial of slavery.
- The foreign records are often based on **hearsay** and those grounded in **personal experience**.
- Some foreigners like Alberuni specifically emphasised on the earlier ancient Indian texts like **Patanjali's Mahabhashya** to understand the Indian scenarios and conditions
- The accounts were also **available in patches** which represents **discontinuity** within a particular period.
- Belonged to some **different discipline** but tries to write historical accounts. For ex: Alberuni was astronomer by academics.

Foreign writers being 'eye-witnesses,' gives us first hand information on the subjects they touched upon. However, historians have to distinguish between perceptive observation and cases where the writers got things completely wrong.

- (c) Though some of the ideas of Buddhism may have had their origin in Vedic-Upanishadic traditions but it was an altogether new religion with its own specific principles and institutions. Discuss. (15 Marks)**

Buddhism is a major global religion with a complex history and system of beliefs. The following is intended only to introduce Buddhism's history and fundamental tenets, and by no means covers the religion exhaustively

Ideas of Buddhism may have had their origin in Vedic-Upanishadic traditions:

While worshipping multiple gods, Vedic people were sure that these gods are just manifestations of the One Reality.. Thus we can see a glimpse of monism, which later gets thoroughly expanded upon in the Upanishads. While Vedic injunctions primarily give importance to actions (karma), similar importance is given to knowledge (jnāna) in the Upanishads.

Buddhism laid great emphasis on the law of 'karma'. According to this law present is determined by the past actions. The condition of a man in this life and the next depends upon his own actions. Every individual is the maker of his own destiny. We are born again and again to reap the fruits of our 'karma'. If an individual has no sins, he is not born again. Thus the doctrine of karma is the essential part of the teachings of Buddha.

Buddha preached 'nirvana', the ultimate goal in the life of a man. It means the shedding of all desires, and ending of sufferings, which finally leads to freedom from rebirth. By a process of elimination of desire, one can attain 'nirvana'. Therefore, Buddha preached that annihilation of desire is the real problem. Prayers and sacrifices will not end the desire. So unlike the emphasis on rituals and ceremonies in Vedic religion he laid emphasis on the moral life of an individual.

Buddhism is a new religion with its own specific principles and institutions:

- **The Doctrine Of No Soul (ANATTA)** Most of the religions pre-suppose the existence of a soul. Buddhism is unique in **denying the existence of a soul or atman**. The ideal of ego or self is with the aim of **self protection and self preservation**. These are basically selfish desires. The concept of anatta is closely connected with the doctrine of the five aggregates and dependent origination. The concept of self can be analyzed as a combination of the **five aggregates**.
- There is **nothing permanent**; everything is conditioned, dependant, and relative. Buddhism originated at a time when there were two predominant trends in the intellectual milieu of India, i.e., **the powerful and popular spiritualistic thinking, and materialistic thinking**. The former accepted the authority of the Vedas while the **latter rejected it**.
- Buddhism did not follow any of the prevalent trends but **followed the middle path**.
- The concept of **Buddhism refutes the idea of a God** who throws the sinners into everlasting torments. In fact, the Buddhists believe in the existence of an enlightened being, who vows to save all sentient beings from their sufferings. Almost all the sects of Buddhism do not believe in the myth of God. Indeed some of the early Indian Mahayana philosophers **denounced God-worship** in terms which are even stronger than those expressed in the Theravada literature.
- Some later **Mahayana schools**, which flourished outside India, ascribed some degree of divinity to a transcendent Buddha, considering living Buddhas to be a manifestation of the Adi Buddha. But even then it cannot be said that the Buddha was converted into a Divinity comparable to the God of the **monotheistic religions**.
- **The concept of enlightenment** is principally concerned with developing a method to escape from the illusions of the materialistic world.
- **Four Noble Truths:** The four Noble Truths are the essence of the Buddha's teachings:
 - ▶ Dukkha: there is 'Suffering' in the world.
 - ▶ Samudaya: the arising or origin of 'Suffering'.
 - ▶ Nirodha: the cessation of 'Suffering'.
 - ▶ Magga: there is a path leading to the end of 'Suffering'.
- Buddha taught that the cause of all human suffering is desire. It is important to control and overcome desire. This could be achieved by following the **Eightfold Path**, which means **Right Conduct, Right Speech, Right Action, Right Means of Livelihood, Right Effort, Right Mindfulness, Right Meditation, Right Resolution and Right View**.
- Buddha also preached in the language of the common people, i.e., Pali and Prakrit and laid stress on a life of **virtues and morals**.

Buddhism was an **organized religion**. **sangha**, Buddhist monastic order, **traditionally composed of four groups:** monks, nuns, laymen, and laywomen.

The sangha is a part—together with the Buddha and the dharma (teaching)—of the Threefold Refuge, a basic creed of Buddhism.

The sangha originated in the group of disciples who renounced the worldly life to wander with the Buddha and listen to his teachings. After the Buddha's death his disciples continued to live together as a community, wandering from place to place, living off the receipt of alms. Fortnightly, at the time of the full and new moon (the *uposatha* days), followers of the Buddha would gather to reaffirm their sense of community and purpose by reciting their basic beliefs, such as the Threefold Refuge and the codes of conduct.

- **Education** was given state patronage along with the Sangha as a result of which great universities like Nalanda came up over a period of time. Buddhism spread into many countries of the world.

The modern sangha is governed by **disciplinary rules (vinaya)** that form part of the sacred canon. Generally, the monastic order is dependent on the lay community for economic support in the form of alms or large gifts of money and property, since Buddhist monks—notably those of the Theravāda tradition in Southeast Asia—do not engage in commerce or agriculture.

Buddhism tried to mitigate the evils resulting from the **new material life of the sixth century BCE**. Since the Buddhists had a keen awareness of the problems (social & economic disparities), they presented innovative solutions to these concerns.

3. (a) The economic achievements of the Guptas were the culmination of a process which began during the Kushanas. Comment. (20 Marks)

Economic achievements of the Guptas were the culmination of a process which began during the Kushanas :

Literature and archaeology amply indicate that the period between 200 BCE and 300 CE was one of **urban prosperity** all over the subcontinent. The number of factors responsible for the flourishing of Economy:

- **Agriculture** was now generating enough surplus. It had created such **social classes** which required varieties of items that could be acquired only through trade.
- Both **Buddhism & Jainism** which had a large following by now encouraged the accumulation & reinvestment of wealth & trade which was one of the occupations held in high regard.
- The **expansion of urban centres** meant that there was a growing class of consumers for subsistence as well as luxury goods.
- During the period C. 200 BCE -300 CE, there was a significant increase in the number of **guilds** as well as in their scale of activities.
- Trade was facilitated by the expansion of the **money economy**, and the issuing of small denominational coins by the Kushanas paved the way for the use of coins for small scale transactions. The Kushanas issued a large number of coppers , lead, potin, nickel, etc

- There were increased **demand from outside** for various Indian goods. Two major empires that arose at this time were the **Roman empire** in the west & the **Han empire** in China. Within Roman empire, there was greater demand for products of the east such as spices, aromatic woods etc.

The **Jataka** mention long-distance journeys over land, river and sea. There are references to ports on the **Western coast** such as Bharukachcha, Supparaka, Suvara and Eastern Coast ports: Karambiya, Gambhira, Seriva. Sangam poems talk to Yavanas bringing goods by ship into the ports of South India. The ports of the **coromondal coast** were especially important for **trade with South-east Asia**.

The **arrival of Guptas in the 4th century AD** carried forward the flourishing economy of the Kushanas. The rulers promoted **agricultural, arts and crafts, trading activities** along with the interplay of number of factors the achievements of the economy could be seen:

- **More cultivable land** was brought under agriculture generating more revenues for the expanding rural society and meeting increasing revenue demands.
- The concern of society with agricultural production is also reflected in the importance given to **irrigation**. The **Sudarsana reservoir** (Tadaga) in Saurashtra in Gujarat, Originally built in the Maurya period, this reservoir was thoroughly repaired.
- Sources of commercial wealth consisted of the produce from mines, plants and animals converted to items through **craftsmanship**.
- **Ivory works, pearl fisheries of western India**, cutting and polishing of a variety of precious stones jasper, agate, carnelian, quartz, lapis-lazuli and bead-milling of Ujjain and Bhokardan continued to flourish
- The **manufacture of various textiles** had a vast domestic market dominating north-south trade within India, and there was also considerable demand for Indian textiles in Asian markets.
- **Guilds continued to be vital** in manufacture of goods and in commercial enterprise and had their own laws regarding their internal organization.
- **Like their Kushana predecessors the Gupta rulers too minted coins of different types, and the gold coins of the Gupta rulers show excellent qualities of craftsmanship**. The Guptas also issued coins in copper, silver and lead. These coins were obviously used for purposes of commercial exchange and in some regions of the Gupta empire at least, the merchants held a high position in society.

The **account of Cosmas** mention various ports on the Western coast of India. **Faxian** refers to Tamralipti in Bengal as an important centre of trade on the eastern coast. These ports and towns were connected with those of Persia, Arabia and Byzantium on the one hand and Srilanka, China and South-east Asia on the other.

The economic achievements of Kushanas even continued during the gupta period flourished till 450 AD and after that the economy started developing cracks. The **decline of the Indo-roman trade, cultivation of silk in the roman empire, weak gupta successors after Skandagupta, emergence of feudalism, invasion of Hunas** etc contributed to the economic downfall.

- (b) Ashoka's Dhamma was propagated not just for moral upliftment and social harmony but also for the extension of the state's authority. Analyse the statement. (15 Marks)

The word **Dhamma** is the **Prakrit form of the Sanskrit word Dharma**. The best way to understand what Ashoka means by Dhamma is to read his edicts, which were written to explain the principles of Dhamma to the people of that time throughout the empire. Dhamma related to generalised norms of social behaviour and activities; Ashoka tried to synthesise various social norms which were current in his time.

Ashoka's Dhamma: moral upliftment and social harmony

- In his 2nd pillar edict, Ashoka asks himself- What is Dhamma? He answers-
- Dhamma is **abstention from sin, doing good deeds, charity, truthfulness and purity**. It was based on the principles of **non-violence, compassion, love, truthfulness, respect towards parents, etc**. He adorned the path of **Dhamma after the Kalinga war**.
- His **Dhamma had many things common with Buddha's Dhamma like his repeated emphasis on Ahimsa**, his inscriptions explaining **Dukkha, Nibbana, eightfold path, etc**
- The **locations of some of his inscriptions are also near important Buddhist sites**. Eg- Rummindei, Sanchi, Sarnath, etc. In his minor rock edict at Bhabru, he has listed six Buddhist texts as texts of Dhamma.
- Ashoka had convened the **3rd Buddhist council**. Delhi-Topra pillar inscriptions **abstain from killing**.
- **BN Mukherjee** has pointed out that his Greek-Aramaic inscriptions take a detour. Eg- one such inscription promises heaven to follower of
- **Dhamma, not Nibbana**. He also mentions the devotion of subjects as a part of Dhamma.
- One of the striking features of Asoka's edicts is that he regards himself as a **father figure**. He constantly speaks of the father-child relationship between the king and his populace. In spite of his religious eclecticism, Ashoka denounced all useless ceremonies and sacrifices held under the influence of superstition. The first Rock Edict prohibits the ritual of **animal sacrifice and festive gatherings**.
- The propagation of Dhamma included many measures for **people's welfare**. Centres for the medical treatment of men and beasts were founded inside and outside the empire. **Shady groves, wells, fruit orchards and rest houses** were laid out. This kind of **charity work** was a radically different attitude from the king of Arthasastra who would not incur any expenses unless they brought more revenues in return.
- The **second Rock Edict** describes the various measures taken by him such as the construction of **roads and medical centres for men and animals**. This is followed by advice to be liberal and generous to both Brahmins and sramanas. This again stresses the fact that the ruler was not bigoted about one religion.

- Throughout his edicts Ashoka **stresses the importance of the family**. The emphasis is on respecting elders including religious elders, a humane and just attitude towards **servants and slaves** and a high degree of social responsibility and **civic ethics**.

Ashoka's Dhamma was propagated for the extension of the state's authority:

- Asoka's Dhamma was not simply a collection of high sounding phrases. He very consciously tried to adopt it as a **matter of state policy** for he declared that "All men are my children" and "whatever exertion I make, I strive only to discharge the debt that I owe to all living creatures". It was a totally new and inspiring ideal of kingship.
- In the Arthashastra the King owed nothing to anyone. His only job was to rule the state efficiently. Asoka renounced war and conquest by violence and forbade the killing of many animals. Asoka himself set the example of vegetarianism by almost stopping the consumption of meat in the royal household. Since he wanted to conquer the world through love and faith, he sent many missions to propagate Dhamma. Such missions were sent to far off places like Egypt, Greece, Sri Lanka, etc.
- Asoka also prohibited useless sacrifices and certain forms of gatherings which led to waste and indiscipline and superstition. These policies he recruited a new cadre of officials called Dhammamahamattas. Part of this group's duties was to see to it that people of various sects were treated fairly.
- Asoka also started Dhamma yatras. He and his high officials were to tour the country in order to propagate Dhamma and establish direct contact with his subjects. It was because of such attitudes and policies that modern writers like Kern called him "a monk in a king's garb."
- The modern scholars like **Romila Thappar**, are of the opinion that the ultimate aim of Asoka's Dhamma is to create a harmonious atmosphere in the state where **all people irrespective of their religious and cultural diversities**, lived in peace and harmony as true friends recognizing their social responsibility with humanistic spirit in their day-to-day activities.

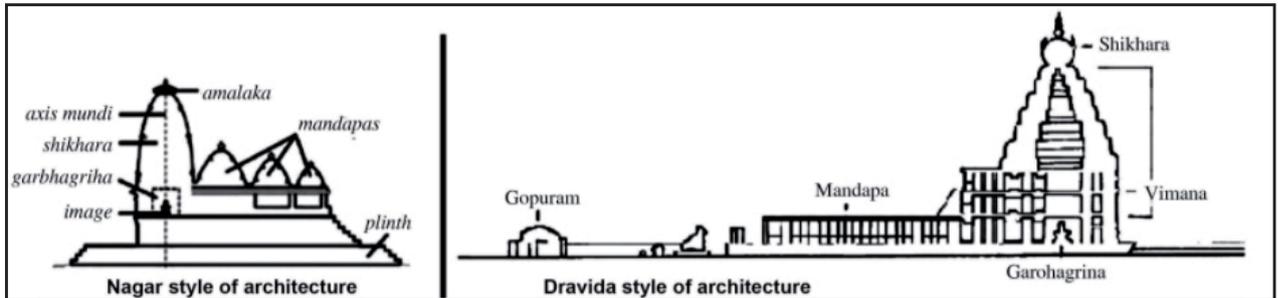
After the demise of Ashoka, **Dhamma was forsaken by his successors**. The level of awakening was low and adding to this, was the voluntary nature of the adoption of dhamma. This led to the decline of Dhamma; though the essence was continued in form of Akbar's Din i Ilahi and has its relevance till today.

- (c) With the help of representative examples, delineate the main differences between the Nagara and Dravida styles of temple architecture. (15 Marks)**

Indian temples have **symbolised the very ethos of life-style of people** through the millennia. The panorama of Indian temple architecture may be seen across an extremely wide chronological and geographical horizon.

The **doctrine of bhakti** and the growing importance of **image worship led to the construction of the free standing temple** with its **sanctuary (garbha griha)**

for the first time, in which the **central cult image was placed**. The Gupta period marks the **beginning of Indian temple architecture** in form **Nagara style and Dravidian style**. The temples are **simple and unpretentious structures**, but their bearing upon later developments is of great significance.



Similarities between Dravida and Nagara styles of architecture

- The Nagara style and Dravidian style have similar features like sacred pools, pillared mandapas in temple grounds, prakara walls and single or multiple entrances into the temple.
- In both the styles of architecture, the buildings were heavily engraved, and was full of sculptures.
- Both the Nagara style of architecture and the Dravidian architecture style speak volumes about the literature and society of the era.
- The plans for both styles of architecture are nearly similar. The spire of the Nagara style has straight-edged pyramidals, just like the Dravida style.

Main differences between the Nagara and Dravida styles of temple architecture:

| Difference | Dravidian Architecture | Nagara Architecture |
|---------------|---|--|
| Location | Dravida temples are those found in southern India. | Nagara temples are those found in Northern India. |
| Central Tower | <p>It has a central pyramidal tower (called Vimana in Dravidian style).</p> <p>There is only one Shikhara or Vimana in this type.</p> <p>The spire in the Dravidian architecture is shaped like a stepped pyramid that rises up linearly rather than curved. It's called a vimana.</p> <p>The crowning piece, known as shikhara, is formed like an octagon.</p> | <p>It is distinguished by a beehive-shaped curvilinear tower (known as a Shikhara in northern terminology) composed of layer upon layer of architectural features and a cruciform ground plan. There are several Shikharas in this manner.</p> <p>The vertical end of the shikhara terminated in the Amalak, a horizontal fluted disc. On top of that, a spherical shape known as the kalash was placed.</p> <p>Shikharas were generally of three types- Latina or rekha-prasada, Phamsana, Valabhi.</p> |

| | | |
|----------------|---|--|
| Gopuram | The front wall had a high entrance gateway known as the gopuram. | The Shikhara is the most prominent feature of Nagara temples, and the entryway is usually modest or even absent. |
| Entrance | Dwarpalas guard the entryway in this style. The garbhagriha's entrance was adorned with sculptures of Dwarpal, Mithun, and Yakshas. | The Ganga and Yamuna rivers are personified at the entrance to the Garbhagriha or sanctum sanctorum in this style. |
| Tower | There is usually a single tower in this form. In Dravidian architecture, there is only one vimana on top of the main temple. | There are several towers of this type. |
| Pedestals | In the Dravidian Style, pedestals are at ground level. | Pedestals in Nagara style are taller than the ground. |
| Boundary | Temples of this type feature complex boundaries. | The boundaries are less emphasised in this style. |
| Other features | <p>A vestibular tunnel called as antarala connected the assembly hall to the garbhagriha.</p> <p>The presence of a water tank inside the temple enclosure was a distinguishing element of Dravidian architecture.</p> <p>The temple grounds were designed in the panchayatana style, with a main temple and four smaller shrines.</p> | <p>There are assembly halls or mandaps in front of the main shrine.</p> <p>There were no water tanks or reservoirs on the temple grounds.</p> <p>The pradakshina walk, or ambulatory passageway, encircling the sanctum sanctorum was covered.</p> <p>The temples were primarily built in the Panchayatana style, with minor shrines arranged in a crucified ground plan with relation to the main shrine.</p> |

Conclusion:

All of northern India, from the foothills of the Himalayas to the central plateau of the Deccan is furnished with temples in the northern style. There are, of course, **certain regional variations** in the great expanse of this area. A work entitled Aparajitapriceha confines the Nagari (Nagara) style to the Madhyadesha (roughly the Ganga-Yamuna plains) and further mentions Lati and Vaimti (Gujarat and Rajasthan respectively) as separate styles. The local manuscripts of Orissa recognise four main types of Orissa style temples, viz., the Rehka, Bhadra, Kharkhara and Gaudiya.

The Dravida or southern style, comparatively speaking, followed a more consistent development track and was confined to the most southernly, portions of the sub-continent, specially between the Krishna river and Kanyakumari.

4. (a) Evaluate the importance of tripartite struggle for the domination over North India during the eighth and ninth centuries. (20 Marks)

The **triangular struggle for supremacy in northern India between the Pratiharas, the Palas, and the Rashtrakutas** became a significant factor in Indian politics for more than a century. The **city of Kannauj**, Because of its **strategic and**

geographical significance, Kannauj has emerged as a gravitational centre. It was located in the middle of the Doab, control over Kannauj implied control over both the eastern and western Ganga Valleys. As a result, it should come as no surprise that the three most powerful contemporary powers, the Palas, the Pratiharas, and the Rashtrakutas, made repeated attempts to exert control over Kannauj.

Tripartite Struggle - Phase I

- A tripartite **struggle** occurred between the Pala, Pratihara, and Rashtrakuta dynasties for control of Kanauj.
- The **first phase** of the tripartite struggle began around **790 AD** with a clash **between Dharmapala and Vatsaraja**.
- The battle between Dharmapala and the Pratihara king **Vatsaraja** at Prayag resulted in the defeat of Dharmapala.
- After some time Vatsaraja was defeated by Rashtrakuta king **Dhruva**.
- Dharmapala took **control of Kannauj** after Vatsaraja's fall, but he was again defeated by Dhruva.
- Dhruva, on the other hand, was unable to consolidate his victory because he needed to return to the south to save his own kingdom.
- Rashtrakutas were devastated by a succession struggle after Dhruva's death in 793 CE.
- By quickly withdrawing from Northern India, the Rashtrakutas not only decimated the Palas' adversaries, the Pratiharas but also provided the Palas with a good opportunity to add to their might.
- Dharmapala took advantage of the situation and recovered Kannauj, putting **Chakrayudha** on the throne.
- Dharmapala, via a series of successful expeditions, established himself as the lord of virtually all of Northern India.

Tripartite Struggle - Phase II

- Pratihara ruler **Nagabhata II**, the successor of Vatsaraja, invaded Kanauj and expelled its ruler Chakrayudha and established control there.
- As Chakrayudha was Dharmapala's protege, a battle between Nagabhata II and Dharmapala was inevitable.
- Nagabhata II defeated Dharmapala in a battle near Munger.
- After Nagabhata II took possession of Kannauj, the battle for the city intensified.
- His victory was short-lived, as he was soon overthrown by Govinda III (Rashtrakuta king), the successor of Dhruva.
- **Govinda III** left for the Deccan soon after this victory.
- By the end of the 9th century, the Rastrakutas' power had begun to wane alongside that of the Palas.
- The Pratiharas emerged victoriously and established themselves as the rulers of central India by the end of the tripartite struggle.

Importance of tripartite struggle for the domination over North India during the eighth and ninth centuries:

- **Immediate significance** of the struggle was the depiction of **balance of power** that the Rashtrakutas were successful in destroying the power of their rival Pratiharas but later, Pratiharas were successful in establishing their rule on Kannauj. Since the Palas had very early retracted from the struggle, they were unable to regain their lost glory. It was a catastrophe for all the three struggling powers. It contributed to the decline of their power.
- After that all the three powers became weak and then declined. All the powers were not local and they fought against each other to establish supremacy over Kannauj. But after the long term war all the powers **lost their potentiality to survive**. For the continuous war they had to maintain big army and so that the tax was very high. We can easily trace some **rebellions against the rulers**.
- Beginning of **new realignment of North Indian powers**. Rajput became very important in the politics of northern India with the increase in the number of regional states like Mewar and Marwar rulers. However, it also led to micro-division of the region due to breaking of many dynasties. For example, after the **death of Harshavardhan** in 647 AD, there lied a power vacuum due to the extent of empire it stretched and many vassal regimes declared themselves independent.
- It brought Kannauj into the cynosure of Indian geopolitics due to its commerce, communication, geography of the nearby region, etc. Historians like **RS Tripathi** stated, *“Kannauj was the witness of the rise and fall of mighty empires, the appearance and disappearance of successive dynasties.”*
- The power struggle led to the flow of educational and religious values with **Buddhism** again back to the centre stage with Pala dynasty bringing to the state of modern Bihar through the establishment of **Vikramshila University**.
- The long years of battle due to the struggle weakened all three empires which vanished after a finite time period, leaving a huge power vacuum in the entire region. This struggle weakened the region to the extent that **Raja Dahir** lost to **Mohd Qasim** and western frontiers (after **Sindh** was ceded) got opened for a series of attacks, for which **S Balakrishna** has written in his book, **“Infidels to Invaders: 500 Years of Islamic Invasion.”**
- A significant factor contributing to the decline of political unity in northern India was the **invasions of the Mahmud of Ghazni**, which occurred between 1001 and 1027 CE. Severe destabilisation of the entire political system in the region resulted from his attacks, and north India did not fully recover until the Turks finally conquered the country.

(b) Throw light on the chief characteristics of Tamil Bhakti Movement during the early medieval Period. (15 Marks)

Tamil Bhakti movement was a **spontaneous movement**. It **originated** in Tamil Nadu during the **seventh century** and then spread **through Karnataka, Maharashtra** and spread in almost all parts of Northern / Eastern India by 15th century. In Tamil Nadu, the movement was started by **Vaishnava saints {Alvars}** and **Shaiva saints {Nayanars}**.

VAISHNAVISM:

Vaishnavism is a traditional faction of Hinduism, differentiated from other schools by its veneration of Lord Vishnu. Though Vaishnavites are **primarily monotheistic** in their philosophy, they do not demand exclusivity. The fact that the religious faction is still absolutely espoused, especially in Tamil Nadu, owes much to the **twelve Alvars**, saints who had distributed Vaishnavism to the common people with their devotional hymns. The temples which the Alvars used to pay visits or founded are presently known as **Divya Desams**.

In comparatively later centuries, Vaishnava practices improved in popularity due to the tremendous influence of sages like **Ramanujacharya, Madhvacharya, Manavala Mamunigal, Vedanta Desika, Surdas, Tulsidas, Tyagaraja** and several others.

SHAIVISM

Saivism had a great popularity in South India. The literature of the **Sangama Era** refers to Siva as the Supreme God. **Shiva Images and phallus:** The Saivas worshipped from the beginning, the image of Siva in human form and also his phallic emblem. But gradually phallic form replaced the worship of the image of Siva. But probably due to opposition of orthodox section the form of phallus under-went changes and lost its early realism.

Chief characteristics of Tamil Bhakti Movement during the early medieval Period:

- Both of these emphasized that **God was supreme, all men were equal and Bhakti or devotion to God** was the way to **achieve salvation**.
- The Alvars sang praises of Vishnu as they moved from place to place. They established shrines such as Srirangam and spread the ideas of Vaishnavism. The compilation of their poems called **Divya Prabandham** developed into a powerful literature of Vaishnavas.
- The Alvars emphasized on Bhakti and gave reference to **Bhagvata Puranas** often, they were called the pioneers of Bhakti Movement.
- The same is applicable to the Saiva Nayanar poets. They **travelled from places to places** and sang songs in praise of Lord Shiva. The compilation of their songs called **Tirumurai**, developed into the scripture on Shaivism.
- Both the Vishnu and Shiva bhakti saints **influenced north India and this Bhakti Movement spread from South to North**.
- Bhakti came with simple doctrine of **brotherhood, equality and oneness of God**. Its simple doctrine challenged the social pattern of society.
- **No distinction of different castes, higher or low**. The Tamil Bhakti Movement possessed egalitarian outlook.
- Preaching's through **local or regional languages** and travelling from place to place for spreading the religious message. Here, the Tamil language forms the cornerstone in the propagation of Tamil bhakti teachings.

- **Female poet-saints** also played a **significant role** in the bhakti movement at large. Many of the female bhakti poet-saints rejected asceticism as the crucial means toward liberation; some bhaktas were instead householders.
- The movement attempted to **infuse a spirit of piety** in the daily life of the people. It emphasized earning of wealth through hard work and honest means. It encouraged the value of social service to the poor and the needy.
- It developed a **humanitarian attitude**. It pointed out the **virtues of contentment and self control**. It drew attention to the evils of anger, greed and vanity.

The Bhakti movement succeeded in realizing in bringing about **reforms in Hinduism and developing harmonious relations** amongst diversified sections of the society.

- (c) **Kalhana's Rajatarangini is the best example of history writing tradition in early India. Discuss. (15 Marks)**

The **Rajatarangini (River of Kings)** is a long Sanskrit narrative poem, **A work of great scope, the Rajatarangini is a storehouse of information.** of eight thousand metrical verses divided into eight cantos, each canto being called a taranga or wave by the author. It is a continuous **history of the kings of Kashmir** from mythical time (1184 BC) to the date of its composition (AD 1148-49). The colophon of the work informs us that its author, **Kalhana, was the son of Champaka, the minister of King Harsha of Kashmir** The **Rajatarangini is the only Sanskrit work so far discovered which may be called a history, and Kashmir the only region of India with a tradition of historical writing.**

Rajatarangini as a source of history:

- **Political and Administrative Aspects:** The **Rajatarangini is a book of kings.** There were self-willed warriors-kings like **Lalitaditya and successful benevolent kings like Chandrapida.** It is a continuous **history of the kings of Kashmir** from mythical time (1184 BC) to the date of its composition (AD 1148-49). It embraces the history of Kashmir from the time of the first Hindu king Gonanda to AD 1149, the 22nd year of the reign of the last illustrious king Jayasimha.
- It contains the genealogies and chronology of kings of various dynasties that ruled Kashmir during this period. The achievements of all important kings and the details of all important events which took place during their times have been highlighted by the author in his work.
- **Economic Aspect:** Though Kalhana does not stress the economic aspect in his chronicle, his **descriptions of famine, food prices, taxation, currency** and many similar details do not fail to give a picture of the economic life of the times. Kalhana also gives use information about the economic life of Kashmir. He described **agriculture and water works such as dams to prevent landslide,** which were supervised by a **minister of Avantivarman.** This led to subsequent economic prosperity of Kashmir and it led to withdrawal of Kashmir from the plains politics since the need to move there was lessened.

- **Social Scene:** Kalhana describes the social life of Kashmir. For example: Rajatarangini says that rich drank perfumed wines and ate meat while poor surviving on wild vegetables meat, while poor surviving on wild vegetables. Kalhana says that Harsha introduced a general dress of long coat in Kashmir. Kalhana gives a revealing picture of the social scene. Though **slavery** as such did not exist, the **caste system**, as elsewhere in India, acted its part, though with some difference in Kashmir.
- **Condemnation of Oppression:** Kalhana wrote in an age when nothing had been known of the **rights of man and the denunciation of monarchy**. Yet it was probably his belief in dharma that urged him to condemn oppression of many kinds.
- In Kalhana, we have in ancient India, the **nearest approach to a true historian**, the **Rajatarangini alone being written as history**. Ancient Indian authors in general were not used to treating past events as purely human, or of their occurrence in any **chronological order**. In these two respects Kalhana **stands for the most part fully vindicated**. As R.C. Majumdar remarks, the **Rajatarangini “shows the high watermark of historical knowledge reached by the ancient Indians**.

Limitation of Rajtarangani:

- Kalhana chose **Sanskrit** as the medium of verse for his writings and his writing was inclined towards ornate style in **which he has mingled some fiction with the historical truth**.
- There are **few inconsistencies in chronology and dates in the earlier chapters of his book**, especially the first three parts. These first three parts cover history of more than 3000 years which mainly rely on Puranas and legends.
- In earlier chapters, he seems to be **presenting folklore**. For e.g. Ranaditya is given a reign of 300 years by him.
- He **exaggerated the military conquests of Lalitaditya Muktapida** in Book IV. **Regionalism was also apparent in his writing**. For e.g. He included Mauryas as rulers of Kashmir, which is clearly a mistake.
- Gender biasness is also **showcased by him on occasions**. For e.g. **his excessive criticism of Queen Didda**. His thought shows **favoritism towards Brahmins**.

Despite some inconsistencies, Rajatarangini was much more important and of much more historical importance than that of the others during the same period. In fact, it is the only authentic source of the history of early Kashmir. Rajatarangini provides an invaluable source of information about early Kashmir and its neighbors and are widely referenced by later historians. His work was continued by later writers like Rajtarangani by **Jonaraja** but they were inferior compared to Kalhana's work.