



PMP 2023-24

(PRELIMS MASTER PROGRAM)

**Ancient, Medieval, Art and
Culture- 04**

(Post-Vedic)

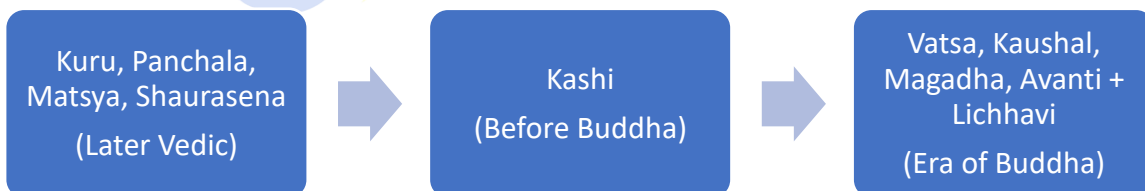
Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture
Handout 4: Post-Vedic Era

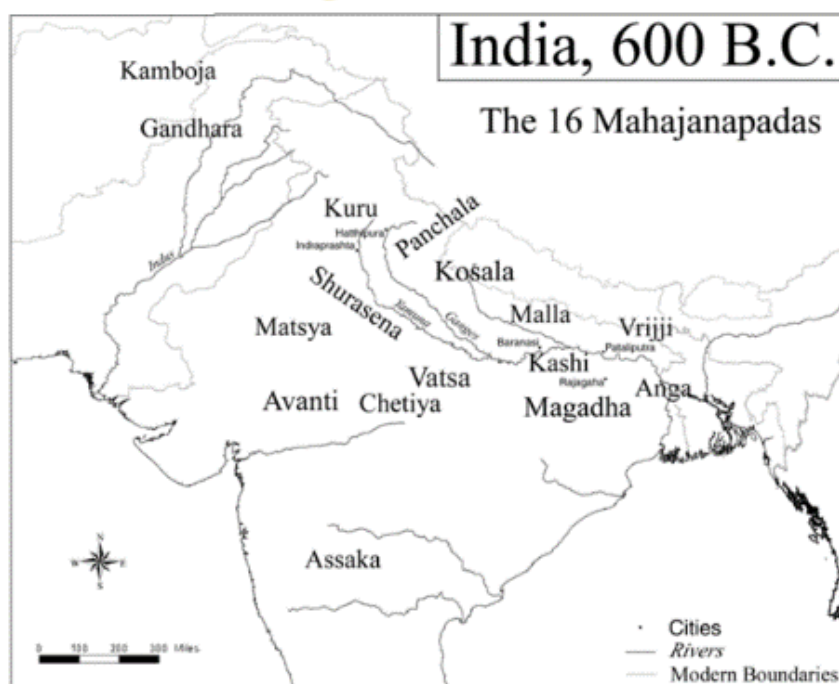
Polity

- **Evolution Early State formation:**
 - Earlier Jana (tribe) → Janapada (states) → Mahajanapada (ie big states.)
- It is a **period of 16 Mahajanapadas** (*Shodasa Mahajanapada*), which are enlisted in **Anguttara Nikaya** (Buddhist book in Sutta Pitaka) and **Bhagavati Sutra** (Jain book)
 - Westernmost – Kamboja and Gandhara
 - Easternmost – Anga
 - Southernmost – Asmaka
- **Diverse political structures:**
 - While the emerging polities **retained their tribal names**, increasingly the ties were based more on social and economic ties than kinship bonds. Some were monarchies while other were gana-sanghas.
 - Historians don't use the word republic anymore. Because there was no universal franchise. Only the heads of the family voted. Thus, gana-sangha.

Shodasha Mahajanapadas					
	State	Capital		State	Capital
1	Gandhara	Takshashila	9	Vatsa	Kaushambi (today Kosam near Allahabad)
2	Kambhoja	Rajpura/Kapisi	10	Kosala (E. UP)	Sharvasti /Saket/Ayodhya.
3	Kuru	Indraprastha	11	Kashi	Varanasi/Rajghat
4	Panchal	Ahhichata/Kampilya	12	Magadha	Rajgir (Girivraja)/Patliputra
5	Matsya	Viratnagar/Bairat	13	Avanti	Ujjain/Mahishmati
6	Shaursena	Mathura	14	Anga	Champa/Bhagalpur
7	Ashmaka	Potali	15	Vajji (GS)	Vaishali
8	Chedi	Suktimati	16	Malla (GS)	Pavapuri

Changing Importance of monarchies:





Administrative Development

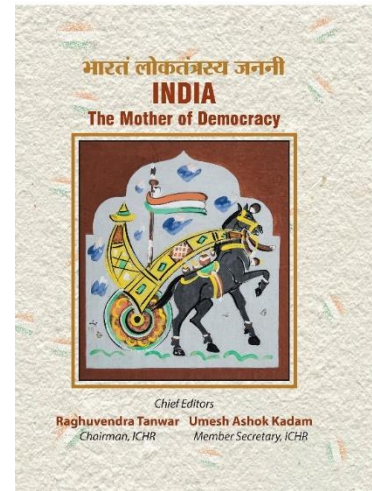
Later Vedic Janapada	Post Vedic Mahajanapada
Janapada	Mahajanpadas emerged as the most prominent political unit. Some states are expansionary and aggressive.
King performing sacrifices	<ul style="list-style-type: none"> King is much more powerful/ambitious while his status more exalted as reflected in pompous titles: chakravartin, sarvabhauma, Samrat Kings can donate land to Brahmanas and Settis even without taking permission from the community.
	New Theories of Kingship in Indian Tradition: <ul style="list-style-type: none"> Aitareya Brahmana: kingship was authorized by the divine. When the war was going on between gods and demons/asuras, Prajapati appointed the king to help god win the war. Concept of Mahasamatta (Buddhist): People came together and elected a king, agreed to give portion of their production to resolve disputes. Thus, the institution of the king enjoyed a limited power. (More suited to gana-sangahs)
Sabha and Samiti (Declined but continued to exist)	<ul style="list-style-type: none"> Parishad (Council of Ministers) Royal seals came into existence. Officer mentioned: Amatya, Mahamatras Development of written language: <ul style="list-style-type: none"> Official documentation 'Akshapataladhikrita'

	<ul style="list-style-type: none"> ○ Laws, courts, legal codes came into existence (caste-based organization began to replace flexible tribal ethos) ● For the first time, a standing army and a permanent bureaucracy came into existence.
Taxation: <ul style="list-style-type: none"> ● Bali had become compulsory. ● Shulka/Bhaga was there. ● Two officers Bhagaduga and Sannihitri 	<ul style="list-style-type: none"> ● First time references to details. <ul style="list-style-type: none"> ▪ Bali – now became regular tax on agriculture. ▪ Shulka ▪ Vishthi ● Gradually all economic <i>activities</i> came to be taxed. <ul style="list-style-type: none"> ● It made the state rich. ● A taxation system was put in place: Almost half a dozen officials associated with revenue administration are mentioned in contemporary literature. <ul style="list-style-type: none"> ▪ Rajjughrahaka: one who measures the land ▪ Dronamapaka: Official who collected tax in grains ▪ Shaulkika: Officer who collected toll ▪ Sangrahitri: Treasurer ▪ Koshadhyaksha: Treasurer ▪ Kammikas: Custom officials ▪ Additionally, officials like Tundiya and Akasiya were described as involved in coercive taxation. (according to Jataka stories)
Kula and family	<p>Grama/village was the smallest unit of administration during this period. This trend continued till today.</p>

Emergence of so-called Republics (non-monarchical political system)

The discovery of ancient Indian 'republics' proved that western descriptions of Indian history as marked by unmitigated despotism was false. While nationalist scholars such as KP Jayaswal (Hindu Polity, 1924) made important contributions to the understanding of non-monarchical states in ancient India, they idealised them, exaggerated their democratic nature, and used an anachronistic vocabulary.

However, contrary to the linear narrative that democracy was invented in ancient Athens before being rediscovered and spreading around the globe in modern times, we must accept that democratic government was more common in the ancient world than many believe, even if the proportion of the population participating in Athenian democracy may have been more extensive than other places.



The period of 6th century BCE was a period of transformational changes in the Ganga Valley. This was the period when tribal polities were being consolidated under various state polities.

- At least 10 non-monarchical republics are mentioned in the Pali texts (Anguttara Nikaya)
- Several non-monarchical states are mentioned later, in Panini's Astadhyayi, the Mahabharat and Kautilya's Arthashastra.

Lichchhavi (part of Vajji confederacy)	<ul style="list-style-type: none"> • Most important and strongest gana-sangha <ul style="list-style-type: none"> • In north Bihar, with capital Vaishali • Confederate of 8 clans (atta-kula) <ul style="list-style-type: none"> • Lichchhavi, Videha (Mithila), Vajji, Malla (Kushinara, Pava) (Malla part of it or not, sources vary) • Governance: <ul style="list-style-type: none"> • The Lichchhavis had an assembly consisting of the heads of Kshatriya families, which met annually. • The gana sanghas had full financial, administrative, and judicial authority. A ballot system to decide on important issues. • They also elected the raja, who therefore was not a hereditary monarch. A council of nine handled day-to-day administration. • As per <i>Ekapanna Jataka</i>, in their capital, Vaishali, there were 7,707 rajas (rulers), and a similar number of uparajas (subordinate kings), senapatis (military commanders) and bhandagarikas (treasurers).
--	--

	<ul style="list-style-type: none"> Limited Participation: <ul style="list-style-type: none"> The heads of Kshatriya families who attended the assembly were probably also large landowners. Mahavira was associated with it – Jnatri Clan, suburb of Vaishali.
Shakya	<ul style="list-style-type: none"> Capital Kapilavastu Buddha came from here.
Malla of Kushinagar	<ul style="list-style-type: none"> Some sources say it was not a part of Lichchhavi Buddha died here. Today it is a part of Buddhist circuit.

- There were other less powerful ganas, such as the Koliyas, Bulis, Kalamas, Moriyas and Bhaggas.
- Later existence
 - Lichchhavi was annexed by Magadha. The rise of Magadha led to the decline of other mahajanapadas as well. However, they survived, and so did the non-monarchical system.
 - Greek accounts of Alexander's campaigns refer to 'autonomous Indians' and 'democracies' like Malavas, Kshudraka, Yaudheyas, Arjunayanas, etc.
 - In the early centuries CE, names of the Yaudheya, Malava, Uddehika, and Arjunayana ganas appear on coins.
 - The Guptas had a matrimonial alliance with the Lichchhavis

Democracy in India, a gift and a warning



Shashi Tharoor

is third-term MP (Congress) for Thiruvananthapuram and the Sahitya Akademi Award-winning author of 24 books, including 'The Battle of Belonging: Patriotism, Nationalism and What It Means to Be Indian' and most recently, 'Ambedkar: A Life'

In the 76th year of our Independence, the Prime Minister's statement welcoming G-20 delegates to "the mother of democracy" is plastered on billboards across the nation's capital. Is this claim a boast without substance? Haven't we all learned at school that Greece is where democracy originated?

With all due respect to the Greeks, both countries may have a point. Contrary to the linear narrative that democracy was invented in ancient Athens before being rediscovered and spreading around the globe in modern times, we must accept that democratic government was more common in the ancient world than many believe, even if the proportion of the population participating in Athenian democracy may have been more extensive than other places.

India's claims are shrouded in antiquity. Some see allusions to democratic forms of government in the *Rig Veda*, for that most ancient of sacred texts does mention something very similar to popular government (with references to equitable resource distribution, amicable discussion, and resolution of disputes). The *Rig Veda* has mentioned *Gramini*, the village head employed by the king for civil and military purposes, while the *Atharva Veda* refers to the institutions of *sabha*, *samiti*, *bahupati* and a *sabkasad* (primarily performing judicial functions). Nonetheless, there is really no corroborating material evidence to authenticate a claim of "democracy". On the other hand, Dr. Ambedkar's arguments in favour of such practices flourishing in the Buddhist era, a period contemporary to the Greek city-states and their republics, stand up rather better.

Whereas some saw Ambedkar, with his three-piece suit and formal English, as a Westernised exponent of Occidental constitutional systems, he was inspired far more by the democratic practices of ancient India, in particular the Buddhist *sanghas*. As chairman of the Drafting Committee of the Constituent Assembly, Ambedkar argued that the constitutional roots of Indian republicanism ran deep. He remarked that some ancient Indian states were republics, notably those of the Lichhavis who ruled northern Bihar



Pali scripture. WIKIPEDIA COMMONS

and lower Nepal in the sixth and fifth centuries BCE (around the Buddha's time), the Mallas, centred in the city of Kustinagara, and the Vajji (or Vriji) confederation, based in the city of Vaishali. Early Indian republicanism can be traced back to the independent *gana sanghas*, which appear to have existed between the sixth and fourth centuries BCE.

Ambedkar referred to the *Vinay-pitaka*, a Theravada Buddhist scripture, as evidence of existing democratic procedures in India. The scripture regulated meetings of the Bhikkhus (monks) and included rules for debates, motions, and voting through a secret ballot system in their *sanghas*.

The Greek historian Diodorus Siculus, describing India at the time of Alexander the Great's invasion in 326 BCE (though he was writing two centuries later), recorded that independent and democratic republics existed in India. They seemed, however, to include a monarch or a *raja*, and a

deliberative assembly that met regularly and discussed all major state decisions. The *gana sanghas* had full financial, administrative, and judicial authority and elected the *raja*, who therefore was not a hereditary monarch. The *raja* reported to the assembly and in some states, was assisted by a council of other nobles.

The Buddhist scriptures in Pali provide a vivid depiction of the city-state of Vaishali during the fifth century BCE and describe the different groups that managed their own affairs. Some of these groups were probably warrior formations; others were groups with avowed economic aims; some were religious fraternities. These organisations, of whatever type, were usually designated as *gana* or *sangha*, while less important political structures were known by such terms as *stani* (guilds).

The terms *gana* and *sangha* initially meant "multitude", but by the sixth century BCE, these words came to mean a self-governing multitude. In this

system, all decisions were taken by the *sangha* members themselves, and the governing style was stabilised by conventions applicable to such groups. The strongest of these groups functioned as sovereign governments, very similar to republics.

While hailing all this, Ambedkar was somewhat more sceptical of the Gandhian ideal of the self-governing village republic. He saw villages as 'cesspools' of caste oppression and social and economic backwardness, considering, from a Dalit point of view, the Indian village to be 'a sink of localism, a den of ignorance, narrow-mindedness and communalism'. It is true that a sort of democracy prevailed in ancient Indian villages; Kautilya's *Arthashastra* gives a comprehensive account of the system of village administration prevailing in antiquity, and evidence of the village panchayats is also discerned in the Mauryan and Chola dynasties and during the golden era of the Gupta period.

But Ambedkar was right to point to a major flaw in ancient India's democratic practice, the omission of an entire class of people. As he explained it: 'Indian villages represent a kind of colonialism of the Hindus designed to exploit the Untouchables. The Untouchables have no rights. They are there only to wait, serve and submit. They are there to do or to die. They have no rights because they are outside the village republic and because they are outside the so-called republic, they are outside the Hindu fold.'

However, such omissions also existed in Greece, where people classified as slaves and barbarians exercised no rights; and till well into the 20th century, an even larger community of people was excluded from all forms of democratic practice everywhere - women. Within the restricted category of male citizens, therefore, the ancient Indian village republics were just as democratic as the city-states of ancient Greece.

American political scientist David Stasavage has persuasively argued that efforts to create institutions that limited the power of any one actor in the political system are to be found in many parts of the world in the remote and the recent past; no single society can claim credit for it. As a corollary to Stasavage's argument, Indian democracy is as ancient as Greek democracy and both evolved independently, as did other states with assemblies throughout the rest of the world. Instead of conceiving of democracy as something that was invented, it is better to think of it as one of the elemental forms of government common to all of humanity. Democracy is our gift to ourselves - though of course, we must protect it, since like all gifts, it can also be snatched away.

Ambedkar constantly expressed fear that the democracy he had helped create in the Constitution could be undemocratically transformed: 'It is quite possible for this new-born democracy to retain its form, but give place to dictatorship in fact. If there was a landslide of popular support, the danger of that possibility becoming an actuality is much greater. Amid all the self-congratulation, it is fair to say that we have been warned. (Ambedkar *Marthur* assisted in the preparation of this article.)

Rise of Magadha

Magadha ruled by the total of **six dynasties** namely:

- Mahajanapada Era:
 - Haryanka (544-413) (Bimbisara, Ajatshatru)
 - Shishunaga (413-345)
 - Nanda (345-322)
- Mauryan Era
- Post-Mauryan Era: Sunga, Kanva

Some of the reasons/factors behind the rise of Magadha Mahajanpada:

Geo-Economic Factors: (material factors)

- Defendable capitals
 - Girivraja was surrounded by hills on five sides.
 - Patliputra was surrounded by Ganga, Son, Gandak and Ghaghra Rivers.
- Strong resource base
 - Fertile alluvial land in Ganga valley
 - Agrarian surplus → craft specialization → more trade.
 - Riverine navigation → commercial income
- Forest and mineral resources
 - Better availability of timber and elephants
 - Mines – copper and iron – for weapons

Ideological factors: Varnashramadharma was not rigidly enforced in the East. Thus, there were comparatively freedom from Brahmanical orthodoxy, and thus there was relatively more social inclusion and mobility.

- Heterodox sects such as Jainism and Buddhism were more popular.
- They decreased the social conflict, creating stability.
- They did not observe varna restrictions on occupation.
- They also abjured violence and animal sacrifice; thus cultivators were able to preserve their animal wealth which improved productivity and led to prosperity.

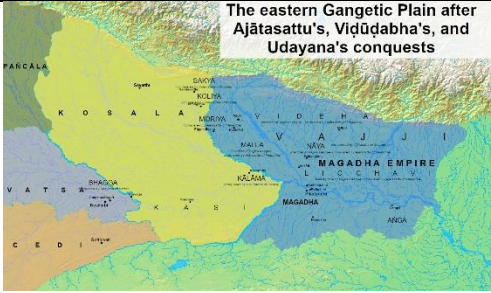
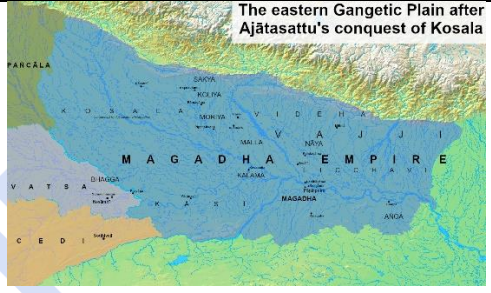
Role of ambitious kings of Magadha: Bimbisara: (Haryana dynasty)

- Efficient reorganization of kingdom
 - Convening an assembly of 80,000 gram bhojakas (village headmen).
 - First ruler of Magadha to create a standing army. That is why he is called as *Shrenik Bimbisara*.
- Expansion through **military** conquest
 - Victory over Champa, the capital of **Anga** Mahajanapada
- Expansion through three **Matrimonial** alliances:
 - Kashi was received in dowry when he married **Koshaladevi**, sister of Prasenjit of Koshala who had earlier conquered it.

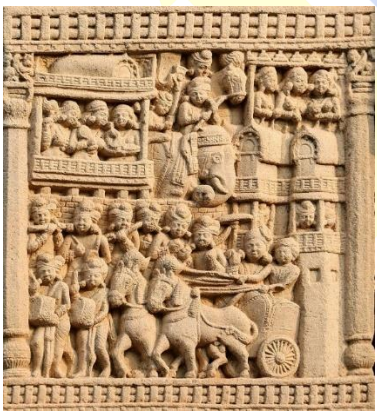
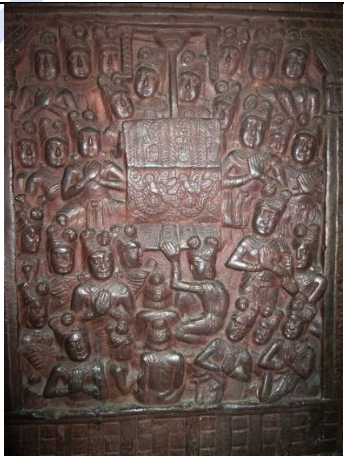
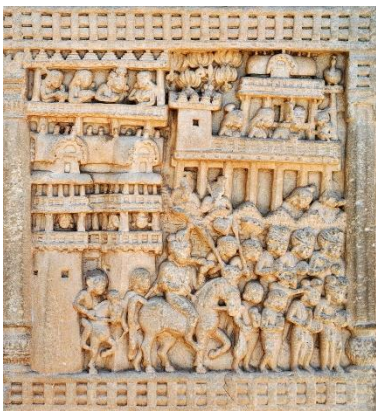
- **Chellana** from Vajji confederacy, sister of Chetaka
- Third wife was **Khema**, daughter of Madra in Punjab.
 - She is considered the first of the Buddha's two chief female disciples, along with Uppalavanna.
- Diplomatic efforts: he created friendship with following rulers
 - The ruler of Avanti, **Chandrapadyot**
 - The ruler of Taxila, Pushkashirin.

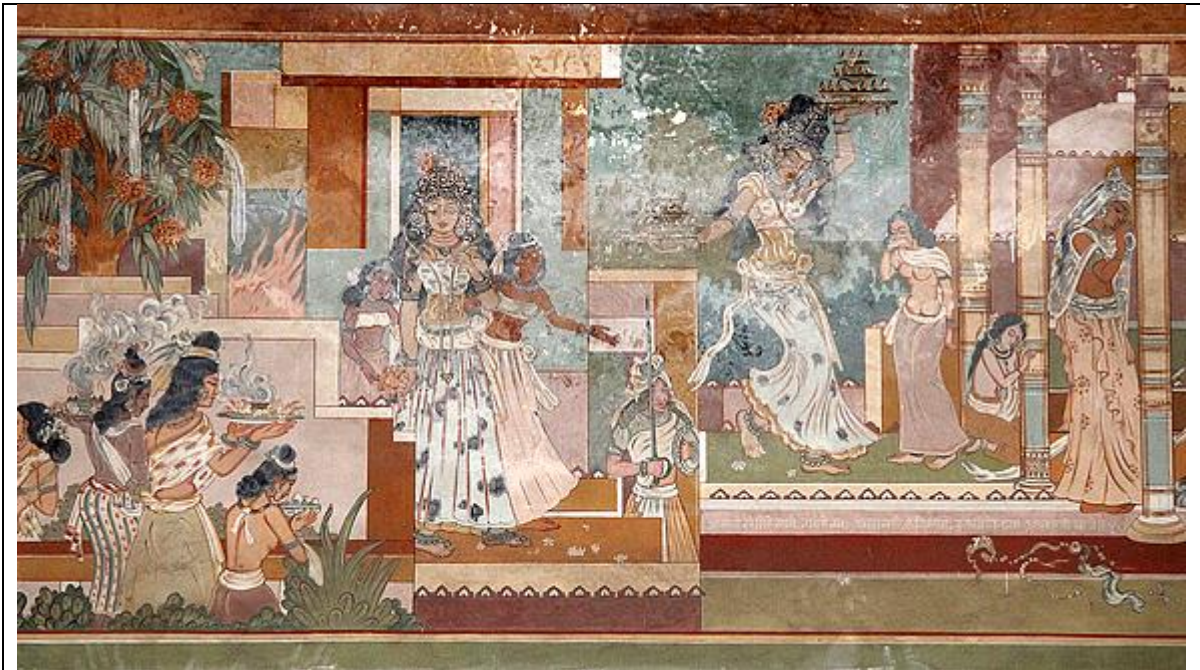
2. Ajatsatru

- a. He killed his father Bimbisara
 - i. Prasenjit got angry and took back Kashi which was given in dowry.
 - ii. Ajatshatru **defeated Kosala** and pressurized Prasenjit to give his daughter in marriage and also Kashi again as a dowry.
- b. Expansion (Vajji and Kosala)
 - i. Gana sangha: a long war with **Vajji**.
 - ii. Then the next target was **Kosala** state itself.

	
Map of the eastern Gangetic plain after Ajatasattu's conquest of the Vajjis	The eastern Gangetic plain after Ajatasattu's conquest of Kosala

- c. He is believed to have been a follower of Jainism but **later embraced Buddhism**.
 - i. He was even instrumental in convening the **first Buddhist council**, soon after Buddha's death – At **Sattapanni Cave**.

		
Royal procession of Ajatashatru leaving Rajagriha (Sanchi Stupa)	Ajatashatru worships the Buddha (Bharhut Stupa)	Procession of Prasenajit of Kosala leaving Shravasti to meet the Buddha (Sanchi)



Painting by Nandlal Bose in Vadodara Palace. It is about Natir Puja, a dance-drama written and directed by Rabindranath Tagore based on a Buddhist legend. It recounts the story of Sreemati, a dancer in the court of Ajatashatru.

3. Shishunaga:

- a. **Conquest of Avanti:** It was equally powerful. Like Magadha, even Avanti was growing at the cost of its neighbouring Mahajanapada. After a bitter **rivalry lasting for many decades**, Magadha under Shishunaga broke the resistance of Avanti power, which was completely annexed.
- b. **Transfer of Capital:** He later transferred the capital to Magadha to **Vaishali**. Under Kalashoka, son of Shishunaga, the **second Buddhist council** was convened and shifted the capital back to Pataliputra.

4. Mahapadmananda (title Ekraat):

- a. Came from Shudra dynasty
- b. Considering the economic and strategic importance of **Kalinga** region, Mahapadmananda annexed it to the Magadha Mahajanapada.

5. Dhanananda

- a. He kept his empire intact and possessed a powerful army.
- b. However, his oppressive rule and tax policy was resented by the people. Thus, he was supplanted by the Mauryan dynasty.
- c. His reign saw **Alexander's invasion**.

Persian Invasions

Magadha						
Haryanka Dynasty (544-413)				Shishunag (413-345)	Nandas (? – 322)	Maurya (322-185)
Bimbisara (544-492)	Ajatashatru (492-60)	Udayin (469-44)	Others (444-13)			
Buddha (563-483)						
530s: Cyrus invaded	510s: Darius, I invaded				327-325: Alexander's Invasion	
Achaemenid Empire (550-330 BCE)						Seleucids
Persia						

The effects of Persian invasions:

The Persian control over the northwestern part of India had several effects in political, economic and cultural life of India.

- The direct impact of the invasions was felt only on the borders of India, but its political ideas and court etiquettes flowed into the interior of the country.
- Large number of **Persian nobles** were employed in the courts of the Indian kings.
- The Persian **coinage system** influenced Indian coins.
- **Kharoshti script** widely used in Northwestern India was derived from Aramaic used in Persia. The Ashokan inscriptions are in the Kharoshti.
- The **royal road of the Mauryas** from western frontier to Pataliputra was influenced by its prototype in Persia between Sardis and Susa.
- **Monuments and palaces** during the Mauryan period had resemblance to the Persian art.

The greatest impact of the invasion of the Persians over Northwestern India, according to historians, is that it led to the trade relationship between India and Persia, and it also encouraged other foreigners to launch invasion over India.

Agrarian Economy:

- **Extension**
 - **Expansion** of agriculture in *more fertile middle Doab* area.
 - Eastward migration → increased the number of settlements.
 - **Middle Ganga** basin was densely **forested**: **Clearance** with the help of **iron implements** and iron **ploughshare**.
- **Crops and Technology**
 - **Paddy transplantation** increased production.
 - **Ashtadhyayi** – land was tilled two or three times.
- **Organization**
 - Development of concept of **private ownership** of land.
 - Buddhist sources mention Khetpati, Khetswamy, Vathupati etc. different kinds of proprietors.
 - **Size of farm-holding** increasing manifold.
 - **Emergence of big landlords – Grahapatis/Gahapatis** associated with the agrarian activities came into existence. They held a respectable social position. (eg Anathapindaka)
 - **Slaves** (dasas) and **labourers** (kammakaras) were employed in agrarian processes for the first time.
 - **Ashadhyayi** – an officer named *Kshetrakara* appointed to supervise agricultural fields.



Development of Crafts:

- **Proliferation**: 18 types of crafts are mentioned in the Buddhist source in Rajgriha.
- **Specialisation**
- **Localization** (Eg. Vaishali - 500 potters settled in some demarcated area.)
- Examples
 1. **Burnt bricks** made a comeback after a gap of a few centuries.
 2. **NBPW** pottery: luxury ware
 3. **Punch marked coins** of silver/copper with various animal figures and symbols.



Trade & Commerce:

Internal Trade	Foreign Trade
<ul style="list-style-type: none"> • Important <u>trade routes</u> developed during this period. • <u>Uttarapath</u>: Taxila to Tamralipti port. • <u>Dakshinapath</u>: Mathur-Ujjain-Bharuch/Sopara. 	<ul style="list-style-type: none"> • Both maritime and land routes were used in foreign trade. • Taxila in the north-west was linked to Central Asia via Afghanistan and to West Asia via Iran. • Bengal in east was linked to Burma via land route.

- | | |
|---|---|
| <ul style="list-style-type: none"> • Sarthavaha leading cargos on interstate transport. | <ul style="list-style-type: none"> • Silver, Gold, Jade, and Lapis Lazuli were imported from Central and West Asia. Jade was imported from Burma also. |
|---|---|

First time reference to **Guilds/Shreni**:

- Associations of *both merchants and craftsmen* in the same trade
- They used to elect their head:
 - **Sreshthi/Setthi/Mahasetthi** for merchants and traders
 - **Jetthala/pamukkha** for craftsmen
 - **Sarthavaha** for caravan
- They performed various functions:
 - Regulation of standards
 - Maintenance of discipline
 - Training of apprentices
 - Setting of prices
 - Authority to punish and expel corrupt members.
 - Even women who aspired Buddhist sangha membership required guild permission of which her husband was a member.
- Imp – their decision was even accepted by the state.



Figure 10.2. Map of major Early Historic trade routes.

Currency System: Beginning of money economy:

- **Punch Marked Coins** represent the first currency system of the Indian subcontinent.
- The word used for them was **Karshapana**. These were mostly made of **silver**.
- There were some copper coins too, while some coins were made by mixing silver and copper.



Second Urbanisation:

- Literary Evidence
 - Term *Nagar* first time comes up in **Taittiriya** Aranyaka.
 - Alexander's historian **Aristobulus** tell us that, apart from 9 states, he conquered as many as 500 towns during his north-western campaign.
 - **Buddhist sources** mention 60 towns and 6 large town given the status of prosperous cities: Rajgriha, Champa, Kashi, Shravasti, Saket and Kaushambi.

Taxila University was established around 1000 BCE (later Vedic period)

- It flourished under the Achaemenid (Persian) rule during the 6th century BCE.
- It was also patronised by Mauryan, Bactrians, Sakas and Kushanas.
- Famous teachers - Panini, Chanakya and Vasubandhu (teacher of Dharmakirti and Diganaga)
- Famous alumni - Prasenjit, Jivaka, Chandragupta Maurya, Charaka

Social Changes

- **Class system** – increasing inequality
 1. Dalidda, sadhana-adhana, Sugata-dugata.
 2. New social classes emerged viz. **Sresthin/Setthi** and **Grihapati/Gahpati**
 3. Still, kinship ties continued to be important. (**nati-kulani**)

Brahmanical Social Norms:

- Literature
 - After Upanishads, the **sutra literature emerged** .
 - Among that, Kalpasutras is quite significant which is divided between Shrautasutra, Grihyasutra and Dharmasutra.
 - Later, **Smriti literature expended social and religious laws**.
 - Gautam Dharmashastra is the oldest but others were Baudhayana, Vashishta, and Apastambha.
 - **Buddhists-Jains** too mention varna system but its powerful association with religious sanction is lacking in them.
- Brahmanical worldview:
 1. **Four-fold Varna** division was now based on the birth. The varna system became more elaborate and the social boundaries were becoming more rigid.
 2. **Brahmanas** free from taxes and punishment.
 3. **Shudras** were subordinated to other varnas.
 4. Rules of **inter-dining** and **inter-marriage** became stricter.

5. First time, we notice **untouchability**, mentioned in Buddhist literature.
 1. Chandalas were the worst affected persons.
 2. Other untouchables mentioned are Nishada, Vena, Rathakara, and Pukkus.
6. Injunction against **seafaring** (Baudhayana).
- **Slavery** was in vogue.
 1. Vinayapitaka mentions three types of slaves.
- Due to the increased rigidity of varna system, **social status of women further declined**. They were firmly subjugated to their male relations.
 1. **Rights of pater family** increased – he could disinherit the son.
 1. In Sutra literature, there is a hint at the selling of son by his father.
 2. There was **discrimination** between boys and girls in inheritance.
 3. The fact that Bimbisara received Kashi in dowry indicates that the **dowry system** was a normal social practice.

Vinaya Pitaka mentions 10 kinds of man-woman unions	Dharmasutras Ashta-vivaha
1. When a woman is bought by money (dhanakkhita) 2. when she stays of her own accord with a man (chhandavasini); 3. when a man gives her money (bhogavasin); 4. when a man gives her clothes (patavasini); 5. when an ablution of water is performed (odapattakani); 6. when she removes her headgear (obhatachumbata); 7. when she is also a female slave (dasinama); 8. when she is also a servant (kammakari); 9. when she is temporarily with a man (muhuttika); 10. when she is captured in a raid (dhajahata). Except for the chhandavasini union, all the others involve either some sort of economic exchange or the already subordinate position of the woman.	1. Brahma 2. Daiva 3. Arsha 4. Prajapatya 5. Gandharva 6. Asura 7. Rakshasa 8. Paishacha This idea is elaborated on in the Smritis.

Practice Questions: Mahajanapada Era

With reference to the guilds (Shreni) of ancient India that played a very important role in the country's economy, which of the following statements is/are correct? [2012]

1. Every guild was registered with the central authority of the State and the king was the chief administrative authority on them.
2. The wages, rules of work, standards and prices were fixed by the guild.
3. The guild had judicial powers over its own members.

Select the correct answer using the codes given below:

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

Which one of the following was initially the most powerful city/state of India in the 6th century BC? (1999)

- (a) Gandhar
(b) Kamboj
(c) Kashi
(d) Magadha

1. With reference to Northern Black Polished Ware (NBPW) period, which of the following statement is NOT correct?

- (a) It represents first urbanisation in the Gangetic valley.
(b) Surplus production and growing trade activities led discontent among Vaishyas for their inferior position in the society.
(c) Sutra literature was composed before NBPW period.
(d) This was the period of socio-religious movements.

2. Which of the following is/are non-monarchical state/s?

1. Shakyas 2. Koliya 3. Mallas 4. Videha 5. Licchavis

- (a) 1, 4 and 5 (b) 1, 3 and 4
(c) 2, 3 and 5 (d) All of the above

3. Match the following:

Designation	Responsibility
1. Balisadhaka	-Bali collector
2. Rajjughrahaka	-Royal records
3. Dronamapaka	-Weight of grain
4. Akshapataladhikrita	-Measurement of land

How many pairs given above are correctly matched?

- (a) Only one pair (b) Only two pairs
(c) Only three pairs (d) All four pairs

4. Which city served as the capital of the ancient kingdom of Magadha during the early Vedic period? (BPSC 2023)

- (a) Rajagriha (b) Champa
(c) Vaishali (d) Pataliputra

5. Choose the correctly matched pairs of Mahajanapadas with respect to their capitals. (JKPSC Prelims 2023)

Mahajanapadas	Capital
1. Avanti	Ujjain
2. Kosala	Kaushambi
3. Magadha	Vaishali
4. Gandhara	Poonch

Choose the correct answer:

- (a) Only one pair matched
(b) Only two pairs matched
(c) Only three pairs matched
(d) All four pairs matched

6. Kushinagar, the site of Buddha's parinirvana, was the capital of:

- (a) Malla Mahajanapada
(b) Vajji Mahajanapada
(c) Kasi Mahajanapada
(d) Kosala Mahajanapada

7. What could be the possible reasons for the rise of Magadha?

1. Magadha occupied a strategic position of geographical importance.
2. Rajgir was situated near deposits of iron.
3. The land of Magadha was rainfed area.

Select the correct answer using the code given below

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

8. Identify the kingdom having the following characteristic features:

1. It is located near the confluence of the Ganges and Yamuna rivers.
2. Its capital was Kausambi.
3. Swapna Vasavadatta mentions about its king.

Select the correct answer from the kingdoms given below:

- (a) Avanti
(b) Vatsa
(c) Vajjis

(d) Anga

9. When Alexander invaded India, who were the rulers of Magadha?

- (a) Haryankas
- (b) Shishunagas
- (c) Nandas
- (d) Mauryas

10. Match the following pairs:

Kingdom	Capital
A. Magadha	i. Champa
B. Anga	ii. Benaras
C. Kosala	iii. Rajgriha
D. Kasi	iv. Shravasti

Select the correct answer using the code given below:

- (a) A-1, B-ii, C-iii, D-iv
- (b) A-iii, B-iv, C-i, D-ii
- (c) A-iii, B-1, C-iv, D-ii
- (d) A-ii, B-iii, C-iv, D-i

11. Match the following pairs:

Ruler	Policy
A. Bimbisara	i. Matrimonial alliances
B. Ajatashatru	ii. Aggressive policy
C. Udayin	iii. Built Fort at Pataliputra
D. Shishunaga	iv. Shifted Capital to Vaishali

Select the correct answer using the code given below:

- (a) A-i, B-ii, C-iii, D-iv
- (b) A-iii, B-i, C-ii, D-iv
- (c) A-ii, B-iii, C-iv, D-i
- (d) A-i, B-iv, C-iii, D-ii

12. Match the following pairs:

City	Characteristics
A. Pataliputra	i. Capital of Kosala
B. Rajgriha	ii. Water fort
C. Ujjain	iii. Impregnable, as surrounded by hills
D. Shravasti	iv. Capital of Avanti

Select the correct answer using the code given below:

- (a) A-i, B-ii, C-ii, D-iv
- (b) A-iii, B-i, C-ii, D-iv
- (c) A-ii, B-iii, C-iv, D-i
- (d) A-i, B-iv, C-iii, D-ii

13. Consider the following statements:

1. The founder of the Haryanka dynasty was Bindusara.
2. Ajatashatru annexed Vaishali to his kingdom.
3. Shishunaga's greatest achievement was the destruction of the power of Avanti.
4. Mahapadma Nanda took the title of Ekarat.

Which of the above statements is/are correct?

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

14. Match the following pairs:

List I

- A. Chedi
- B. Magadha
- C. Taxila
- D. Avanti

List II

- i. Shishupala
- ii. Bindusara
- iii. Ambhi
- iv. Pradyota

Select the correct answer using the code given below:

- (a) A-i, B-ii, C-iii, D-iv
- (b) A-iii, B-i, C-ii, D-iv
- (c) A-ii, B-iii, C-iv, D-i
- (d) A-i, B-iv, C-iii, D-ii

15. Consider the following statements:

1. The Shishunagas were succeeded by the Haryankas.
2. Ajatashatru fought with Alexander
3. Mahapadma Nanda acquired Kalinga.

Which of the above statements is/are *incorrect*?

- (a) 1 and 2 only
- (b) 2 only
- (c) 2 and 3 only
- (d) None