

**PTin30 Days**

**DAY - 1: ANCIENT INDIA**

**Answer Booklet**

**1. With reference to pre-historic art, which of the following is not correct?**

- a) Paleolithic and Mesolithic people practiced painting
- b) The paintings depict the religious beliefs of the people
- c) Pre-historic art appears at several places, but Bhimbetka is the most striking site with 500 painted rock shelters
- d) Many birds, animals and human beings are painted

**Answer and Explanation: (B)**

**Art in the Old Stone Age**

The people of the Palaeolithic and Mesolithic ages practised painting. Prehistoric art appears at several places, but Bhimbetka in MP is a striking site. Situated in the Vindhyan range, 45 km south of Bhopal, it has over 500 painted rock shelters distributed in an area of 10 sq. km. At Bhimbetka, the rock paintings extend from the Upper Palaeolithic to the Mesolithic age and in some series even up to recent times. However, a substantial number of rock shelters are associated with the Mesolithic occupation. Many birds, animals, and human beings are painted, and obviously most of the birds and animals that figure in the paintings were hunted for subsistence. Perching birds that live on grain do not figure in the earliest group of paintings. These paintings evidently belong to the hunting/gathering economy.

**Why did the Upper Palaeolithic people practise art?**

It is argued that they did this for the sake of art. This would, however, suggest too much sophistication at a very early stage in human history. It is also said that they took to art and ritual to overcome social conflict. This may apply to a complex social structure which suffers from sharp social differentiation, which hardly existed in the Upper Palaeolithic society. In all probability, people depicted various wild animals to ensure control over them, for hunting was their principal source of livelihood.

Although we find some human male and female figures, animals of various types figure frequently. These animal painting rituals were realistic in the context of hunting. In the Harappan context, animal paintings become conventional. Animals continue to be depicted on the Harappan seals although the people largely lived on the food they grew.

**2. The Megaliths are associated with which of the following periods?**

- a) Chalcolithic
- b) Mesolithic
- c) Neolithic
- d) Iron Age

**Answer and Explanation: (D)**

The Neolithic phase of south India, which was highlighted by the use of polished stone axe and blade tools, was succeeded by the Megalithic phase (around 1200 BCE-300 BCE). The

upper portions of the peninsula were inhabited by people who were called the Megalith-builders. Quite strangely, these people are identified not from their actual settlements, which are rare, but from their graves. These graves are called Megaliths, as they were encircled with mega/big pieces of stones and were, in most cases, located outside the settlement area.

These Megalith burial sites have yielded the first iron objects from south India (which include arrowheads, daggers, swords, spearheads, tridents, battle axe, hoes, ploughshares, sickles, etc.). Besides these, lot of black and red ware pottery has been found buried in these Megaliths.

These artifacts, along with food grains such as wheat and rice found at various Megalithic sites, indicate that the Megalithic people followed agropastoral and hunting activities for their livelihood. They did not, in all likelihood, practice an advanced type of agriculture, since the number of agricultural tools found in the grave sites are lesser in number in comparison to tools meant for fighting and hunting. These Megaliths have been found in all upland areas of the peninsula, but their concentration is more in eastern Andhra and in Tamil Nadu. Prominent sites that have yielded Megalithic burials include Brahmagiri, Maski (Karnataka), Adichallanur (Tamilnadu), and Junapani near Nagpur (Maharashtra). It is highly likely that the Cholas, the Pandyas, and the Keralaputras (Cheras) mentioned in the Ashokan inscriptions probably belonged to the last phase of Megalithic culture. The Megalithic period in south India was followed by the Sangam age.

### 3. Which of the following is not correctly matched?

- a) Lothal: Dockyard
- b) Kalibangan: Ploughed field
- c) Dholavira: Famous Bull Seal
- d) Banawali: Toy plough

**Answer and Explanation: (C)**

### Important Harappan Cities and their significance

- **Harappa (Gateway city):** 2 rows of six granaries with brick platform, work man's quarter, stone symbols of lingam and Yoni, virgin-goddess, clay-figurines of Mother Goddess, wheat and barley in wooden mortar, copper scale and mirror, vanity box, dice, dog chasing a deer (bronze), nude male and nude dancing female (stone), red sand stone male torso, famous bull seal.
- **Mohenjodaro (Mound of dead):** The Great Bath, Great Granary (largest building), multi-pillared Assembly Hall (College), proto-shiva seal, clay figured of mother goddess, bronze dancing girl, steatite image of breaded man.
- **Kalibangan (Black bangles):** Decorated bricks, bangle factory, wheels of toy cart, wells in every house, remains of massive brick wall around both the citadel and lower town, lower town also fortified, bones of camel, tiled floor, Mother Goddess figurines are absent here, Furrow marks
- **Chanhudaro (Lancashire of India):** Inkpot, Lipstick, carts with seated driver, ikkas of bronze, imprint of dog's paw on a brick, only city without a citadel.
- **Lothal (Manchester of Indus Valley Civilization):** Rice husk, fire altars, grinding machine, tusks of elephant, granary, terracotta figure of horse and seal, dying vat, painted jar (bird and fox), terracotta ship, houses with entrance on main streets, impressions of cloth on some seals, modern day chess, instrument for measuring 180-

, 90- and 45-degree angles. Earliest cultivation of rice, dockyard, earliest cultivation of rice.

- **Banawali:** Oval shaped settlement, only city with radial streets, lack of systematic drainage pattern, toy plough, largest number of barley grains
- **Dholavira:** Only site to be divided into 3 parts, giant water reservoir, unique water harnessing system, dams and embankments, a stadium, rock-cut architecture.

**4. Which of the following is not correctly matched?**

- Alamgirpur: Hindon
- Kalibangan: Ghaggar
- Harappa: Indus
- None of the above

**Answer and Explanation: (C)**

City	Province	River Bank	Year of Discovery	Archaeologists
Harappa	Pakistan Punjab	Ravi	1921	Daya Ram Sahini
Mohenjodaro	Sindh	Indus	1922	RD Banerjee
Sutkagendor	Balochistan	Dasht	1931	Aurel Stein
Rangpur	Gujarat	Bhadur	1931	MS Vats
Chanhudaro	Sindh	Indus	1931	MG Majumdar
Ropar	Punjab	Sutlej	1953	YD Sharma
Lothal	Gujarat	Bhogava	1957	SR Rao
Kalibangan	Rajasthan	Ghaggar	1959	BB Lal
Alamgirpur	Uttar Pradesh	Hindon	1974	YD Sharma
Banawali	Haryama	Ghaggar	1974	RS Bisht

**5. Which one of the following pairs does not form part of the six system of Indian philosophy?**

- Mimamsa and Vedanta
- Nyaya and Vaisheshika
- Lokayata and Kapalika
- None of the above

**Answer and Explanation: (C)**

**Shad-Darshan: There are six darshans (Philosophies) of Ancient India as follows"**

- **Nyaya (Analysis):** Gautama
- **Vaishesika:** Kanada
- **Sankhya:** Kapila
- **Yoga:** Patanjali
- **Purva Mimamsha:** Jaimini
- **Uttara Mimamsha:** Badarayan or Vyasa

**6. The Brahmanas deals with:**

- Bhakti theory
- Ritualism

- c) Yoga
- d) Meditation

**Answer and Explanation: (B)**

**The Brahmanas:** They explain the hymns of the Vedas in an orthodox manner. Each veda has several Brahmanas attached to it as follows:

- **Rig Veda:** Aitareya and Kausitaki (Sankhyayana)
- **Sam Veda:** Kauthuma and Jaiminiya
- **Yajur Veda:** Satapatha and Taitriya
- **Atharva Veda:** Gopatha

The most important of All Brahmanas is Satapatha Brahmana attached to Sukla Yajur Veda. It recommends 100 sacred paths.

**7. Which of the following is not correctly matched?**

- a) Jhelum: Vitase
- b) Ravi: Purushini
- c) Ghaggar: Satadru
- d) None of the above

**Answer and Explanation: (C)**

**Rig Vedic Rivers: Modern Names**

- **Sindhu:** Indus
- **Vitasae:** Jhelum
- **Asikni:** Chenab
- **Purushni:** Ravi
- **Vipasa:** Beas
- **Satadru:** Sutlej
- **Gumal:** Gomati
- **Krumu:** Kurrum
- **Drishadvati:** Ghaggar
- **Suwastu:** Swat

**8. The Jain philosophy holds that the world is created and maintained by:**

- a) Universal Law
- b) Universal truth
- c) Universal faith
- d) Universal soul

**Answer and Explanation: (A)**

**Teachings of Mahavira**

Mahavira accepted most of the religious doctrines laid down by Parsvanatha. However, he made some alterations and additions to them. Parsvanath advocated the following four principles:

1. Satya: Truth
2. Ahimsa: Non-violence

3. Astheya: Non-possession
4. Aparigraha: Not to receive anything that was not voluntarily given.

To this Mahavira added the fifth principle of celibacy (Brahmacarya). Mahavira believed that soul (jiva) and matter (ajiva) are the two basic existing elements. According to him, the soul is in a state of bondage created by desire accumulated through previous births. Through continued efforts, the soul can be relieved of bondage. This is the final liberation (moksa) of the soul. The liberated soul then becomes 'the pure soul'.

According to Jainism, man is the creator of his destiny and he could attain 'moksa' by pursuing a life of purity, virtue, and renunciation. Moksa (nirvana) can be attained by observing the following three principles (ratnatraya):

1. Right belief
2. Right knowledge
3. Right action

He advocated a life of severe asceticism and extreme penance for the attainment of 'nirvana' or the highest spiritual state. He believed that the world was not created by any supreme creator. The world functions according to an eternal law of decay and development. He thought that all objects, animate and inanimate have a soul. He believed that they feel pain or the influence of injury.

He rejected the authority of the Vedas and objected to Vedic rituals and the supremacy of the Brahmanas. A code of conduct was prescribed for both the householder and monks. To avoid evil karma, a householder had to observe the following five vows:

1. Non-injury
2. Non-stealing
3. Non-adultery
4. Speaking the truth
5. Non-possession

It was also prescribed that worshippers should feed cooked food to the needy every day. He preached that lay worshippers should not take to agriculture, since this involved the destruction of plants and insects. A monk had to observe certain strict rules. He had to abandon all worldly possessions. He had to root out every hair of his head with his own hands. He could walk only during the day, taking care that he does not kill or injure any being. He had to train himself so as not to be affected by objects of the senses.

Jainism believed that the monastic life was essential to attain salvation and a householder could not attain it.

According to tradition, the original doctrines taught by Mahavira were contained in fourteen old texts known as 'purvas'. In the first Council at Pataliputra, Sthulabhadra divided the Jaina canon into 12 'angas' or sections. This was accepted by Svetambaras. However, the Digambaras refused to accept this claiming that all the old scriptures were lost. At the second Council held at Vallabhi new additions were made in the form of 'Upangas' or minor sections. Among the 12 Angas, the Acharanga sutta and Bhagavati sutta are the most important. While the former deals with the code of conduct that a Jaina monk is required to follow, the latter comprehensively expounds on the Jaina doctrines.

**9. With reference to Buddhist councils, which of the following is correctly matched?**

- a) First Council: Mahakassaapa
- b) Second Council: Mogaliputta Tissa
- c) Third Council: Vasumitra
- d) None of the above

**Answer and Explanation: (A)**

Buddhist Council	Year	Venue	Chairman	Royal Patron	Development
1 <sup>st</sup>	483 BCE	Saptaparni Cave Rajagriha	Mahakassapa	Ajatasatru (Haryanka Dynasty)	Compilation of Sutta Pitaka (Ananda) and Vinaya Pitaka (Upali)
2 <sup>nd</sup>	383 BCE	Vaishali	Sabakami	Kalasoka (Shisunaga dynasty)	Monks were split into Staviravadini and Mahasanghika
3 <sup>rd</sup>	250 BCE	Patliputra	Mogaliputta Tissa	Ashoka	Compilation of Abhidhamma Pitaka
4 <sup>th</sup>	72 CE	Kundalvan, Kashmir	Vasumitra (Chaiman), Ashwaghosha (Vice-Chaiman)	Kanishka (Kushan dynasty)	Division of Buddhists into Hinayana and Mahayana

**10. The Three jewels (Triratnas) of Jainism are:**

- Right speech, right thinking and right behaviour
- right faith, right knowledge and right action
- right action, right livelihood and right effort
- right thought, non-violence and non-attachment

**Answer and Explanation: (B)**

According to Jainism, man is the creator of his destiny and he could attain 'moksa' by pursuing a life of purity, virtue, and renunciation. Moksa (nirvana) can be attained by observing the following three principles (ratnatraya):

- Right belief
- Right knowledge
- Right action

**11. What is Mahabhinishkramana?**

- The renunciation of worldly life by Mahavira
- The Great Going Forth by Mahavira
- The renunciation of Worldly life by Buddha
- The delivery of the first sermon by Buddha

**Answer: (C)****12. Gandhara school of Art was deeply influenced by:**

- Hellenic art
- Chinese Art
- Persian Art
- None of the above

**Answer and Explanation: (A)**

### Gandhara School of Art

The Gandhara school of art developed in the north-west region of the subcontinent. Various trade routes connecting the subcontinent with the Mediterranean and China passed through this region. Also, in this period it came under the control of various foreign dynasties like Indo-Greeks, Scythians, Parthians and Kushanas. Thus, this school represents an amalgamation of Indian, Greek and West Asian idioms.

The main theme is Buddhism. Several sculptures of the Buddha and Bodhisattvas have been found. The Buddha is depicted in both standing and seated pose. His iconography has both Greek and Indian elements. In the standing pose he wears Greek drapery and stands barefoot. One leg is slightly bent, known as contrapposto. He has curly hair and facial features based on the Mediterranean model. Indian element is visible in the poses of hands (mudras) such as abhayamudra, dana mudra etc.

He has mahapurusha-lakshanas (signs of a great man) like ushnisha (three-dimensional oval over the top of the Buddha's head), circular symbol on forehead and plain halo in the background. He does not wear any jewellery. He has elongated ears indicating royal life in previous birth. The sculpture often stands on a pedestal which at times is carved with a scene or auspicious symbol.

Bodhisattvas (future Buddhas) are also depicted in seated and standing variety. Most of them wear a dhoti with shawl covering shoulders. They have elaborate hairstyles and wear heavy jewellery. Different bodhisattvas are identified by their mudra, head gear or objects they carry. The school also produced several relief sculptures depicting the Buddha's life. This emphasis is in sharp contrast to other Indic schools in which there is emphasis on Jatakas (stories of previous birth of the Buddha). The emphasis on the life of the Buddha may be because of the fact that Buddhism here was a foreign religion.

### 13. The proceedings of the Third Buddhist Council led to the issue of which of the following Edicts?

- a) Sarnath
- b) Sanchi
- c) Bhabra
- d) Kalinga

#### Answer and Explanation: (A)

Ashoka Pillar at Sarnath is one of the most famous and most visited tourist spots in India. Emperor Ashoka erected this pillar like several others in other parts of his kingdom. The date of erection and commissioner of this pillar is also confirmed by the edicts of Ashoka that is engraved on it. The pillar also records the visit of Ashoka to Sarnath. The year of his visit is said to be around mid-3rd century BC. It is interesting to note that at one time, the Ashoka Pillar of Sarnath stood over 17 meters in height. Its capital with the four lions back-to-back that has been adopted as the official emblem of modern India can be seen in the museum at Sarnath.

The pillar of Ashoka at Sarnath is famous for its edict. It bears one of the edicts of Ashoka. The edict has an inscription that is said to target schism within the Buddhist community. It reads, "No one shall cause division in the order of monks". The Ashoka Pillar at Sarnath is actually a column surmounted by a capital. Among others, it consists of a canopy representing an inverted bell-shaped lotus flower. A short cylindrical abacus assists it where four 24-spoked Dharma wheels with four animals (an elephant, a bull, a horse, a lion in this order), and four

lions face the four cardinal directions. The four animals are believed to symbolize different steps of the Gautam Buddha's life.

**14. Who among the following officials was appointed to look after the moral and spiritual uplift of the people during Ashoka's regime?**

- a) Dharma Mahamatras
- b) Anta Mahamatras
- c) Rajukas
- d) None of the above

**Answer and Explanation: (A)**

**15. Sarnath's Lion capital is attributed to:**

- a) Kanishka
- b) Harshavardhana
- c) Ashoka
- d) Chandragupta

**Answer and Explanation: (A)**

**16. Which of the following is an example of Mauryan art?**

- a) Image of Nara-Narayana in the temple at Deogarh
- b) Terracotta figures found at Ter
- c) The panel showing Mahakapi Jataka at Barhut
- d) Bull Capital at Rampurva

**Answer and Explanation: (D)**

**17. Who authored the Tamil epic Silappatikaram?**

- a) Ilango
- b) Tiruvalluvar
- c) Saint Agattiyar
- d) Sattanar

**Answer and Explanation: (A)**

### **Sangam Literature**

The corpus of Sangam literature includes Tolkappiyam, Ettutogai, Pattuppattu, Pathinenkilkanakku, and the two epics – Silappathikaram and Manimegalai.

- Tolkappiyam authored by Tolkappiyam is the earliest of Tamil literature, it ascribed to the Second Sangam. It is a work on Tamil grammar but it provides information on the political and socio-economic conditions of the Sangam period.
- The Ettutogai or Eight Anthologies consist of eight works, make up a very large body of poetic literature, and contain well over 2000 poems, ascribed to more than 200 authors as follows:
  - Narrinai: 400 short poems on love

- Aingurunuru: 500 short erotic poems
  - Kuruntogai: 400 smaller love poems
  - Padirruppattu: a short collection of 8 poems in praise of the king of Chera country.
  - Paripadal: 24 poems in praise of Gods
  - Kalittogai: 150 love poems
  - Anananuru: 400 love-lyrics
  - Parananuru: 400 poems in praise of kings
- The Pattuppattu or Ten Idylls consist of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumpanarruppadai, Mullaippattu, Nedunalvadai, Madurai Kanji, Kurinjippatttu, Pattinappalai and Malaipadukadam.
  - Both Ettutogai and Pattuppattu were divided into two main groups – Aham (love) and Puram (valour).
  - Pathinenkilkanakku contains eighteen works mostly dealing with ethics and morals. The most important among them is Tirukkural authored by Tiruvallur.
  - Silappathikaram was written by Elango Adigal and Manimegalai by Sittalai Sattanar also provides valuable information on the Sangam polity and society.

**18. The most important industry in Sangam Age was:**

- a) Production of cloth
- b) Raising of pepper
- c) Glass Industry
- d) None of the above

**Answer and Explanation: (A)**

**Sangam Age Industry**

The Sangam age also witnessed industrial activities on a large scale. The poems refer to various kinds of craftsmen including the goldsmith, the blacksmith, the coppersmith, the potter, the sculptor, the painter, and the weaver. Manimekalai mentions the collaboration of architects from Maharashtra, blacksmiths from Malwa, carpenters from Greece and Rome, and jewelers from Magadha with their counterparts of the Tamil region. According to Silappadikaram, men of different occupations lived in different streets. This led to progress in various trades and industries and also resulted in making these men skilled in their art.

The art of building reached a high level during this period. This can be observed in the use of boats with the face of the horse, elephant, and lion mentioned by Silappadikaram.

The art of weaving, commanded popularity. Garments with woven floral designs are frequently mentioned in Sangam literature. Dresses were woven not only from cotton, silk, and wool but also from rat's hair and colouring yarn was known. The Indian silk, for its fineness, was in great demand by the Roman merchants. However, the weaving industry was a domestic industry in which all the members of the family, especially women, took part.

The leather-workers, potters, and other craftsmen also contributed to industrial development. Literary works like Nedunalvada, Mullaippattu, and Padiruppattu refer to the beautiful lamps made by the foreigners, Roman pots and wine jars, etc. The Graeco-Roman influence in the contemporary period can also be seen in the sculptures of Amaravati (Andhra Pradesh) and Ceylon.

**19. The Sunga ruler Bhaga erected a monolithic Garuda at:**

- a) Besnagar
- b) Varanasi
- c) Rajagriha
- d) Pataliputra

**Answer and Explanation: (A)**

The Heliodorus pillar is a stone column that was erected around 113 BCE in central India in Besnagar (near Vidisha, Madhya Pradesh). The pillar was called the Garuda-standard by Heliodorus, referring to the deity Garuda. The pillar is commonly named after Heliodorus, who was an ambassador of the Indo-Greek king Antialcidas from Taxila, and was sent to the Indian ruler Bhagabhadra. A dedication written in Brahmi script was inscribed on the pillar, venerating Vāsudeva, the Deva deva the "God of Gods" and the Supreme Deity. The pillar also glorifies the Indian ruler as "Bhagabhadra the savior". The pillar is a stambha which symbolizes joining earth, space and heaven, and is thought to connote the "cosmic axis" and express the cosmic totality of the Deity.

The Heliodorus pillar site is located near the confluence of two rivers, about 60 kilometres (37 mi) northeast from Bhopal, 11 kilometres (6.8 mi) from the Buddhist stupa of Sanchi, and 4 kilometres (2.5 mi) from the Hindu Udayagiri site.

**20. During Kanishka's reign, the center of political activity shifted from Magadha to:**

- a) Purushapura
- b) Delhi
- c) Ayodhya
- d) Kannauj

**Answer and Explanation: (A)**

The greatest of the Kushana rulers was Kanishka. He established a vast empire which included parts of central Asia. Purushapura (modern Peshawar) was the capital of his empire. Mathura was another important city in his empire.

**21. The Hathigumpha inscription in Odisha contains:**

- a) The record of entire span of Kharavela's reign
- b) The last 12 years of Kharavela's reign
- c) The important facts of Kharavela's reign
- d) The first 13 years of Kharavela's reign

**Answer and Explanation: (D)**

After giving a description of his early life up to the 24th year, the Hatigumpha inscription records the events of his 13 years' reign chronologically.

### **Renovation of his capital**

In his first regnal year, he involved himself in the renovation work by repairing the gates and buildings of his capital Kalinganagara, which had been destroyed by a furious cyclone. He employed people to dig a deep lake and to create beautiful gardens. These repairs and some other public works in the same year cost him thirty-five lakhs of coins from the royal exchequer. This fact has been amply corroborated with the excavation at Sisupalgarh that brings out the remnants of defensive ramparts gateways, high towers etc.

### **Expedition against Satavahana king**

Kharavela possessed a large army, consisting of infantry, cavalry, elephant force and chariots. Having made adequate preparation, he undertook expedition against the powerful Satavahana king, Satakarni-I in the second year of his rule. Satakarni-I was ruling over a vast empire, comprising northern part of modern Maharashtra, western part of modern Madhya Pradesh and Andhra region. Kharavela's army advanced up to the Krishna river and besieged the city of Rishikanagara which was obviously situated within the Satavahana territory.

### **Entertainment of his subjects**

After the southern campaign, Kharavela provided entertainment to his subjects in the third year. Kalinganagara, the capital of Kharavela was overwhelmed with joy and jubilation in his third regnal year. Kharavela was proficient in all arts of music and dance. He organised various performances where dance and music, both vocal and instrumental, took place. He also arranged ceremonials and social gatherings in which feast and merrymaking etc. for the entertainment of his subjects.

### **Southern campaign**

In the fourth regnal year, the war-drum of Kalinga was heard again. Kharavela mobilised his army and marched towards the Deccan again. The territory of the Rathikas and Bhojakas lying respectively to the south and north of Nasik region were conquered. The Rathikas and Bhojakas paid homage and booty to Kharavela.

### **Extension of canal from the Tansulia to Kalinganagara**

The role of Kharavela as a benevolent king is reflected in the fifth year of his reign. In this year, Kharavela extended the canal from the Tansulia road up to Kalinganagara. This canal was excavated 300 or 103 years before by king Nanda (a Nanda king) for the purpose of irrigation.

### **Remittance of taxes**

In the sixth year of his reign, Kharavela did not undertake any war campaign rather he devoted himself to the welfare activities of his subjects. He remitted taxes and benevolences both in urban and rural area of his kingdom. This clearly shows that the treasury of Kharavela was overflowed with wealth. As a benevolent ruler, he took up this task of remitting taxes to his beloved subjects to win their hearts.

### **Attainment of fatherhood**

In the seventh year of his rule, Kharavela attained fatherhood. His chief queen known by the name 'the queen of Vajiraghara' gave birth to a son.

### **Expedition to the north**

In the eighth year of his reign, Kharavela led an expedition to the north and attacked the city of Rajagriha and devastated Gorathagiri which was situated on the Barbara hill of the Gaya district. His triumph at Rajagriha created terror among the yavanas who were then in occupation of Mathura. After their success in that region, they had a plan to attack Magadha, Hearing the exploits of Kharavela, the yavana king fled away from Mathura. The yavana ruler, whose name is read doubtfully as 'Dimita' or 'Dimata' might be Demetrius or Minandar as opined by several scholars. He had collected large booty from that war campaign of north.

### **Establishment of Victory of Palace**

In the ninth year of his rule, he built the 'Great Victory Palace(Mahavijaya Prasadam) by spending 38 lakhs of coins in order to commemorate his victory in the northern campaign. He had also distributed the wealth gained from exploits among the Brahmins and Arhats of his empire.

### **Northern Indian campaign**

In the tenth year, Kharavela, who was the embodiment of the principles of politics, diplomacy and peace directed the army towards North India for conquest but the result was obscure.

### **Expedition against southern confederacy**

In the eleventh year, he defeated a confederacy of southern powers. The confederacy of the southern powers consisted of Cholas, Pandyas, Satpuriyas, keralaputras and Tamraparnis. He secured large number of jewels, pearls and precious stones as a symbol of allegiance.

### **Campaign against Bruhaspati Mitra**

In the twelfth regnal year, Kharavela led campaign against Bruhaspati Mitra, the Sunga ruler of Magadha with a vast army. He inflicted a crushing defeat on the Magadhan king and also on the ruler of Anga. The people of Magadha and Anga bowed to Kharavela in awe and respect. By defeating Bruhaspati Mitra, he secured the Kalinga Jina (the venerated image of Kalinga) as trophy of his victory which was taken 300 or 103 years before by a Nanda king most probably Mahapadmananda. He also brought a vast treasure of wealth from Anga and Magadha. Really Kharavela avenged the defeat of the Kalingans at the hand of the Nanda King who had taken away the Jina image from Kalinga. The scene of Bahasatimita's surrendering at the feet of Kharavela is found in the Ranigumpha of Udayagiri. A scene from the Manchapuri cave shows the installation of Kalinga Jina by Kharavela. After his victory over the Magadhan king, Kharavela's suzerainty was acknowledged by the Naga king of Central India and the Pandya king of South India. The Naga king sent to him jewels, elephants, horses and deer as presents. The pandyan king also sent jewels to him as a mark of loyalty.

### **Construction of caves**

In the thirteenth year of his reign, Kharavela probably gave up military activities and turned his attention towards religious pursuits. He built 117 (1700? not possible) caves at Kumari Parvata (Udayagiri) for Jaina monks, monks of other religion, sheers and Arhats. This was his noble service rendered to the Jaina and other monks. He revived the art and architecture of ancient Kalinga (Mukhiya Kala) which was going to be extinguished. In different caves of

Udaygiri and Khandagiri the images of Jaina Tirthankaras, trees, creepers, images of royal servants were built by him in that year.

**22. Who authored the famous ProyagRaj Prasasti?**

- a) Kalidasa
- b) Sudraka
- c) Harisena
- d) Ravikirti

**Answer and Explanation: (C)**

Prashastis are glowing praises of kings and rulers, and were written by the poets of that time. A famous Prashasti, engraved on the Ashokan pillar in Allahabad, conveys significant information about king Samudragupta of the Gupta Empire, written by Samudragupta's court poet Harishena.

**23. Kadambari was written by:**

- a) Kalidasa
- b) Kautilya
- c) Harshavardhana
- d) Banabhatta

**Answer and Explanation: (D)**

Kādambari is a romantic novel in Sanskrit. It was substantially composed by Bāṇabhaṭṭa in the first half of the 7th century CE, who did not survive to see it through completion. The novel was completed by Banabhatta's son Bhushanabhatta, according to the plan laid out by his late father. It is conventionally divided into Purvabhaga (earlier part) written by Banabhatta, and Uttarabhaga (latter part) by Bhushanabhatta. (An alternate tradition gives the son's name as Pulindabhatta.)

**24. Which of the following was a special feature of Chola administration?**

- a) Autonomy for village administration
- b) Division of empire into Mandalam
- c) Full powers to ministers in the rule
- d) Cheap and proper tax collecting method

**Answer: (A)**

25. Bronze coins of Nataraja cast during the Chola period invariably show the deity with:

- a) Two hands
- b) Four Hands
- c) Six hands
- d) Eight Hands

**Answer: (B)**

26. The Statue of Gomateshwara at Sravanabelagola was built by:

- a) Chandragupta Maurya

- b) Kharavela
- c) Amoghvarsha
- d) Chamundaraya

**Answer and Explanation: (D)**

Chavundraya or Chamundaraya was an Indian military commander, architect, poet and minister. He served in the court of the Western Ganga dynasty of Talakad (in modern Karnataka, India). A person of many talents, in 982 he commissioned the construction of the monolithic statue of Bahubali, the Gomateshwara, at Shravanabelagola, an important place of pilgrimage for Jainism.

**27. Match the following:**

**Monuments**

- A. Chaitya
- B. Stupa
- C. Gomateshwara
- D. Brick Temple

**Location**

- 1. Amaravati
- 2. Shravanbelogola
- 3. Karle
- 4. Rajgir
- 5. Halebid

**Codes:**

- a) A-3, B-1, C-4, D-2
- b) A-1, B-2, C-3, D-4
- c) A-3, B-1, C-2, D-3
- d) A-3, B-1, C-2, D-5

**Answer: (D)**

**29. The famous Battle of Takkolam in South India was fought between:**

- a) Cholas and North Chalukyas
- b) Cholas and Rashtrakutas
- c) Cholas and Hoyasalas
- d) Cholas and Pandyas

**Answer: (B)**

**30. Consider the following Statements:**

- 1. The Chinese pilgrim Fa-Hien attended the fourth Great Buddhist Council held by Kanishka
- 2. The Chinese pilgrim Hiuen Tsang met Harsha and found him to be antagonistic to Buddhism

**28. Match the followings:**

**Temples**

- A. Khajuraho temples
- B. Dilwara temple at Mt. Abu
- C. Jagannatha temple at Puri
- D. Vithalaswami temple

**Built by:**

- 1. Chandellas
- 2. Tirumalai Nayak
- 3. Chalukyas
- 4. Anantavarman Chodaganga Deva
- 5. Vijayanagar rulers

**Codes:**

- a) A-2, B-1, C-5, D-3
- b) A-4, B-5, C-3, D-2
- c) A-3, B-4, C-5, D-2
- d) A-1, B-3, C-4, D-5

**Answer: (D)**

Which of the statements given above is/are correct?

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

**Answer and Explanation: (D)**

Chinese pilgrim Fa-Hien visited India during the Gupta Period. Therefore statement 1 is not correct. Harshavardhana was not antagonist to Buddhist.

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