



# INSTITUTE OF DISTANCE EDUCATION

# IDE

Rajiv Gandhi University

(Formerly Centre for Distance Education)  
Rajiv Gandhi University  
Rono Hills, Doimukh

## ASSIGNMENT RESPONSE FORMAT

44  
100

Name : Mr./Ms. SUMPI Ori

ERN\*/Roll No. : MA Hst / 12

Class : MA First Year

Subject : History (MAHIST 401)

Paper : History of India (Early Times - 1200 AD)

Marked Obtained : \_\_\_\_\_

### **Instruction :**

The assignments are to be written neatly in his/her own handwriting. Every candidate must submit completed assignment booklets **within the specified date**. It is one of the essential components of examination. The students are supposed to **obtain minimum 40%** of marks in assignment as per University rules.

In case one is not able to submit assignment she/he will be automatically declared absent and ineligible.

The learners can collect their assignment within the specified date from the respective Study Centres.

(N.B.: ERN\*- Enrolment Number)

Q1) make a brief survey of the archaeological sources to reconstruct the history of ancient India?

⇒ Archaeology has contributed a lot to the history of ancient India and its importance cannot be under emphasized. Indian archaeology made wonderful progress in that period. The study of the Indian antiquities was initiated by scholars like Sir William Jones who founded the Asiatic Society. The greatest contribution was made by General Cumingham who was appointed in 1862 as the archaeological surveyor to the government. In 1922 R. D. Banerjee started the same work at Mohenjodaro in Sind and the same procedure followed at Harappa. The information collected from Harappa and Mohenjodaro was used together. Sir John Marshall wrote his monumental work on the Indus valley civilization.

The purpose of history is to throw light on the past. This is done through discovery and study of historical sources.

It is rather easy to find sources for writing the history of the recent past because there is plenty of hand written and society.

to reconstruct the ancient Indian history.

(1) Archaeological remains and monuments:

Archaeological sources gives us some knowledge of the life of the ancient people. India is rich with ancient ruins, remains and monument. Many historical places are lying buried under the earth. But excavation are being carried out to bring some such places to light. The material remains discovered from excavation and ruins speak a good deal of the past.

(2) Numismatic:

The study of coins is known as numismatic. Coins form another source of historical information. Ancient coins were mostly made of gold, silver, copper or lead. Coins have been the primary source of our information regarding the various Indian states during the same period.

(3) Epigraphy:

In ancient times the engraved inscriptions for people on rocks, pillar, stone walls, clay tablets



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**ASSIGNMENT RESPONSE FORMAT**

Name : Mr./Ms/ KIPA MIMA

ERN\*/Roll No. : MAHIS09

Class : M.A (I<sup>nd</sup> Semester)

Subject : MAHIST - 401

Paper : History of India (Early times - 1200 AD)

Marked Obtained : \_\_\_\_\_

**Instruction :**

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(N.B.: ERN\*- Enrolment Number)

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1. Write a notes on Ashoka's Dhamma.

Ans = The word 'Dhamma' was derived from the Sanskrit word 'Dharma'. Ashoka followed the principles of Buddhism - that of truth, charity, kindness, purity and goodness. He wanted his people to lead pure and virtuous lives, irrespective of their religion or culture. He considered all subjects his children. He explained his ideas in his edicts by engraving his principles on pillars throughout his kingdom. The edicts were written in Prakrit, which was the language of the common people, so that they could understand and follow them. Some of the edicts such as those in Afghanistan were composed in Greek for the same reason. The purpose of the edicts was to inform the people of Ashoka's reforms and to encourage them to be more generous, kind and moral. He strictly prohibited animal slaughtering in the kingdom and asked people to be respectful of each other. People should respect nature, their parents, everything living as well as non-living.

Brahmins should be treated with respect and servants should be treated as equals. Donating alms to the poor and the needy was practiced and advised by the state. He preached harmony and peace and advised people to get rid of anger, jealousy, cruelty and arrogance. According to Romila Thapar, an Indian historian whose principal area of study is ancient India 'Dhamma was a way of life which was based on the social and moral responsibilities'.

Ashoka was an able administrator, an intelligent human being and a devout Buddhist. He attempted to spread this religion to Syria, Egypt and Macedonia, and also sent his son Mahendra and daughter Sanghamitra to Sri Lanka. The Buddhist Sangha of the time decided to send out missionaries to many places like modern day Burma and Sri Lanka.

Following are the important aspects of Dhamma through the study of the scripts -

- Earliest signals of Dhammalipi are seen



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## ASSIGNMENT RESPONSE FORMAT

Name : Mr./Ms. DAMPU GADI

ERN\*/Roll No. : 21DEHIS008

Class : 2nd Semester

Subject : HISTORY OF INDIA (Early times-1900 AD)

Paper : M.A. History - (401)

Marked Obtained : \_\_\_\_\_

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(N.B.: ERN\*- Enrolment Number)

60

Q No - 1

Write notes on Ashoka's Dhamma.

Ans → Introduction

Ashoka was considered one of the greatest emperors of India's. He was the son of Mauryan emperor Bindusara and Subhadrangi. Grandson of Chandragupt Maurya. His names were Devanampiya (Sanskrit Devanampriya meaning Beloved of the Gods) and Piyadasi. Ashoka was born in 304 BC. His reign lasted from 268 BC to 232 BC when he died. At its zenith, Ashoka's Empire stretched from Afghanistan in the west to Bangladesh in the east. It covered almost the whole Indian Subcontinent except present Kerala and Tamil Nadu, and modern-day Sri Lanka. Ashoka built many edicts all over India including in present-day Nepal and Pakistan.

Continue



## Notes on Ashoka's Dhamma

- (i) Ashoka established the idea of paternal kingship.
- (ii) He regarded all his subjects as his children and believed it the king's duty to look after the welfare of the subjects.
- (iii) Through his edicts, he said everybody should serve parents, revere teachers, and practice ahimsa and truthfulness.
- (iv) He asked everyone to avoid animal slaughter and sacrifice.
- (v) He expounded humane treatment of animal servants and prisoners.
- (vi) He advocated tolerance towards all religions.

Continues



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## ASSIGNMENT RESPONSE FORMAT

Name : Mr./Ms. Likha Yaha

ERN\*/Roll No. : 21 DE HIS 023

Class : M.A 2nd Semester

Subject : History of India (Early Times - 1200 AD)

Paper : MAHIST - 401

Marked Obtained : \_\_\_\_\_

### **Instruction :**

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Q No 2 write the notes on Ashoka's Dhamma.

Ans: The scholars believe that the Dhamma (the Sanskrit Dharma) which Ashoka tried to propagate was not simply the teachings of Buddhism, but it contained the noblest ideas of humanism which are the essence of all religions.

His pillar and rock edicts enlighten us about Ashoka's idea of Dhamma. The positive aspect Ashoka's policy of Dhamma is that he laid stress on:

- Daya (compassion),
- Dana (charity)
- Suchita (purity)
- Samyama (self-control)
- Sattam (truthfulness), etc.

At the same time he laid great stress on obedience and respect for parents, preceptors, elders etc. Thus, Ashoka put great emphasis—

On pursuing a popular code of conduct that would make a man a useful member of the Society. many of these aspects bore a striking resemblance to Confucianism.

Asoka had also said that proper performing of Dhamma required abstention from pursuing some conducts. By it he asked men to:

- Avoid papam (sin) which has generated from krodha (anger)
- Isha (jealousy), as well as night ~~hated~~ (cruelty), etc. These ideals are more or less common to all the religions. To him, therefore, goes the credit of conceiving the idea of a universal religion.

According to R. S. Srinivasan, the Dhamma may be regarded as the precursor of some modern reformist movement. Asoka's Dhamma was a moral law independent of any -



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## ASSIGNMENT RESPONSE FORMAT

Name : Mr./Ms. GINJUM SIBA

ERN\*/Roll No. : 101101010101010101

Class : M.A (HISTORY) 2nd Semester

Subject : HISTORY OF INDIA (1200 - 1707) MAHIST-40

Paper : HISTORY OF INDIA (1200 - 1707)

Marked Obtained : \_\_\_\_\_

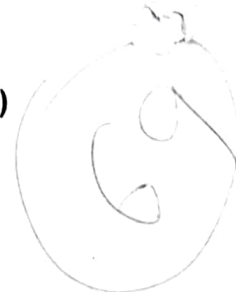
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Q1. Discuss the factors that lead to the Maratha power.

Ans = The rise of Maratha in India is an important chapter of medieval Indian history. The emergence of Marathas as a political power had a number of consequences. It shows us the possibilities of the rise of a Hindu power in Modern India as enumerated in the "Hindu Pad Pad Shahi" of Baji Rao.

Some of the factors were -

(a) Geographical Region:

The early rise of the Marathas mostly comprised of the regions specified below. The region specified in this unfolding of events are western coastal areas of Konkan, Khandesh, Berar, Nagpur, areas of the South and some areas of the Nizam. This whole area was known as Marathwada in medieval times, according to historian Bhandarkar, an expert in the history of the Marathas. The people collectively known as Marathas comprised of the Rathis, Deshtis and

Rathinas, who occupied these areas. In the course of time especially 17th century, they were able to organize themselves into a cohesive force whose sword and diplomacy conquered and held sway over major parts of India in the Deccan and north as well.

Causes of the rise of the Marathas:

Historian Grant-Duff opines that the Marathas came out of the Sahayadri mountain like wild fire. Many historians believe that several situation and circumstances propelled the Marathas into action. Chhatrapati Shivaji was a great organizer who created great Maratha confederacy and organization which unitedly led to action of empire building.

Some of the important underlying reasons

### 1. Natural Topography

The region of Maharashtra naturally comprised mostly of mountains and rocky undulations. The Sahayadri mountain range lie in the north to south region and Satpuras -