Unit 3: REPUBLICS AND MONARCHY

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3.1 LEARNING OBJECTIVES

After going through this Unit you will be able to:

- discuss the rcharacterstics of ancient monarchy
- learn about the mode of production and the surplus economy in the 6th century B.C.E.
- discuss the rise of *Ganas* and *Sanghas* with their functions in the 6th century B.C.E.
- discuss the factors for the rise of Mahajanapadas in the 6th century B.C.E.
- discuss the economic, religious and social condition in the 6th century B.C.E.

3.2 INTRODUCTION

In this unit we are going to have a discussion on the political and cultural changes that took place in the 6th century B.C.E. The 6th century B.C.E. has been regarded as a starting point of a definite political history of ancient India. The idea of territorial emergence was strengthened in the 6th century B.C.E. The century showed the rise of large states. Before that in the Vedic period we had seen tribal political organization.

Besides the political developments, the 6th century B.C.Ealso showed some cultural changes. Our discussion in this unit will also focus on the economic, religious and social condition of the 6th century B.C.E.

3.3 CHARACTERISTICS OF ANCIENT INDIAN MONARCHY

Ancient Indian monarchy, particularly during the Vedic and classical periods, possessed several key characteristics:

Dynastic Rule: Monarchy in ancient India was often hereditary, passing from one generation to another within a ruling family or dynasty. The legitimacy of the ruler was often based on lineage and ancestry.

Rigid Social Hierarchy: Society was stratified into varnas (castes), with the king typically belonging to the Kshatriya varna, the warrior or ruler class. The king was at the top of this social hierarchy, with considerable power and authority.

Dharma and Kingship: The concept of dharma (duty/righteousness) was integral to the exercise of kingship. Kings were expected to rule justly, uphold moral values, and protect their subjects. The ancient texts, such as the Manusmriti and Arthashastra, provided guidelines for rulers on governance, administration, and moral conduct.

Decentralized Governance: While the king held supreme authority, governance was often decentralized. The kingdom was divided into smaller administrative units, ruled by officials appointed by the king. These officials were responsible for local administration, tax collection, and justice.

Patronage of Religion and Culture: Kings were often patrons of religion, supporting the construction of temples, patronizing priests and scholars,

and sponsoring religious rituals and ceremonies. This patronage helped to legitimize the ruler's authority and maintain social order.

Military Strength: As warrior kings, rulers were expected to be skilled in warfare and maintain a strong military to defend the kingdom from external threats and expand its territory through conquest.

Symbolic Authority: Kingship in ancient India was often imbued with symbolic significance, representing not only political power but also spiritual authority. The king was sometimes seen as a divine or semi-divine figure, with rituals and ceremonies reinforcing this perception.

Interactions with Other Polities: Ancient Indian monarchies engaged in diplomatic relations, alliances, and conflicts with neighboring kingdoms and empires. These interactions shaped political dynamics, trade networks, and cultural exchange in the region.

3.4 MODE OF PRODUCTION

The crucial change brought about in 6th century B.C.E was due to the diffusion of iron. Iron diffusion and its extensive use in agriculture had a significant impact on labour productivity. Iron technology brought new forms of tools and also multiplied their numbers. It brought progress in agriculture and craft production. The change from copper to iron as the main material for making tools for the agricultural activities took place in the upper Ganga valley around or before 700 B.C.E. But the iron technology was not the only factor for the change. The important question was not just the introduction of iron technology but the manner in which it was used by those who wanted to establish their authority. Because, the date of the use of iron technology differed from region to region. All these regions did not show equal change in social and economic structure .In South India Iron was used prior to the Northern India.

The mode of production in ancient India was given due attention by Marxist historians like D.D. Kosambi who studied the ancient history from a Marxist perspective. The Asiatic mode of production which Marx had introduced on the base of 19th century European ideas of Oriental Despotism

could not directly be applied to Indian history. Because the whole social and economic structure of India was different at that time. The concept of private ownership of land and commercial developments were not established fully. But according to D.D. Koshambi if caste was class at a primitive level of production then there must have been some sort of class conflict or contradictions.

For D.D. Kosambi 'production' was not confined to just the economy and technology of a particular period. It also involved the multiple aspects of society. Who Controls the technology and who works on it were the two important aspects of the mode of production. Kosambi referred that ancient Indian history has a nature of feudal economy. He emphasized on Marx's theory of the feudal mode of production. However, there is a difference between European and Indian concept of feudalism.

3.5 POLITY: RISE OF *GANAS* OR *SANGHAS*

There were two forms of governments in ancient India in the 6th century B.C.E. One was Ganas or Sanghas and other was Kingdoms. The Ganas or Sanghas were located in the Himalayan foothills, Central and Western India, Punjab and Sindh. The Ganas or Sanghas were older than the Kingdoms of the plains area. The kingdoms were established in the Gangetic plains. But the Ganas or Sanghas emerged in different places. The Buddhist texts mentioned about the Ganas or Sanghas. The political structure and function of the Ganas and Rajyas were different. The politically important Ganas were situated in or near the foothills of the Himalayas in eastern India. Buddhist texts have mentioned the names of some Ganas like- the Sakyas of Kapilavastu, Kolias of Devadaha, Moriayas of pipphalivana etc.

The Gana or Sanghas were also called Ganarajyas. The term Gana means people of equal status. They rejected the Vedic philosophy because of its rigid caste system. The new Buddhist and Jain philosophy were popular among the Ganas or Sanghas. In a Gana, the head of the family belonged to a clan .The Gana has some tribal organizations compared to the monarchies

.There were two kinds of Ganas- some consisted of the people of one clan, for example the Sakyas and the Koliyas and some consisted of the confederation of several clans, for example, the Vajjis, the Yadavas.

The ancient Ganas were not democratic. Power was in the hands of an aristocracy headed by leading Kshatriya family. The head was known as 'Ganapati', 'Ganajyestha', 'Ganaraja' or 'Sanghamukhya'.

The Ganas were associated with the Kshatriyas. Therefore, the Ganas were named after the ruling Kshatriya clan. Governance through discussion was an important aspect of the Ganas. These republican states had a Gana-Parishad or an Assembly of people. The administrative advice was given by this Assembly. The Ganas or Sanghas did not observe 'varna' society. The head of the Ganas was called 'Raja' and he enjoyed both political and social powers. In a Gana, land was owned by a clan. The hired labourers and slaves worked on it. Compared to the Kingdoms the Ganas or Saghas ruled over a small geographical area.

3.6 THE MAHAJANAPADAS

The widespread use of iron in eastern Uttar Pradesh and Western Bihar created favorable conditions for the formation of territorial states. These states were large geographically. The warrior class used tools made of iron in a large scale. Therefore, they played an important role in the formation of these large states. They also engaged themselves in ruling these states. The new and advanced iron tools helped the peasants to produce more food grains. The surplus production was sold at some central places which helped in the development of market places and towns. Due to the use of iron technology the material condition of the people developed. Naturally, it enabled the people to settle permanently in a particular area of land .The rise of the large states with towns strengthened the idea of territories .From that time onwards people showed their allegiance to the Janapada or the territory to which they belonged. In the Vedic period people showed their allegiance to the jana or the tribe to which they belonged.

LET US KNOW



Kingdom means a territory ruled by a king or queen. In 6th century B.C., along with the rise of Ganas or Sanghas kingdoms also emerged in the Ganga valley. Three kingdoms of Kasi, Kosala, Magadha and the Vrijjis fought for supremacy. Magadha became successful by defeating all of them. The first definite political history of ancient India started with the rise of the Magadhas.

In the 6th century B.C.E the entire northern territory situated north of the Vindhyas and extending from the North-West frontier to Bihar was divided into sixteen states or *Mahajanapadas*. These were called Sodas Mahajanapadas.Buddhist literatures like Anguttara, Mahavastu etc. have given the list of the Sixteen Mahajanapadas. The Jain literature like Bhagavati Sutra has also mentioned the sixteen Mahajanapadas. But there are some differences between these two sources about the names of the Mahajanapadas. The great scholar and grammarian Panini has accepted the Buddhist sources. According to Panini, there were two types of Mahajanapadas- some were Monarchy and others were Republic. Among those, Magadha, Koshala, Vatsa and Avanti were powerful. According to the traditional literatures the sixteen Mahajanapadas that existed in Northern India in the 6th century B.C.E were-

Anga: It was situated in the eastern boundary of Magadha (modern Bihar). The capital of Anga was Champa. Later on, Anga was subdued and annexed with Magadha.

Kasi: It was a prosperous state in Present Uttar Pradesh. Varanasi was its capital. Later it was annexed by Kasala.

Vrijji: It was a Republic. It was a confederacy of eight or nine clans. Vaisali, the capital of Lichchavis was its capital.

Malla: It was also a Republic and consisted of a confederacy of nine clans. Though it was very powerful, it was captured and annexed by Magadha after the death of Buddha.

Chedi: The Chedis were located in two different places. One section settled in Nepal and other section at Bundelkhand. Suktimati was their capital.

Kuru: It was spread over modern Delhi, Meerut and Thaneswar. Its capital was Indraprastha.

Panchala: It was situated in the north and east of Delhi. The river Ganga has divided it into two parts- one was northern Panchala and other was Southern Panchala . The capital of North Panchala was Ahichchatra and South Panchala was Kampil .

Matsya: It included the territories of modern Jaipur ,Alwar and Bharatpur and its capital was Biratnagar.

Surasena: It was situated in Mathura (present Uttar Pradesh). The capital of Surasena was Mathura.

Assaka or Asmaka: It was situated on the bank of river Godavari. Potana or Potali was its Capital.

Gandhara: It included the places like Peshawar and Rawalpindi of present Pakistan with its capital Takshashila.

Komboja: It included the south-east part of present Kashmir and a part of North-West Frontier Province of Pakistan. Its capital was Rajpur.

Avanti: It was situated in Western India. It included the territories of modern Malwa and adjoining parts of Madhya Pradesh. Ujjaini was the capital. Its ruler Pradyota was a contemporary of Buddha. Magadha occupied it.

Vatsa: It was situated on the south of the Ganga river. Ruler Udayana, of Vatsa was contemporary of Buddha. Its capital was Kausambi.

Kosala: Kosala consisted of Kapilavastu and Keshpur regions. Its rulers were from Iksvaku dynasty. The capital of Kosala was Sravasti.

Magadha: In the beginning it comprised the Patna and Gaya regions of Bihar. It was surrounded by the Son and Ganga rivers. Girivraja was its early capital. Later on, it included several Mahajanapadas by defeating them and became the most powerful among the sixteen Mahajanapadas. Bimbisara was its ruler during the time of Buddha.

The political histories of India from the 6th century B.C.E were actually the struggle for supremacy among these sixteen Mahajanapadas. The Magadha ultimately, successful and emerged as the most powerful Mahajanapada and established the first historical empire.



CHECK YOUR PROGRESS

Write true or false

Q 1: Iron discovery had revolutionized the economic structure of 6th century B.C.E

Q 2: The head of the Gana was called 'Raja'.

Q 3: Vrijji was a monarchy.

Q 4: Bhagavati Sutra was a Buddhist text.

Q 5: Bimbisara was the contemporary of Buddha.

3.7 ECONOMIC CONDITION

The economic condition of 6th century B.C.E in Northern India was much more developed than in the Vedic Age. The use of iron revolutionized the whole economic structure in the 6th century B.C.E The discovery of iron developed the agricultural system. People started to clear jungles for making agricultural land by using iron tools. Moreover, they had also used iron ploughshare instead of wooden ploughshare. It resulted in deep digging which ultimately increased the agricultural production. After using the necessary crops the surplus productions were sold at the centers. This created the market system and ultimately had developed the trading activities.

In the 6th century B.C. urban settlements had emerged in Northern India. The urban settlements had different functions. They were the centers of political control, trading activity and craft production. The emergence of these states had developed the second urbanization in the Gangetic Valley. The Buddhist texts mentioned different kinds of urban centers. The name of a town or a city was 'Pura'. The term 'Nagara' meant a fortress or town. Nigama was a market town. Nigama was associated with trading activities. The capital city was called the 'Rajdhani'. A small town was called 'nagaraka' and a big town was called 'Mahanagara'.

Besides agriculture, the people were also engaged in different craft activities. The early Buddhist texts mentioned several occupations. The Buddhist texts mentioned both rural and urban occupations. Apart from

farmers, cattle rearers, traders, they also mentioned washer men, barbers, tailors, painters and cooks. The king also appointed people as soldiers(yodhajivas), ministers (mahamachchas), governors (ratthikas), estate managers(pettanikas), royal chamberlain(thapati), elephant trainers(hattirohas), policemen(raja-bhatas), jailors(bandhanagarikas) ,slaves(dasa and dasis) and wage-workers(kammakaras). Urban occupations included physician (vejja), surgeon (salakatta) , and scribe (lakha). References of accomplished courtesan (ganika) and the ordinary prostitute (vesi) are also there in the Buddhist texts. The Buddhist texts also mentioned about the existence of Guilds. Terms like Shreni, Nigama, Puga,Vrata and Sangha are used. These terms were used to denote various kinds of corporate organizations including guilds.

The use of coin was an important aspect of urbanization. During that period coins like kahapana, nikkha, kamsa,pada,masaka and kakanika were continued. The punch marked coins were mainly made of mainly silver .The continuation of money economy did not mean the end of the traditional barter system. It meant a change in the economic transactions and also helped in the development of long –term trade and commerce. The continuation of the money economy also helped in the money lending activities. Money lending became a profession for some people.

In the 6th century B.C.E trade played an important role in the economic life of the people. The two major trade-routs of that time were known as Uttarapatha and Dakshinapatha. The Uttarapatha was the trade-route of Northern India. It continued from the North – west , across the Indo-Gangetic plains, up to the port of Tamralipti on the Bay of Bengal. The item of trade was the precious and semi-precious stones. Lapis Lazuli was collected from Afghanistan and central Asia .Silver was collected from Afghanistan and Central Asia. But Silver was available in Rajasthan too. Shell was imported from the eastern coast to the sites of lower and middle Ganga valley .The Uttarapatha was both a land and river route. The Dakshinapatha was the Southern trade route. Arthashastra has mentioned about this route. It was continued from Pataliputra in Maghadha to Pratishthana on the Godavari river .It was also connected with the ports of the Western coast.

The physician Jivaka moved along the Dakshinapatha to Avanti. Overland trade also existed. Taxila was connected with Afghanistan. From Iran silver, gold, jade and lapis lazuli were imported. There was a long distance trade of fine wood between India and Mesopotamia. Thus the growth and expansion of trade and commerce had made the traders an important urban group.



ACTIVITY 3.1

Write a short note on the Punch marked coins.

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3.8 RELIGIOUS CONDITION

Different religious sects emerged in the Gangetic valley in the 6th century B.C.E Almost 62 religious sects came into prominence at that time. But among them only Buddhism and Jainism were able to survive and continue as major religions of that time. Both these religions were actually a resistance movement against the ritualistic dominance of Brahmanical religion. There were social and economic factors which led to the development of these heterogeneous sects in the 6th century B.C.E.These factors are analysed below.

The Varna based social condition was one of the most important factors for the development of these religious sects. In the post-Vedic period, the society was divided into four Varnas; the Brahmans, the Kshatriyas, the Vaishyas and the Sudras. In the early Vedic period, the concept of Varna was on the basis of occupation of the people. But in later Vedic time the concept of Varna was based on the birth of the people. The Brahmanas and the Kshatriyas were considered higher Varna and as such they enjoyed a privileged position in society. The Brahmanas who performed the priestly duties claimed highest status in society and demanded to be given gifts as well as exemption from taxation and punishments. The Kshatriyas were second in the varna hierarchy. They held the position of power and ruled as

kings. They collected taxes from the peasants. The Vaishyas were in the third category in the Varna system and were engaged in agriculture, cattle rearing and trade. The sudras were considered in the last position of the varna system and their duty was to serve the above three varnas. The varna-divided society created lots of tensions. The Kshatriyas, as they were the rulers, definitely had more grievances than the Vaishyas. They reacted more strongly against the ritualistic domination of the Brahmanas.The reaction of the Kshatriyas against the domination of the priestly class called Brahmanas was one of the factors which led to the rise of these new religions.

The spread of new agricultural economy in north-eastern India was another factor for the rise of these religions. The north –eastern areas were thickly forested. Before the discovery of iron the people inhabited in these areas had cleared the jungles with the help of bone, stone and copper implements. The use of iron tools made the clearance of the forest easier. Again, the agricultural economy based on iron ploughshare needed the use of bullocks. But the Vedic people used the cattle wealth in their Vedic sacrifices. Therefore the scarcity of animals had threatened the new agricultural economy. Animal husbandry became important for the stability of the new agricultural economy. Therefore, the killing of cows in Vedic sacrifices had to be stopped.

The use of money economy had also contributed to the development of the trade and commercial activities. As a result, the traders became the wealthy people in society. But in spite of their vast resources they did not enjoy equal social status with the two higher varnas (Brahmanas and Kshatriyas). To improve their social status they were in search of a new religion. Let us now discuss the rise of the two religions-Jainism and Buddhism.

3.8.1 Rise of Jainism

Mahavira was the religious teacher of the Jains. The Jainas believed that Mahavira was the last and 24th tirhankara of the Jainas. Before him they had 23 tirthankaras. It is difficult to fix the actual date of the birth and the death of Mahavira. According to one tradition, Mahavira was born in 540 B.C.E in a village near vaishali .His father

Siddhartha was the head of a Kshatriya clan .The name of Mahavira's mother was Trishala. Mahavira abandoned his family life for the search of truth and attained 'Kaivalya'(omniscience) after 12 years at the age of 42 . He propagated his religion for 30 years and died at the age of 72 in Pavapuri near Rajgir .Jainism introduced ***five doctrines***. These were, (i) do not commit violence, (ii) do not speak a lie, (iii)do not steal, (iv) do not acquire property and (v)observe continence (Brahmacharya). It is said that the fifth doctrine was the contribution of Mahavira and the other four were originally contributed by his predecessors. Jainism gave emphasis on ahimsa or non-injury to any leaving being. In later period, Jainism was divided into ***two sects***: (a) *Shvetambaras*, those who wore white dress and the (b) *digambaras*, those who did not wore clothes. Jainism believed in the existence of gods but placed them in a lower position than the 'jina' (mahavira or the great hero). Jainism did not condemn the Varna system. The main aim of Jainism is to attain freedom from this mundane world and its bonds. But Jainism did not have any ritual to attain this concept of liberation. The liberation can be achieved by following right knowledge, right faith and right action. These three are considered as the ***jewels or triratna*** of Jainism .Gradually Jainism had spread into South and West India. Jainism spread to Kalinga in the fourth century B.C.E Jainism was the first attempt to give a resistance to the ritualistic Vedic religion. The early Jainas discarded the Sanskrit language as it was the language patronized by the Brahmanas .They used the prakrit language to preach their doctrines. They used the Prakrit language because it was the language of the common people. Their religious literature was written in Ardhamagadhi. Initially the Jainas did not worship images. But later on they started to worship Mahavira and the 23 *tirthankaras*.

3.8.2 Rise of Buddhism

Gautama Buddha or Siddhartha, the founder of Buddhism was a contemporary of Mahavira. He was born in 563 B.C. in a Sakya

Kshatriya family in Lumbini (Nepal) near Kapilabastu. Suddhodhan was his father and his mother's name was Mayadevi. At the age of 29 Gautama left home in search of truth. He wandered about for seven years and untimately attained Nirvana (enlightment) at the age of 35 under a "*Pipaltree*" at BodhiGaya. After the attainment of the Nirvana he was called Buddha. Gautama Buddha delivered his first sermon (religious teaching) in a deer park at Sarnath(Banaras). He died at the age of 80 in 483 B.C.E in Kusinagara (Uttar Pradesh). Buddha said that the world is full of sorrows and it is all due to the people's desires. Desires can be conquered by following ***eight fold paths*** (ashtangikamarg). People can attain Nirvana only after conquerors the desires. The *eight fold path* included- (i) right observation, (ii) right determination, (iii) right speech, (iv) right action, (v) right livelihood, (vi) right exercise, (vii) right memory and (vii) right meditation. Gautama Buddha had laid down a code of conduct for the followers of this new religion. The code consisted of the followings: – do not commit violence, do not covet other's property, do not get intoxicated, do not speak a lie and do not indulge in corrupt practices. Buddhism did not have faith on the existence of God and soul (atman). Gradually Buddhism became popular among the lower section of the society as it attacked the varna division. People from any caste and class could enter in the Buddhist Sangha. Women were also admitted to the Buddhist Sangha. The use of Pali, the language of the common people, helped in the propagation of Buddhism among the common people.There were ***three main elements in Buddhism*** – (a)Buddha, (b) Sangha and (c) Dhamma. The monarchies of Magadha, Kosala and Koshambi adopted Buddhism as state religion. Moreover, several republican states also adopted this religion. Ashoka, the great Mauryan king adopted Buddhism. He introduced several measures like foreign tour (Dhammayatra) for the propagation of Buddhism. Therefore, under the patronization of king Ashoka Buddhism had spread to Cental

Asia, West Asia and Sri Lanka and thus became a world religion.

3.9 SOCIAL CONDITION

The society in that time was divided into four classes- Brahmanas, Kshatryas, Vaishyas and Shudras .The Dharmautras laid down the duties of these four Varnas. Therefore the civil and criminal law was based on the Varna division. The Brahmanas and Kshatriyas were the higher varnas. The Vaisyas were the third category in varna system. Shudras were considered as the last in the hierarchy of varna system .The Shudras were deprived of religious and legal rights .The Brahmanas played the role of the priest and teachers. The Kshatriyas were the rulers. The Vaishyas were engaged in agriculture and trade and commerce. The Shudras were regarded as the slaves and they were asked to serve the other three higher varnas.Though the rise of Buddhism and Jainism did not bring any radical change to the social status of the Shudras, yet they could now enter into the new religious system.

Kingship ties were still important and gradually incorporated into the framework of caste. Generally, marriages were held within the same varna. But the Dharmasastra accepted inter-varna marriages. The marriage between a man of higher varna and a woman of lower varna was called **Anuloma marriage**. On the other hand, the marriage between a woman of a higher varna and a man of a lower varna was known as **pratiloma marriage**. The Dharmasastras did not approve the pratiloma form of marriage .There were eight types of marriages.

The concept of untouchebility was prevalent in the 6th century B.C.E In the early dharmasastras, the Chandalas were sometimes considered as the Shudras. But gradually distinctions between the two were established .The concept of both male and female slaves prevailed. They did not have the right to join the Buddhist Sanghas until they were freed by their masters.

The concept of private property was started. The son had the right to inherit his father's property .There was, however, a category of property where the women had the right. This category was the '*Stri-dhana'*. It was

movable property and given to the women during different occasions in her life.

CHECK YOUR PROGRESS



Answer the following questions

Q 6: Punch marked coins were mainly made of which metal?

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Q 7: Write down the name of the important port of the Bay of Bengal.

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Q 8: Before Mahavira,how many Tirthankars were in Jainism?

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Q 9: Which language was mainly used by Buddha to propagate Buddhism?

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Q 10: What type of tour was adopted by Ashoka to propagate Buddhism in foreign countries?

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3.10 LET US SUM UP

After going through this unit, you have learnt—

- The Discovery of iron brought tremendous change in the agricultural technique in the 6th century B.C.E. The use of iron tools revolutionized the agricultural structure. It further developed trade and commerce.
- The political structure of Northern India in the 6th century B.C.E was controlled by the Ganas or Sanghas. However the development of the monarchical kingdoms could also be noticed.
- The rise of sixteen Mahajanapadas was an important event of 6th century B.C.E. We have found both monarchical and republican states among those sixteen Mahajanapadas.

- The economy of 6th century B.C.E was mainly dominated by the agricultural activities and trade and commerce. This period also showed the use of money economy.
- Buddhism and Jainism developed in the sixth century B.C.E.
- The society was based on varna system in that period. Moreover, we also found the prevalence of untouchebility and slavery in the 6th century B.C.E.



3.11 FURTHER READING

1) Kosambi, D.D. (2001): *The cultural Civilization of Ancient India in Historical outline*, Vikas Publishing House.



2.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 4: False

Ans to Q No 5: True

Ans to Q No 6: Silver

Ans to Q No 7: Tamralipti

Ans to Q No 8: 23

Ans to Q No 9: Pali

Ans to Q No 10: Dharmayatras



3.12 MODEL QUESTIONS

A. Very Short Questions (Answer each question within 50 words)

Q 1: What types of agricultural lands did exist in 6th century B.C.E?

Q 2: What was the political structure of the Ganas?

Q 3: Define the term ‘surplus production’.

Q 4: What types of coins were used in 6th century B.C.E?

B. Short Questions (Answer each question in and about 150 words)

Q 1: Discuss the agricultural life of the 6th century B.C.E.

Q 2: Define 'mode of production'.

Q 3: Discuss the rise and political structure of the Ganas or Sanghas.

Q 4: Give a description of the social condition of the 6th century B.C.E.

C. Long Questions (Answer each question in and about 500 words)

Q 1: Discuss the role of iron technology in transforming the economic condition of the 6th century B.C.E.

Q 2: Make a note on the rise of Mahajanapadas.

Q 3: Discuss in detail the economic condition of the 6th century B.C.E.

Q 4: Discuss in detail the rise and development of Buddhism.

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